

# The Voice of the Prophets:

Abrdigid Lesser Known Texts

Compiled By Marilyn Hughes

*The Out-of-Body Travel Foundation!*

[www.outofbodytravel.org](http://www.outofbodytravel.org)



*The Light of the World , Holman Hunt*

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Dedication:

To the Prophets, Saints, Mystics  
and Sages from every Religion and  
Throughout time . . . That They  
Might Have Voice!

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## INTRODUCTION:

# The Voice of the Prophets: Abridged Lesser Known Texts

The purpose of this series of texts is very simple. We have striven to compile the best of the better known *and* the least known of the ancient sacred texts from every religion throughout the world and throughout time.

It is our hope that this series of volumes makes it possible for a lay reader to truly access some of the most important world literature in religion without having to have a library of 5,000 books in their possession. In these volumes, you will find everything you need to know to have a well-rounded and deep understanding of the many different faiths and belief systems in our world.

As you peruse these texts, you may be surprised to find that the words of Ancient Egyptian Prophet Hermes from 5,000 years ago are not nearly so distant from the words of Christianity 2,000 years ago, nor the words of Baha'u'llah just 175 years ago - as most of us might think.

There's a thread of unity which merges and molds these traditions together, and that unity comes from the One True God who has spoken through each and every one of them during their sojourn and time on this Earth. It is our duty to preserve the line of wisdom which travels throughout the ages through the voice of the Prophets.

Welcome to the journey of your life wherein you will travel to every ancient, medieval and modern world and soar through the minds of the greatest prophets, mystics, saints and sages that have walked this Earth!

Addendum: All texts used in this series come from sacred scriptures and other documents which are in what is called 'Public Domain.' Where possible, proper attributions are made to the original writer's and/or translators!

# CHAPTER ONE

## HINDUISM

### Wisdom of the Prophet Krishna and Hinduism

#### The Upanishads

#### The Kena or Televakara Upanishad

*Kena or Televakara Upanishad, Translated by Max Muller, Sacred Books of the East, Volume 25, 1884*

1. THE Pupil asks: 'At whose wish does the mind sent forth proceed on its errand? At whose command does the first breath go forth? At whose wish do we utter this speech? What god directs the eye, or the ear?'
2. The Teacher replies: 'It is the ear of the ear, the mind of the mind, the speech of speech, the breath of breath, and the eye of the eye. When freed (from the senses) the wise, on departing from this world, become immortal.
3. 'The eye does not go thither, nor speech, nor mind. We do not know, we do not understand, how any one can teach it.
4. 'It is different from the known, it is also above the unknown, thus we have heard from those of old, who taught us this.
5. 'That which is not expressed by speech and by which speech is expressed, that alone know as Brahman, not that which people here adore.

6. 'That which does not think by mind, and by which, they say, mind is thought, that alone know as Brahman, not that which people here adore.

7. 'That which does not see by the eye, and by which one sees (the work of) the eyes, that alone know as Brahman, not that which people here adore.

8. 'That which does not hear by the ear, and by which the ear is heard, that alone know as Brahman, not that which people here adore.

9. 'That which does not breathe by breath, and by which breath is drawn, that alone know as Brahman, not that which people here adore.'

## **SECOND KHANDA.**

1. The Teacher says: 'If thou thinkest I know it well, then thou knowest surely but little, what is that form of Brahman known, it may be, to thee?'

2. The Pupil says: 'I do not think I know it well, nor do I know that I do not know it. He

among us who knows this, he knows it, nor does he know that he does not know it.

3. 'He by whom it (Brahman) is not thought, by him it is thought; he by whom it is thought, knows it not. It is not understood by those who understand it, it is understood by those who do not understand it.

4. 'It is thought to be known (as if) by awakening, and (then) we obtain immortality indeed. By the Self we obtain strength, by knowledge we obtain immortality.

5. 'If a man know this here, that is the true (end of life); if he does not know this here, then there is great destruction (new births). The wise who have thought on all things (and recognised the Self in them) become immortal, when they have departed from this world.'

## **THIRD KHANDA.**

1. Brahman obtained the victory for the Devas. The Devas became elated by the victory of Brahman, and they thought, this victory is ours only, this greatness is ours only.
2. Brahman perceived this and appeared to them. But they did not know it, and said: 'What sprite (yaksha or yakshya) is this?'
3. They said to Agni (fire): 'O Gâtavedas, find out what sprite this is.' 'Yes,' he said.
4. He ran toward it, and Brahman said to him: 'Who are you?' He replied: 'I am Agni, I am Gâtavedas.'
5. Brahman said: 'What power is in you?' Agni replied: 'I could burn all whatever there is on earth.'
6. Brahman put a straw before him, saying: 'Burn this.' He went towards it with all his might, but he could not burn it. Then he returned thence and said: 'I could not find out what sprite this is.'
7. Then they said to Vâyu (air): 'O Vâyu, find out what sprite this is.' 'Yes,' he said.
8. He ran toward it, and Brahman said to him: 'Who are you?' He replied: 'I am Vâyu, I am Mâtarisvan.'
9. Brahman said: 'What power is in you?' Vâyu replied: 'I could take up all whatever there is on earth.'
10. Brahman put a straw before him, saying: 'Take it up.' He went towards it with all his might, but he could not take it up. Then he returned thence and said: 'I could not find out what sprite this is.'
11. Then they said to Indra: 'O Maghavan, find out what sprite this is.' He went towards it, but it disappeared from before him.
12. Then in the same space (ether) he came towards a woman, highly adorned: it was Umâ, the daughter of Himavat. He said to her: 'Who is that sprite?'

**FOURTH KHANDA.**

1. She replied: 'It is Brahman. It is through the victory of Brahman that you have thus become great.' After that he knew that it was Brahman.
2. Therefore these Devas, viz. Agni, Vāyu, and Indra, are, as it were, above the other gods, for they touched it (the Brahman) nearest.
3. And therefore Indra is, as it were, above the other gods, for he touched it nearest, he first knew it.
4. This is the teaching of Brahman, with regard to the gods (mythological): It is that which now flashes forth in the lightning, and now vanishes again.
5. And this is the teaching of Brahman, with regard to the body (psychological): It is that which seems to move as mind, and by it imagination remembers again and again.
6. That Brahman is called Tadvana, by the name of Tadvana it is to be meditated on. All beings have a desire for him who knows this.
7. The Teacher: 'As you have asked me to tell you the Upanishad, the Upanishad has now been told you. We have told you the Brāhmī Upanishad.
8. 'The feet on which that Upanishad stands are penance, restraint, sacrifice; the Vedas are all its limbs, the True is its abode.
9. 'He who knows this Upanishad, and has shaken off all evil, stands in the endless, unconquerable world of heaven, yea, in the world of heaven.'

The Katha Upanishad

*Katha Upanishad, translated by Max Müller, (Sacred Books of the East, Volume 15), [1884]*

**FIRST ADHYĀYA.**

**FIRST VALLÎ**

1. VÂGASRAVASA desirous (of heavenly rewards), surrendered (at a sacrifice) all that he possessed. He had a son of the name of Nakiketas.

2. When the (promised) presents were being given (to the priests), faith entered into the heart of Nakiketas, who was still a boy, and he thought:

3. 'Unblessed, surely, are the worlds to which a man goes by giving (as his promised present at a sacrifice) cows which have drunk water, eaten hay, given their milk, and are barren.'

4. He (knowing that his father had promised to give up all that he possessed, and therefore his son also) said to his father: 'Dear father, to whom wilt thou give me?'

He said it a second and a third time. Then the father replied (angrily):

'I shall give thee unto Death.'

(The father, having once said so, though in haste, had to be true to his word and to sacrifice his son.)

5. The son said: 'I go as the first, at the head of many (who have still to die); I go in the midst of many (who are now dying). What will be the work of Yama (the ruler of the departed) which to-day he has to do unto me?'

6. 'Look back how it was with those who came before, look forward how it will be with those who come hereafter. A mortal ripens like corn, like corn he springs up again.'

(Nakiketas enters into the abode of Yama Vaivasvata, and there is no one to receive him. Thereupon one of the attendants of Yama is supposed to say:)

7. 'Fire enters into the houses, when a Brâhmana enters as a guest. That fire is quenched by this peace-offering;--bring water, O Vaivasvata!

8. 'A *Brāhmaṇa* that dwells in the house of a foolish man without receiving food to eat, destroys his hopes and expectations, his possessions, his righteousness, his sacred and his good deeds, and all his sons and cattle.'

(Yama, returning to his house after an absence of three nights, during which time Nakiketas had received no hospitality from him, says:)

9. 'O *Brāhmaṇa*, as thou, a venerable guest, hast dwelt in my house three nights without eating, therefore choose now three boons. Hail to thee! and welfare to me!'

10. Nakiketas said: 'O Death, as the first of the three boons I choose that Gautama, my father, be pacified, kind, and free from anger towards me; and that he may know me and greet me, when I shall have been dismissed by thee.'

11. Yama said: 'Through my favour Auddālaki *Āruni*, thy father, will know thee, and be again towards thee as he was before. He shall sleep peacefully through the night, and free from anger, after having seen thee freed from the mouth of death.'

12. Nakiketas said: 'In the heaven-world there is no fear; thou art not there, O Death, and no one is afraid on account of old age. Leaving behind both hunger and thirst, and out of the reach of sorrow, all rejoice in the world of heaven.'

13. 'Thou knowest, O Death, the fire-sacrifice which leads us to heaven; tell it to me, for I am full of faith. Those who live in the heaven-world reach immortality,--this I ask as my second boon.'

14. Yama said: 'I tell it thee, learn it from me, and when thou understandest that fire-sacrifice which leads to heaven, know, O Nakiketas, that it is the attainment of the endless worlds, and their firm support, hidden in darkness.'

15. Yama then told him that fire-sacrifice, the beginning of all the worlds, and what bricks are required for the altar, and how many, and how they are to be placed. And Nakiketas repeated all as it had been told to him. Then *Mrityu*, being pleased with him, said again:



16. The generous, being satisfied, said to him:

I give thee now another boon; that fire-sacrifice shall be named after thee, take also this many-coloured chain.'

17. 'He who has three times performed this Nâkiketa rite, and has been united with the three (father, mother, and teacher), and has performed the three duties (study, sacrifice, almsgiving) overcomes birth and death. When he has learnt and understood this fire, which knows (or makes us know) all that is born of Brahman, which is venerable and divine, then he obtains everlasting peace.'

18. 'He who knows the three Nâkiketa fires, and knowing the three, piles up the Nâkiketa sacrifice, he, having first thrown off the chains of death, rejoices in the world of heaven, beyond the reach of grief.'

19. 'This, O Nakiketas, is thy fire which leads to heaven, and which thou hast chosen as thy second boon. That fire all men will proclaim. Choose now, O Nakiketas, thy third boon.'

20. Nakiketas said: 'There is that doubt, when a man is dead,--some saying, he is; others, he is not. This I should like to know, taught by thee; this is the third of my boons.'

21. Death said: 'On this point even the gods have doubted formerly; it is not easy to understand. That subject is subtle. Choose another boon, O Nakiketas, do not press me, and let me off that boon.'

22. Nakiketas said: 'On this point even the gods have doubted indeed, and thou, Death, hast declared it to be not easy to understand, and another teacher like thee is not to be found:--surely no other boon is like unto this.'

23. Death said: 'Choose sons and grandsons who shall live a hundred years, herds of cattle, elephants, gold, and horses. Choose the wide abode of the earth, and live thyself as many harvests as thou desirest.'

24. 'If you can think of any boon equal to that, choose wealth, and long life. Be (king), Nakiketas, on the wide earth. I make thee the enjoyer of all desires.'

25. 'Whatever desires are difficult to attain among mortals, ask for them according to thy wish;--these fair maidens with their chariots and musical instruments,--such are indeed not to be obtained by men,--be waited on by them whom I give to thee, but do not ask me about dying.'

26. Nakiketas said: 'These things last till tomorrow, O Death, for they wear out this vigour of all the senses. Even the whole of life is short. Keep thou thy horses, keep dance and song for thyself.'

27. 'No man can be made happy by wealth. Shall we possess wealth, when we see thee? Shall we live, as long as thou rulest? Only that boon (which I have chosen) is to be chosen by me.'

28. 'What mortal, slowly decaying here below, and knowing, after having approached them, the freedom from decay enjoyed by the immortals, would delight in a long life, after he has pondered on the pleasures which arise from beauty and love?'

29. 'No, that on which there is this doubt, O Death, tell us what there is in that great Hereafter. Nakiketas does not choose another boon but that which enters into the hidden world.'

## SECOND VALLĪ

1. Death said: 'The good is one thing, the pleasant another; these two, having different objects, chain a man. It is well with him who clings to the good; he who chooses the pleasant, misses his end.'

2. 'The good and the pleasant approach man: the wise goes round about them and distinguishes them. Yea, the wise prefers the good to the pleasant, but the fool chooses the pleasant through greed and avarice.'

3. 'Thou, O Nakiketas, after pondering all pleasures that are or seem delightful, hast dismissed them all. Thou hast not gone into the road that leadeth to wealth, in which many men perish.'

4. 'Wide apart and leading to different points are these two, ignorance, and what is known as wisdom. I believe Nakiketas to be one who desires knowledge, for even many pleasures did not tear thee away.'

5. 'Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind.'

6. 'The Hereafter never rises before the eyes of the careless child, deluded by the delusion of wealth. "This is the world," he thinks, "there is no other;"--thus he falls again and again under my sway.'

7. 'He (the Self) of whom many are not even able to hear, whom many, even when they hear of him, do not comprehend; wonderful is a man, when found, who is able to teach him (the Self); wonderful is he who comprehends him, when taught by an able teacher.'

8. 'That (Self), when taught by an inferior man, is not easy to be known, even though often thought upon; unless it be taught by another, there is no way to it, for it is inconceivably smaller than what is small.'

9. 'That doctrine is not to be obtained by argument, but when it is declared by another, then, O dearest, it is easy to understand. Thou hast obtained it now; thou art truly a man of true resolve. May we have always an inquirer like thee!'

10. Nākiketas said: 'I know that what is called a treasure is transient, for that eternal is not obtained by things which are not eternal. Hence the Nākiketa fire(-sacrifice) has been laid by me (first); then, by means of transient things, I have obtained what is not transient (the teaching of Yama).'

11. Yama said: 'Though thou hadst seen the fulfilment of all desires, the foundation of the world, the endless rewards of good deeds, the shore where

there is no fear, that which is magnified by praise, the wide abode, the rest, yet being wise thou hast with firm resolve dismissed it all.'

12. 'The wise who, by means of meditation on his Self, recognises the Ancient, who is difficult to be seen, who has entered into the dark, who is hidden in the cave, who dwells in the abyss, as God, he indeed leaves joy and sorrow far behind.'

13. 'A mortal who has heard this and embraced it, who has separated from it all qualities, and has thus reached the subtle Being, rejoices, because he has obtained what is a cause for rejoicing. The house (of Brahman) is open, I believe, O Nakiketas.'

14. Nakiketas said: 'That which thou seest as neither this nor that, as neither effect nor cause, as neither past nor future, tell me that.'

15. Yama said: 'That word (or place) which all the Vedas record, which all penances proclaim, which men desire when they live as religious students, that word I tell thee briefly, it is Om.'

16. 'That (imperishable) syllable means Brahman, that syllable means the highest (Brahman); he who knows that syllable, whatever he desires, is his.'

17. 'This is the best support, this is the highest support; he who knows that support is magnified in the world of Brahmâ.'

18. 'The knowing (Self) is not born, it dies not; it sprang from nothing, nothing sprang from it. The

Ancient is unborn, eternal, everlasting; he is not killed, though the body is killed.'

19. 'If the killer thinks that he kills, if the killed thinks that he is killed, they do not understand; for this one does not kill, nor is that one killed.'

20. 'The Self, smaller than small, greater than great, is hidden in the heart of that creature. A man who is free from desires and free from grief, sees the majesty of the Self by the grace of the Creator.'

21. 'Though sitting still, he walks far; though lying down, he goes everywhere. Who, save myself, is able to know that God who rejoices and rejoices not?'

22. 'The wise who knows the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, does never grieve.'

23. 'That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own.'

24. 'But he who has not first turned away from his wickedness, who is not tranquil, and subdued, or whose mind is not at rest, he can never obtain the Self (even) by knowledge!

25. 'Who then knows where He is, He to whom the Brahmans and Kshatriyas are (as it were) but food, and death itself a condiment?'

### THIRD VALLÎ

1. 'There are the two, drinking their reward in the world of their own works, entered into the cave (of the heart), dwelling on the highest summit (the ether in the heart). Those who know Brahman call them shade and light; likewise, those householders who perform the Trinâkiketa sacrifice.'

2. 'May we be able to master that Nâkiketa rite which is a bridge for sacrificers; also that which is the highest, imperishable Brahman for those who wish to cross over to the fearless shore.'

3. 'Know the Self to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins.'

4. 'The senses they call the horses, the objects of the senses their roads. When he (the Highest Self) is in union with the body, the senses, and the mind, then wise people call him the Enjoyer.'

5. 'He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer.'

6. 'But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.'

7. 'He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births.'

8. 'But he who has understanding, who is mindful and always pure, reaches indeed that place, from whence he is not born again.'

9. 'But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of his journey, and that is the highest place of Vishnu.'

10. 'Beyond the senses there are the objects, beyond the objects there is the mind, beyond the mind there is the intellect, the Great Self is beyond the intellect.'

11. 'Beyond the Great there is the Undeveloped, beyond the Undeveloped there is the Person (purusha). Beyond the Person there is nothing--this is the goal, the highest road.'

12. 'That Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.'

13. 'A wise man should keep down speech and mind; he should keep them within the Self which is knowledge; he should keep knowledge within the Self which is the Great; and he should keep that (the Great) within the Self which is the Quiet.'

14. 'Rise, awake! having obtained your boons, understand them! The sharp edge of a razor is difficult to pass over; thus the wise say the path (to the Self) is hard.'

15. 'He who has perceived that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the Great, and unchangeable, is freed from the jaws of death.'

16. 'A wise man who has repeated or heard the ancient story of Nakiketas told by Death, is magnified in the world of Brahman.'

17. 'And he who repeats this greatest mystery in an assembly of Brâhmans, or full of devotion at the time of the Srâddha sacrifice, obtains thereby infinite rewards.'

## SECOND ADHYÂYA.

#### FOURTH VALLÎ.

1. Death said: 'The Self-existent pierced the openings (of the senses) so that they turn forward: therefore man looks forward, not backward into himself. Some wise man, however, with his eyes closed and wishing for immortality, saw the Self behind.'

2. 'Children follow after outward pleasures, and fall into the snare of wide-spread death. Wise men only, knowing the nature of what is immortal, do not look for anything stable here among things unstable.'

3. 'That by which we know form, taste, smell, sounds, and loving touches, by that also we know what exists besides. This is that (which thou hast asked for).'

4. 'The wise, when he knows that that by which he perceives all objects in sleep or in waking is the great omnipresent Self, grieves no more.'

5. 'He who knows this living soul which eats honey (perceives objects) as being the Self, always near, the Lord of the past and the future, henceforward fears no more. This is that.'

6. 'He who (knows) him who was born first from

the brooding heat (for he was born before the water), who, entering into the heart, abides therein, and was perceived from the elements. This is that.'

7. '(He who knows) Aditi also, who is one with all deities, who arises with Prâna (breath or Hiranyagarbha), who, entering into the heart, abides therein, and was born from the elements. This is that.'

8. 'There is Agni (fire), the all-seeing, hidden in the two fire-sticks, well-guarded like a child (in the womb) by the mother, day after day to be adored by men when they awake and bring oblations. This is that.'

9. 'And that whence the sun rises, and whither it goes to set, there all the Devas are contained, and no one goes beyond. This is that.'

10. 'What is here (visible in the world), the same is there (invisible in Brahman); and what is there, the same is here. He who sees any

difference here (between Brahman and the world), goes from death to death.'

11. 'Even by the mind this (Brahman) is to be obtained, and then there is no difference whatsoever. He goes from death to death who sees any difference here.'

12. 'The person (purusha), of the size of a thumb, stands in the middle of the Self (body?), as lord of the past and the future, and henceforward fears no more. This is that.'

13. 'That person, of the size of a thumb, is like a light without smoke, lord of the past and the future, he is the same to-day and to-morrow. This is that.'

14. 'As rain-water that has fallen on a mountain-ridge runs down the rocks on all sides, thus does he, who sees a difference between qualities, run after them on all sides.'

15. 'As pure water poured into pure water remains the same, thus, O Gautama, is the Self of a thinker who knows.'

### **FIFTH VALLÎ.**

1. 'There is a town with eleven gates belonging to the Unborn (Brahman), whose thoughts are never crooked. He who approaches it, grieves no more, and liberated (from all bonds of ignorance) becomes free. This is that.'

2. 'He (Brahman) is the swan (sun), dwelling in the bright heaven; he is the Vasu (air), dwelling in the sky; he is the sacrificer (fire), dwelling on the hearth; he is the guest (Soma), dwelling in the sacrificial jar; he dwells in men, in gods (vara), in the sacrifice (*rita*), in heaven; he is born in the water, on earth, in the sacrifice (*rita*), on the mountains; he is the True and the Great.'

3. 'He (Brahman) it is who sends up the breath (*prâna*), and who throws back the breath (*apâna*). All the Devas (senses) worship him, the adorable (or the dwarf), who sits in the centre.'



4. 'When that incorporated (Brahman), who dwells in the body, is torn away and freed from the body, what remains then? This is that.'
5. 'No mortal lives by the breath that goes up and by the breath that goes down. We live by another, in whom these two repose.'
6. 'Well then, O Gautama, I shall tell thee this mystery, the old Brahman, and what happens to the Self, after reaching death.'
7. 'Some enter the womb in order to have a body, as organic beings, others go into inorganic matter, according to their work and according to their knowledge.'
8. 'He, the highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond. This is that.'
9. 'As the one fire, after it has entered the world, though one, becomes different according to whatever it burns, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.'
10. 'As the one air, after it has entered the world, though one, becomes different according to whatever it enters, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.'
11. 'As the sun, the eye of the whole world, is not contaminated by the external impurities seen by the eyes, thus the one Self within all things is never contaminated by the misery of the world, being himself without.'
12. 'There is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.'
13. 'There is one eternal thinker, thinking non-eternal

thoughts, who, though one, fulfils the desires of many. The wise who perceive him within their Self, to them belongs eternal peace, not to others.'

14. 'They perceive that highest indescribable pleasure, saying, This is that. How then can I understand it? Has it its own light, or does it reflect light?'

15. 'The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.'

### SIXTH VALLÎ.

1. 'There is that ancient tree, whose roots grow upward and whose branches grow downward;--that indeed is called the Bright, that is called Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond. This is that.'

2. 'Whatever there is, the whole world, when gone forth (from the Brahman), trembles in its breath. That Brahman is a great terror, like a drawn sword. Those who know it become immortal.'

3. 'From terror of Brahman fire burns, from terror the sun burns, from terror Indra and Vâyu, and Death, as the fifth, run away.'

4. 'If a man could not understand it before the falling asunder of his body, then he has to take body again in the worlds of creation.'

5. 'As in a mirror, so (Brahman may be seen clearly) here in this 'body; as in a dream, in the world of the Fathers; as in the water, he is seen about in the world of the Gandharvas; as in light and shade, in the world of Brahmâ.'

6. 'Having understood that the senses are distinct (from the Âtman), and that their rising and setting (their waking and sleeping) belongs to them in their distinct existence (and not to the Âtman), a wise man grieves no more.'

7. 'Beyond the senses is the mind, beyond the mind is the highest (created) Being, higher than that Being is the Great Self, higher than the Great, the highest Undeveloped.'

8. 'Beyond the Undeveloped is the Person, the all-pervading and entirely imperceptible. Every creature that knows him is liberated, and obtains immortality.'

9. 'His form is not to be seen, no one beholds him with the eye. He is imagined by the heart, by wisdom, by the mind. Those who know this, are immortal.'

10. 'When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is called the highest state.'

11. 'This, the firm holding back of the senses, is what is called Yoga. He must be free from thoughtlessness then, for Yoga comes and goes.'

12. 'He (the Self) cannot be reached by speech, by mind, or by the eye. How can it be apprehended except by him who says: "He is?"'

13. 'By the words "He is," is he to be apprehended, and by (admitting) the reality of both (the invisible Brahman and the visible world, as coming from Brahman). When he has been apprehended by the words "He is," then his reality reveals itself.'

14. 'When all desires that dwell in his heart cease, then the mortal becomes immortal, and obtains Brahman.'

15. 'When all the ties of the heart are severed here on earth, then the mortal becomes immortal--here ends the teaching.'

116. 'There are a hundred and one arteries of the heart, one of them penetrates the crown of the head. Moving upwards by it, a man (at his death) reaches the Immortal; the other arteries serve for departing in different directions.'

17. 'The Person not larger than a thumb, the inner Self, is always settled in the heart of men. Let a man draw that Self forth from his body with

steadiness, as one draws the pith from a reed . Let him know that Self as the Bright, as the Immortal; yes, as the Bright, as the Immortal.'

18. Having received this knowledge taught by Death and the whole rule of Yoga (meditation), Nâkiketa became free from passion and death, and obtained Brahman. Thus it will be with another also who knows thus what relates to the Self.

19. May He protect us both! May He enjoy us both! May we acquire Strength together! May our knowledge become bright! May we never quarrel! Om! Peace! peace! peace! Harih, Om!

## The Prasna Upanishad

*Prasna Upanishad, Translated by Max Muller, Sacred  
Books of the East, Volume 25, 1884*

### FIRST QUESTION.

Adoration to the Highest Self! Harih, Om!

1. Sukesas Bhâradvâga and Saivya Satyakâma, and Sauryâyanin Gârgya, and Kausalya Âsvalâyana, and Bhârgava Vaidarbhi, and Kabandhin Kâtyâyana, these were devoted to Brahman, firm in Brahman, seeking for the Highest Brahman. They thought that the venerable Pippalâda could tell them all that, and they therefore took fuel in their hands (like pupils), and approached him.

2. That Rishi said to them: 'Stay here a year longer, with penance, abstinence, and faith; then you may ask questions according to your pleasure, and if we know them, we shall tell you all.'

3. Then Kabandhin Kâtyâyana approached him and asked: 'Sir, from whence may these creatures be born?'

4. He replied: 'Pragâpati (the lord of creatures) was desirous of creatures (pragâh). He performed penance', and having performed penance, he produces a pair, matter (rayi) and spirit (prâna), thinking that they together should produce creatures for him in many ways.

5. The sun is spirit, matter is the moon. All this, what has body and what has no body, is matter, and therefore body indeed is matter.

6. Now Âditya, the sun, when he rises, goes toward the East, and thus receives the Eastern spirits into his rays. And when he illuminates the South, the West, the North, the Zenith, the Nadir, the intermediate quarters, and everything, he thus receives all spirits into his rays.

7. Thus he rises, as Vaisvânara, (belonging to all men,) assuming all forms, as spirit, as fire. This has been said in the following verse:

8. (They knew) him who assumes all forms, the golden, who knows all things, who ascends highest, alone in his splendour, and warms us; the thousand-rayed, who abides in a hundred places, the spirit of all creatures, the Sun, rises.

9. The year indeed is Pragâpati, and there are two paths thereof, the Southern and the Northern. Now those who here believe in sacrifices and pious gifts as work done, gain the moon only as their (future) world, and return again. Therefore the *Rishis* who desire offspring, go to the South, and that path of the Fathers is matter (rayi).

10. But those who have sought the Self by penance, abstinence, faith, and knowledge, gain by the Northern path Âditya, the sun. This is the home of the spirits, the immortal, free from danger, the highest. From thence they do not return, for it is the end. Thus says the Sloka:

11. Some call him the father with five feet (the five seasons), and with twelve shapes (the twelve months), the giver of rain in the highest half of heaven; others again say that the sage is placed in the lower half, in the chariot with seven wheels and six spokes.

12. The month is Pragâpati; its dark half is matter, its bright half spirit. Therefore some *Rishis* perform sacrifice in the bright half, others in the other half.

13. Day and Night are Pragâpati; its day is spirit, its night matter. Those who unite in love by day waste their spirit, but to unite in love by night is right.

14. Food is Pragâpati. Hence proceeds seed, and from it these creatures are born.

15. Those therefore who observe this rule of Pragâpati (as laid down in § 13), produce a pair, and to them belongs this Brahma-world here. But those in whom dwell penance, abstinence, and truth,

16. To them belongs that pure Brahma-world, to them, namely, in whom there is nothing crooked, nothing false, and no guile.'

## SECOND QUESTION.

1. Then Bhârgava Vaidarbhi asked him: 'Sir, How many gods keep what has thus been created, how many manifest this, and who is the best of them?'

2. He replied: 'The ether is that god, the wind, fire, water, earth, speech, mind, eye, and ear. These, when they have manifested (their power), contend and say: We (each of us) support this body and keep it.

3. Then Prâna (breath, spirit, life), as the best, said to them: Be not deceived, I alone, dividing myself fivefold, support this body and keep it.

4. They were incredulous; so he, from pride, did as if he were going out from above. Thereupon, as he went out, all the others went out, and as he returned, all the others returned. As bees go out when their queen goes out, and return when she returns, thus (did) speech, mind, eye, and ear; and, being satisfied, they praise Prâna, saying:

5. He is Agni (fire), he shines as Sûrya (sun), he is Parganya (rain), the powerful (Indra), he is Vâyu, (wind), he is the earth, he is matter, he is God--he is what is and what is not, and what is immortal.

6. As spokes in the nave of a wheel, everything is fixed in Prâna, the verses of the Rîg-veda, Yagur-veda, Sâma-veda, the sacrifice, the Kshatriyas, and the Brâhmans.

7. As Pragâpati (lord of creatures) thou movest about in the womb, thou indeed art born again. To thee, the Prâna, these creatures bring

offerings, to thee who dwellest with the other *prânas* (the organs of sense).

8. Thou art the best carrier for the Gods, thou art the first offering to the Fathers. Thou art the true work of the Rishis, of the Atharvâṅgiras.

9. O *Prâna*, thou art Indra by thy light, thou art Rudra, as a protector; thou movest in the sky, thou art the sun, the lord of lights.

10. When thou showerest down rain, then, O *Prâna*, these creatures of thine are delighted, hoping that there will be food, as much as they desire.

11. Thou art a *Vrâtya*, O *Prâna*, the only *Rishi*, the consumer of everything, the good lord. We are the givers of what thou hast to consume, thou, O *Mâtarisva*, art our father.

12. Make propitious that body of thine which dwells in speech, in the ear, in the eye, and which pervades the mind; do not go away!

13. All this is in the power of *Prâna*, whatever exists in the three heavens. Protect us like a mother her sons, and give us happiness and wisdom.'

### THIRD QUESTION.

1. Then Kausalya Âsvalâyana asked: 'Sir, whence is that *Prâna* (spirit) born? How does it come into this body? And how does it abide, after it has divided itself? How does it go out? How does it support what is without, and how what is within?'

2. He replied: 'You ask questions more difficult, but you are very fond of Brahman, therefore I shall tell it you.

3. This *Prâna* (spirit) is born of the Self. Like the shadow thrown on a man, this (the *prâna*) is spread out over it (the Brahman). By the work of the mind does it come into this body.

4. As a king commands officials, saying to them: Rule these villages or those, so does that *Prâna* (spirit) dispose the other *prânas*, each for their separate work.

5. The Apâna (the down-breathing) in the organs of excretion and generation; the Prâna himself dwells in eye and ear, passing through mouth and nose. In the middle is the Samâna (the on-breathing); it carries what has been sacrificed as food equally (over the body), and the seven lights proceed from it.

6. The Self is in the heart. There are the 101 arteries, and in each of them there are a hundred (smaller veins), and for each of these branches there are 72,000. In these the Vyâna (the back-breathing) moves.

7. Through one of them, the Udâna (the out-breathing) leads (us) upwards to the good world by good work, to the bad world by bad work, to the world of men by both.

8. The sun rises as the external Prâna, for it assists the Prâna in the eye. The deity that exists in the earth, is there in support of man's Apâna (down-breathing). The ether between (sun and earth) is the Samâna (on-breathing), the air is Vyâna (back-breathing).

9. Light is the Udâna (out-breathing), and therefore he whose light has gone out comes to a new birth with his senses absorbed in the mind.

10. Whatever his thought (at the time of death) with that he goes back to Prâna, and the Prâna, united with light, together with the self (the gîvâtmâ) leads on to the world, as deserved.

11. He who, thus knowing, knows Prâna, his offspring does not perish, and he becomes immortal. Thus says the Sloka:

12. He who has known the origin, the entry, the place, the fivefold distribution, and the internal state of the Prâna, obtains immortality, yes, obtains immortality.<sup>1</sup>

#### **FOURTH QUESTION.**

1. Then Sauryâyana in Gârgya asked: 'Sir, What are they that sleep in this man, and what are they that are awake in him? What power (deva) is it that sees dreams? Whose is the happiness? On what do all these depend?'



2. He replied: 'O Gârgya, As all the rays of the sun, when it sets, are gathered up in that disc of light, and as they, when the sun rises again and again, come forth, so is all this (all the senses) gathered up in the highest faculty (deva), the mind. Therefore at that time that man does not hear, see, smell, taste, touch, he does not speak, he does not take, does not enjoy, does not evacuate, does not move about. He sleeps, that is what people say.

3. The fires of the *prânas* are, as it were, awake in that town (the body). The *Apâna* is the *Gârhapatya* fire, the *Vyâna* the *Anvâhâryapakâna* fire; and because it is taken out of the *Gârhapatya* fire, which is fire for taking out, therefore the *Prâna* is the *Âhavanîya* fire.

Now the *Apâna* is identified with the *Gârhapatya* fire, no reason being given except afterwards, when it is said that the *Prâna* is the *Âhavanîya* fire, being taken out of the *Gârhapatya*, here called *pranayana*, in the same manner as the *prâna* proceeds in sleep from the *apâna*. The *Vyâna* is identified with the *Dakshinâgni*, the Southern fire, because it issues from the heart through an aperture on the right.

4. Because it carries equally these two oblations, the out-breathing and the in-breathing, the *Samâna* is he (the *Hotri* priest). The mind is the sacrificer, the *Udâna* is the reward of the sacrifice, and it leads the sacrificer every day (in deep sleep) to Brahman.

5. There that god (the mind) enjoys in sleep greatness. What has been seen, he sees again; what has been heard, he hears again; what has been enjoyed in different countries and quarters, he enjoys again; what has been seen and not seen, heard and not heard, enjoyed and not enjoyed, he sees it all; he, being all, sees.

6. And when he is overpowered by light, then that god sees no dreams, and at that time that happiness arises in his body.

7. And, O friend, as birds go to a tree to roost, thus all this rests in the Highest *Âtman*--

8. The earth and its subtile elements, the water and its subtile elements, the light and its subtile elements, the air and its subtile elements, the ether and its subtile elements; the eye and what can be seen, the ear and what can be heard, the nose and what can be smelled, the taste and what can be tasted, the skin and what can be touched, the voice and

what can be spoken, the hands and what can be grasped, the feet and what can be walked, the mind and what can be perceived, intellect (buddhi) and what can be conceived, personality and what can be personified, thought and what can be thought, light and what can be lighted up, the *Prâna* and what is to be supported by it.

9. For he it is who sees, hears, smells, tastes, perceives, conceives, acts, he whose essence is knowledge, the person, and he dwells in the highest, indestructible Self,--

10. He who knows that indestructible being, obtains (what is) the highest and indestructible, he without a shadow, without a body, without colour, bright--,yes, O friend, he who knows it, becomes all-knowing, becomes all. On this there is this Sloka:

11. He, O friend, who knows that indestructible being wherein the true knower, the vital spirits (*prânas*), together with all the powers (*deva*), and the elements rest, he, being all-knowing, has penetrated all.'

#### FIFTH QUESTION.

1. Then Saivya Satyakâma asked him:--'Sir, if some one among men should meditate here until death on the syllable Om, what would he obtain by it?'

2. He replied: 'O Satyakâma, the syllable Om (AUM) is the highest and also the other Brahman;

therefore he who knows it arrives by the same means at one of the two.

3. If he meditate on one Mâtrâ (the A), then, being enlightened by that only, he arrives quickly at the earth. The *Rik*-verses lead him to the world of men, and being endowed there with penance, abstinence, and faith, he enjoys greatness.

4. If he meditate with two Mâtrâs (A + U) he arrives at the Manas, and is led up by the *Yagus*-verses to the sky, to the Soma-world. Having enjoyed greatness in the Soma-world, he returns again.

5. Again, he who meditates with this syllable AUM of three Mâtrâs, on the Highest Person, he comes to light and to the sun. And as a snake is

freed from its skin, so is he freed from evil. He is led up by the Sâman-verses to the Brahma-world; and from him, full of life (Hiraṇyagarbha, the lord of the Satya-loka), he learns to see the all-pervading, the Highest Person. And there are these two Slokas:

6. The three Mâtrās (A + U + M), if employed separate, and only joined one to another, are mortal; but in acts, external, internal, or intermediate, if well performed, the sage trembles not.

7. Through the *Rik*-verses he arrives at this world, through the *Yag*-verses at the sky, through the Sâman-verses at that which the poets teach,—he arrives at this by means of the *Onkāra*; the wise arrives at that which is at rest, free from decay, from death, from fear,—the Highest.'

#### SIXTH QUESTION.

1. Then Sukesas Bhâradvâga asked him, saying: 'Sir, Hiraṇyanâbha, the prince of Kosalâ, came to me and asked this question: Do you know the person of sixteen parts, O Bhâradvâga? I said to the prince: I do not know him; if I knew him, how should I not tell you? Surely, he who speaks what is untrue withers away to the very root; therefore I will not say what is untrue. Then he mounted his chariot and went away silently. Now I ask you, where is that person?'

2. He replied: 'Friend, that person is here within the body, he in whom these sixteen parts arise.

3. He reflected: What is it by whose departure I shall depart, and by whose staying I shall stay?

4. He sent forth (created) *Prâna* (spirit); from

*Prâna* *Sradhdhâ* (faith), ether, air, light, water, earth, sense, mind, food; from food came vigour, penance, hymns, sacrifice, the worlds, and in the worlds the name also.

5. As these flowing rivers that go towards the ocean, when they have reached the ocean, sink into it, their name and form are broken, and people speak of the ocean only, exactly thus these sixteen parts of the spectator that go towards the person (*purusha*), when they have reached the person, sink into him, their name and form are broken, and

people speak of the person only, and he becomes without parts and immortal. On this there is this verse:

6. That person who is to be known, he in whom these parts rest, like spokes in the nave of a wheel, you know him, lest death should hurt you.'

7. Then he (Pippalâda) said to them: 'So far do I know this Highest Brahman, there is nothing higher than it.'

8. And they praising him, said: 'You, indeed, are our father, you who carry us from our ignorance to the other shore.'

Adoration to the highest *Rishis*!

Adoration to the highest *Rishis*!

Tat sat. Harih, Om!

## Vedanta

### The Crest Jewel of Wisdom

*The Crest-Jewel of Wisdom, and other writings of Śankarâchârya,  
translation and commentaries by Charles Johnston, Theosophical  
University Press, [1946]*

#### **Śankara, the Teacher**

THE Upanishads, Buddha, and Śankara: these are the three great lights of Indian wisdom. The Upanishads far away in the golden age; in the bright dawn that has faded so many ages ago. Buddha, the Awakened One, who, catching in his clear spirit the glow of that early dawn, sought to reflect it in the hearts of all men, of whatever race, of whatever nation; sought to break down the barriers of caste and priestly privilege; to leave each man alone with the Universe, with no mediator between. But scattering abroad the rays of wisdom, Buddha found that the genius of each man, of each race, could only reflect one little beam;

and that in thus making the light the property of all men, the purity and completeness of the light might be impaired.

Then followed Śankaracharya--Śankara the Teacher--who set himself to the preservation of the light; to burnishing the casket that held the lamp of wisdom. Busying himself chiefly with India, he saw that the light must be preserved, as far as its completeness and perfection were concerned, within the Brahman order, where the advantages of heredity, of ages of high ideals and rigid discipline could best secure the purity of the light; could best supply a body of men, fitted by character and training to master the high knowledge, to sustain the moral effort that made the glory of India's Golden Age.

This task of fitting the Brahman order to carry the torch of wisdom was undertaken by Śankara the Teacher in three ways. First, by commenting on the Great Upanishads and the Bhagavad Gîtâ, he rendered the knowledge of the Golden Age into the thought and language of the Brahmans of his day. Second, by writing a series of preparatory works, of catechisms and manuals, he made smooth the path of those who would take the first steps on the path of wisdom. Thirdly, by a system of reform and discipline within the Brahman order, he did all that sound practice could do to second clear precept.

The system formed by Śankara within the Brahman order largely continues at the present day. The radiant points of this system are the monasteries founded by the Teacher, where a succession of teachers, each initiated by his predecessor, carry on the spiritual tradition of the great Śankara unbroken.

Of commentaries on the Upanishads and the Bhagavad Gîtâ, many, perhaps, were written in a gradual series leading up from the simple truths to the more profound mysteries; so that, with one after another of these treatises in hand, the learner was gradually led to the heart of the mystery which lies "like a germ of generation" well concealed in these matchless theosophic documents. These commentaries were followed by others, the work of Śankara's pupils; and though these works of explanation are very numerous, all those that are published seem to belong to the earlier stages of learning, and leave the deeper passages and problems of the Upanishads still unsolved.

But the other part of Śankara's work, the manuals and catechisms for learners, are complete and perfect. They really teach, quite plainly and

lucidly, the first steps on the path of wisdom; they point out, with clear insistence, the qualities that are necessary to make these first steps fruitful; qualities without which the learner may remain, hesitating and halting, on the threshold, through lack of the force and sterling moral worth which alone make any further progress possible.

Nor are these necessary qualities difficult to understand. They are not queer psychic powers that only flatter vanity; they are not mere intellectual tricks that leave the heart cold; they are rather the simple qualities of sterling honesty, of freedom from selfishness and sensuality-which have formed the basis of every moral code; the virtues so common and commonplace on the lips, but not quite so common in the life and character.

These treatises of Śankara speak to the common understanding and moral sense in an unparalleled degree. They are an appeal to the reason that has hardly ever been equalled for clearness and simplicity by the sages of the earth. Their aim is Freedom (Moksha), "Freedom from the bondage of the world." This aim speaks to every one, awakens an echo in every heart, appeals to the universal hope of common humanity.

But it is not enough for the mind to follow the lucid sentences of Śankara. "Freedom from the bondage of the world" demands something more. "Sickness is not cured by saying 'Medicine,' but by drinking it; so a man is not set free by the name of the Eternal, but by

discerning the Eternal." The teaching must be woven into life and character if it is to bear fruit; it is not enough to contemplate the virtue of freedom from selfishness and sensuality in the abstract.

One of these treatises, "The Crest-jewel of Wisdom," will be translated here. It will be divided according to the natural sections of the text, beginning with the first steps on the path and ending with the complete teaching of Śankara's philosophy so far as that teaching can be put into words. Hardly any notes will be necessary, as the language of the teacher is lucidity itself. Every word is defined and every definition enlarged and repeated.

It is not, however, the object of these papers to put forward a presentation of eastern thought merely to be read and forgotten. We shall spare no pains of repetition and amplification to make the thoughts of the East quite clear. But much remains to be done by

readers themselves. They must make the thoughts of Śankara and the sages their own spiritual property if they are to benefit by them, and as a preliminary for this first chapter of Śankara's teaching, the "four Perfections" should be learned by heart and taken to heart.

## **First Steps on the Path**

### **PROLOGUE**

(Verses 1--15)

I BOW before Govinda, the objectless object of final success in the highest wisdom, who is supreme bliss and the true teacher.

For beings a human birth is hard to win, then manhood and holiness, then excellence in the path of wise law; hardest of all to win is wisdom. Discernment between Self and not-Self, true judgment, nearness to the Self of the Eternal and Freedom are not gained without a myriad of right acts in a hundred births. This triad that is won by the bright one's favor is hard to gain: humanity, aspiration, and rest in the great spirit. After gaining at last a human birth, hard to win, then manhood and knowledge of the teaching, if one strives not after Freedom he is a fool. He, suicidal, destroys himself by grasping after the unreal. Who is more self-deluded than he who is careless of his own welfare after gaining a hard-won human birth and manhood, too? Let them declare the laws, let them offer to the gods, let them perform all rites, let them love the gods; without knowing the oneness with the Self, Freedom is not won even in a hundred years of the Evolver. "There is no hope of immortality through riches," says the scripture. It is clear from this that rites cannot lead to Freedom.

Therefore let the wise one strive after Freedom, giving up all longing for sensual self-indulgence; approaching the good, great Teacher (the Higher Self), with soul intent on the object of the teaching. Let him by the Self raise the Self, sunk in the ocean of the world, following the path of union through complete recognition of oneness. Setting all rites aside, let the wise, learned ones who approach the study of the Self strive for Freedom from the bondage of the world. Rites are to purify the thoughts, but not to gain the reality. The real is gained by Wisdom, not by a myriad of rites. When one steadily examines and clearly sees a rope, the fear that it is a serpent is destroyed. Knowledge is gained by discernment, by examining, by instruction, but not by bathing, nor gifts,

nor a hundred holdings of the breath. Success demands first ripeness; questions of time and place are subsidiary. Let the seeker after self-knowledge find the Teacher (the Higher Self), full of kindness and knowledge of the Eternal.

## THE FOUR PERFECTIONS

(Verses 16--34)

He is ripe to seek the Self who is full of knowledge and wisdom, reason and discernment, and who bears the well-known marks.

He is ready to seek the Eternal who has Discernment and Dispassion; who has Restfulness and the other graces.

Four perfections are numbered by the wise. When they are present there is success, but in their absence is failure.

First is counted the Discernment between things lasting and unlasting. Next Dispassion, the indifference to self-indulgence here and in paradise. Then the Six Graces, beginning with Restfulness. Then the longing for Freedom.

A certainty like this--the Eternal is real, the fleeting world is unreal;--this is that Discernment between things lasting and unlasting.

And this is Dispassion--a perpetual willingness to give up all sensual self-indulgence--everything lower than the Eternal, through a constant sense of their insufficiency.

Then the Six Graces: a steady intentness of the mind on its goal;--this is Restfulness.

And the steadying of the powers that act and perceive, each in its own sphere, turning them back from sensuality;--this is Self-control.

Then the raising of the mind above external things;--this is the true Withdrawal.



The enduring of all ills without petulance and without self-pity;--this is the right Endurance.

An honest confidence in the teaching and the Teacher;--this is that Faith by which the treasure is gained.

The intentness of the soul on the pure Eternal;--this is right Meditation, but not the indulgence of fancy.

The wish to untie, by discernment of their true nature, all the bonds woven by unwisdom, the bonds of selfishness and sensuality;--this is the longing for Freedom.

Though at first imperfect, these qualities gradually growing through Dispassion, Restfulness, and the other graces and the Teacher's help will gain their due.

When Dispassion and longing for Freedom are strong, then Restfulness and the other graces will bear fruit.

But when these two--Dispassion and longing for Freedom--are lacking, then Restfulness and the other graces are a mere appearance, like water in the desert.

Chief among the, causes of Freedom is devotion, the intentness of the soul on its own nature. Or devotion may be called intentness on the reality of the Self.

Let him who possesses these Perfections and who would learn the reality of the Self, approach the wise Teacher (the Higher Self), from whom comes the loosing of bonds; who: is full of knowledge and perfect; who is not beaten by desire, who really knows the Eternal; who has found rest in the Eternal, at peace like a fuelless fire; who is full of selfless kindness, the friend of all that lives. Serving the Teacher with devotion and aspiration for the Eternal, and finding harmony with him, seek the needed knowledge of the Self.

## **THE APPEAL TO THE HIGHER SELF**

(Verses 35--40)

"I submit myself to thee, Master, friend of the bowed-down world and river of selfless kindness.

"Raise me by thy guiding light that pours forth the nectar of truth and mercy, for I am sunk in the ocean of the world.

"I am burned by the hot flame of relentless life and torn by the winds of misery: save me from death, for I take refuge in thee, finding no other rest."

The great good ones dwell in peace, bringing joy to the world like the return of spring. Having crossed the ocean of the world, they ever help others to cross over. For this is the very nature of the great-souled ones (Mahâtmas)--their swiftness to take away the weariness of others. So the soft-rayed moon of itself soothes the earth, burned by the fierce sun's heat.

"Sprinkle me with thy nectar voice that brings the joy of eternal bliss, pure and cooling, falling on me as from a cup, like the joy of inspiration; for I am burnt by the hot, scorching flames of the world's fire.

"Happy are they on whom thy light rests, even for a moment, and who reach harmony with thee.

"How shall I cross the ocean of the world? Where is the path? What way must I follow? I know not, Master. Save me from the wound of the world's pain."

## **THE BEGINNING OF THE TEACHING**

(Verses 41--71)

To him, making this appeal and seeking help, scorched by the flame of the world's fire, the Great Soul beholding him with eyes most pitiful brings speedy comfort.

The Wise One instils the truth in him who has approached him longing for Freedom, who is following the true path, calming the tumult of his mind and bringing Restfulness.

"Fear not, wise one, there is no danger for thee. There is a way to cross over the ocean of the world, and by this path the sages have reached the shore.

"This same path I point out to thee, for it is the way to destroy the world's fear. Crossing the ocean of the world by this path, thou shalt win the perfect joy."

By discerning the aim of the wisdom-teaching (Vedânta) is born that most excellent knowledge. Then comes the final ending of the world's pain. The voice of the teaching plainly declares that faith, devotion, meditation, and the search for union are the means of Freedom for him who would be free. He who is perfect in these wins Freedom from the bodily bondage woven by unwisdom.

When the Self is veiled by unwisdom there arises a binding to the not-self, and from this comes the pain of world-life. The fire of wisdom lit by discernment between these two--Self and not-Self--will wither up the source of unwisdom, root and all.

### **THE PUPIL ASKS**

"Hear with selfless kindness, Master. I ask this question: receiving the answer from thy lips I shall gain my end.

"What is, then, a bond? And how has this bond come? What cause has it? And how can one be free?"

"What is not-Self and what the Higher Self? And how can one discern between them?"

### **THE MASTER ANSWERS**

"Happy art thou. Thou shalt attain thy end. Thy kin is blest in thee. For thou seekest to become the Eternal by freeing thyself from the bond of unwisdom.

"Sons and kin can pay a father's debts, but none but a man's self can set him free, "If a heavy burden presses on the head others can remove it, but none but a man's self can quench his hunger and thirst.

"Health is gained by the sick who follow the path of healing: health does not come through the acts of others.

"The knowledge of the real by the eye of clear insight is to be gained by one's own sight and not by the teacher's.

"The moon's form must be seen by one's own eyes; it can never be known through the eyes of another.

"None but a man's self is able to untie the knots of unwisdom, desire, and former acts, even in a myriad of ages.

"Freedom is won by a perception of the Self's oneness with the Eternal, and not by the doctrines of Union or of Numbers, nor by rites and sciences.

"The form and beauty of the lyre and excellent skill upon its strings may give delight to the people, but will never found an empire.

"An eloquent voice, a stream of words, skill in explaining the teaching, and the learning of the learned; these bring enjoyment but not freedom.

"When the Great Reality is not known the study of the scriptures is fruitless; when the Great Reality is known the study of the scriptures is also fruitless.

"A net of words is a great forest where the fancy wanders; therefore the reality of the Self is to be strenuously learned from the knower of that reality.

"How can the hymns (Vedas) and the scriptures profit him who is bitten by the serpent of unwisdom?

How can charms or medicine help him without the medicine of the knowledge of the Eternal?

"Sickness is not cured by saying 'Medicine,' but by drinking it. So a man is not set free by the name of the Eternal without discerning the Eternal.

"Without piercing through the visible, without knowing the reality of the Self, how can men gain Freedom by mere outward words that end with utterances?

"Can a man be king by saying, 'I am king,' without destroying his enemies, without gaining power over the whole land?

"Through information, digging, and casting aside the stones, a treasure may be found, but not by calling it to come forth.

"So by steady effort is gained the knowledge of those who know the Eternal, the lonely, stainless reality above all illusion; but not by desultory study.

"Hence with all earnest effort to be free from the bondage of the world, the wise must strive themselves, as they would to be free from sickness.

"And this question put by thee to-day must be solved by those who seek Freedom; this question that breathes the spirit of the teaching, that is like a clue with hidden meaning.

"Hear, then, earnestly, thou wise one, the answer given by me; for understanding it thou shalt be free from the bondage of the world."

### **Self, Potencies, Vestures**

THE first cause of Freedom is declared to be an utter turning back from lust after unenduring things. Thereafter Restfulness, Control, Endurance; a perfect Renouncing of all acts that cling and stain.

Thereafter, the divine Word, a turning of the mind to it, a constant thinking on it by the pure one, long and uninterrupted.

Then ridding himself altogether of doubt, and reaching wisdom, even here he enjoys the bliss of Nirvâna.

Then the discerning between Self and not-Self that you must now awaken to, that I now declare, hearing it, lay hold on it within yourself.

### **THE VESTURES**

(Verses 72--107)

Formed of the substances they call marrow, bone, fat, flesh, blood, skin and over-skin; fitted with greater and lesser limbs, feet, breast, trunk, arms, back, head; this is called the physical vesture by the wise--the vesture whose authority, as "I" and "my" is declared to be a delusion.

Then these are the refined elements: the ethereal, the upper air, the flaming, water, and earth.

These when mingled one with another become the physical elements, that are the causes of the physical vesture. The materials of them become the five sensuous things that are for the delight of the enjoyer--sounds and other things of sense.

They who, fooled in these sensuous things, are bound by the wide noose of lust, hard to break asunder--they come and go, downwards and upwards on high, led by the swift messenger, their works.

Through the five sensuous things five creatures find dissolution to the five elements, each one bound by his own character: the deer, the elephant, the moth, the fish, the bee; what then of man, who is snared by all the five?

Sensuous things are keener to injure than the black snake's venom; poison slays only him who eats it, but these things slay only him who beholds them with his eyes.

He who is free from the great snare, so hard to be rid of, of longing after sensuous things, he indeed builds for Freedom, and not another, even though knowing the six philosophies.

Those who, only for a little while rid of lust, long to be free, and struggle to reach the shore of the world-ocean--the toothed beast of longing lust makes them sink half way, seizing them by the throat, and swiftly carrying them away.

By whom this toothed beast called sensuous things is slain by the sharp sword of true turning away from lust, he reaches the world-sea's shore without hindrance. He who, soul-destroyed, treads the rough path of sensuous things, death is his reward, like him who goes out on a

luckless day. But he who goes onward, through the word of the good Teacher who is friendly to all beings, and himself well-controlled, he gains the fruit and the reward, and his reward is the Real.

If the love of Freedom is yours, then put sensuous things far away from you, like poison. But love, as the food of the gods, serenity, pity, pardon, rectitude, peacefulness and self-control; love them and honor them forever.

He who every moment leaving undone what should be done--the freeing of himself from the bonds of beginningless unwisdom--devotes himself to the fattening of his body, that rightly exists for the good of the other powers, such a one thereby destroys himself.

He who seeks to behold the Self, although living to fatten his body, is going to cross the river, holding to a toothed beast, while thinking it a tree.

For this delusion for the body and its delights is a great death for him who longs for Freedom; the delusion by the overcoming of which he grows worthy of the dwelling-place of the free.

Destroy this great death, this infatuation for the body, wives and sons; conquering it, the pure ones reach the Pervader's supreme abode.

This faulty form, built up of skin and flesh, of blood and sinews, fat and marrow and bones, gross and full of impure elements;

Born of the fivefold physical elements through deeds done before, the physical place of enjoyment of the Self; its mode is waking life, whereby there arises experience of physical things.

Subservient to physical objects through the outer powers, with its various joys--flower-chaplets, sandal, lovers--the Life makes itself like this through the power of the Self; therefore this form is pre-eminent in waking life.

But know that this physical body wherein the whole circling life of the Spirit adheres, is but as the dwelling of the lord of the dwelling.

Birth and age and death are the fate of the physical and all the physical changes from childhood onward; of the physical body only are caste and grade with their many homes, and differences of worship and dishonor and great honor belong to it alone.

The powers of knowing--hearing, touch, sight, smell, taste--for apprehending sensuous things; the powers of doing--voice, hands, feet, the powers that put forth and generate--to effect deeds.

Then the inward activity: mind, soul, self-assertion, imagination, with their proper powers; mind, ever intending and doubting; soul, with its character of certainty as to things; self-assertion, that falsely attributes the notion of "I"; imagination, with its power of gathering itself together, and directing itself to its object.

These also are the life-breaths: the forward-life, the downward-life, the distributing-life, the uniting-life; heir activities and forms are different, as gold and water are different.

The subtle vesture they call the eightfold inner being made up thus: voice and the other four, hearing and the other four, ether and the other four, the forward life and the other four, soul and the other inward activities, unwisdom, desire, and action.

Hear now about this subtle vesture or form vesture, born of elements not fivefolded; it is the place of gratification, the enjoyer of the fruits of deeds, the beginningless disguise of the Self, through lack of self-knowledge.

Dream-life is the mode of its expansion, where it shines with reflected light, through the traces of its own impressions; for in dream-life the knowing soul shines of itself through the many and varied mind-pictures made during waking-life.

Here the higher self shines of itself and rules, taking on the condition of doer, with pure thought as its disguise, an unaffected witness, nor is it stained by the actions, there done, as it is not attached to them, therefore it is not stained by actions, whatever they be, done by its disguise; let this form-vesture be the minister, doing the work of the conscious self, the real man, just as the tools do the carpenter's work; thus this self remains unattached.



Blindness or slowness or skill come from the goodness or badness of the eye; deafness and dumbness are of the ear and not of the Knower, the Self.

Up-breathing, down-breathing, yawning, sneezing, the forward moving of breath, and the outward moving--these are the doings of the life-breaths, say those who know these things; of the life-breaths, also, hunger and thirst are properties.

The inner activity dwells and shines in sight and the other powers in the body, through the false attribution of selfhood, as cause.

Self-assertion is to be known as the cause of this false attribution of selfhood, as doer and enjoyer; and through substance and the other two potencies, it reaches expansion in the three modes.

When sensuous things have affinity with it, it is happy; when the contrary, unhappy. So happiness and unhappiness are properties of this, and not of the Self which is perpetual bliss.

Sensuous things are dear for the sake of the self, and not for their own sake; and therefore the Self itself is dearest of all.

Hence the Self itself is perpetual bliss--not for it are happiness and unhappiness; as in dreamless life, where are no sensuous things, the Self that is bliss--is enjoyed, so in waking-life it is enjoyed through the word, through intuition, teaching and deduction.

### **THE THREE POTENCIES**

(Verses 108--135)

The power of the supreme Master, that is called unmanifested, beginningless unwisdom whose very self is the three potencies, to be known through thought, by its workings--this is glamor (Mâyâ), whereby all this moving world is made to grow.

Neither being nor non-being nor of the self of both of these; neither divided nor undivided nor of the self of both of these; neither formed nor formless nor of the self of both of these--very wonderful and ineffable is its form.

To be destroyed by the awakening to the pure, secondless Eternal, as the serpent imagined in a rope, when the rope is seen; its potencies are called substance, force, and darkness; each of them known by their workings. The self of doing belongs to force, whose power is extension, whence the pre-existent activities issued; rage and all the changes of the mind that cause sorrow are ever its results.

Desire, wrath, greed, vanity, malice, self-assertion, jealousy, envy, are the terrible works of Force, its activities in man; therefore this is the cause of bondage.

Then enveloping is the power of Darkness, whereby a thing appears as something else; this is the cause of the circling birth and rebirth of the spirit, and the cause whereby extension is drawn forward.

Though a man be full of knowledge, learned, skillful, very subtle-sighted, if Darkness has wrapped him round, he sees not, though he be full of manifold instruction; he calls good that which is raised by error, and leans upon its properties, unlucky man that he is; great and hard to end is the enveloping power of Darkness.

Wrong thinking, contradictory thinking, fanciful thinking, confused thinking--these are its workings; this power of extension never leaves hold of one who has come into contact with it, but perpetually sends him this way and that.

Unwisdom, sluggishness, inertness, sloth, infatuation, folly, and things like these are of the potency of Darkness. Under the yoke of these he knows nothing at all, but remains as though asleep or like a post.

But the potency of substance is pure like water, and even though mixed with the other two, it builds for the true refuge; for it is a reflected spark of the Self, and lights up the inert like the sun.

Of the potency of Substance when mixed the properties are self-respect, self-restraint, control, faith and love and the longing to be free, a godlike power and a turning back from the unreal.

Of the potency of substance altogether pure the properties are grace, direct perception of the Self, and perfect peace; exulting gladness, a

resting on the Self supreme, whereby he reaches the essence of real bliss.

The unmanifest is characterized by these three potencies; it is the causal vesture of the Self; dreamless life is the mode where it lives freely, all the activities of the powers, and even of the knowing soul having sunk back into it.

Every form of outward perceiving has come to rest, the knowing soul becomes latent in the Self from which it springs; the name of this is dreamless life, wherein he says "I know nothing at all of the noise of the moving world."

The body, powers, life-breaths, mind, self-assertion, all changes, sensuous things, happiness, unhappiness, the ether and all the elements, the whole world up to the unmanifest--this is not Self.

Glamor and every work of glamor from the world-soul to the body, know this as unreal, as not the Self, built up of the mirage of the desert.

But I shall declare to you the own being of the Self supreme, knowing which a man, freed from his bonds, reaches the lonely purity.

There is a certain selfhood wherein the sense of "I" forever rests; who witnesses the three modes of being, who is other than the five veils; who is the only knower in waking, dreaming, dreamlessness; of all the activities of the knowing soul, whether good or bad--this is the "I";

Who of himself beholds all; whom none beholds; who kindles to consciousness the knowing soul and all the powers; whom none kindles to consciousness; by whom all this is filled; whom no other fills; who is the shining light within this all; after whose shining all else shines;

By whose nearness only body and powers and mind and soul do their work each in his own field, as though sent by the Self;

Because the own nature of this is eternal wakefulness, self-assertion, the body and all the powers, and happiness and unhappiness are beheld by it, just as an earthen pot is beheld. This inner Self, the ancient Spirit, is everlasting, partless, immediately experienced happiness; ever of one

nature, pure waking knowledge, sent forth by whom Voice and the life-breaths move.

Here, verily, in the substantial Self, in the bidden place of the soul, this steady shining begins to shine like the dawn; then the shining shines forth as the noonday sun, making all this world to shine by its inherent light; knower of all the changing moods of mind and inward powers; of all the acts done by body, powers, life-breaths; present in them as fire in iron, strives not nor changes at all.

This is not born nor dies nor grows, nor does it fade or change forever; even when this form has melted away, it no more melts than the air in a jar.

Alike stranger to forming and deforming; of its own being, pure wakefulness; both being and non-being is this, besides it there is nothing else; this shines unchanging, this Supreme Self gleams in waking, dream and dreamlessness as "I," present as the witness of the knowing soul.

## **BONDAGE AND FREEDOM**

(Verses 136--153)

Then, holding firmly mind, with knowing soul at rest, know your self within yourself face to face saying, "This am I" The life-ocean, whose waves are birth and dying, is shoreless; cross over it, fulfilling the end of being, resting firm in the Eternal.

Thinking things not self are "I"--this is bondage for a man; this, arising from unwisdom, is the cause of falling into the weariness of birth and dying; this is the cause that he feeds and anoints and guards this form, thinking it the Self; the unreal, real; wrapping himself in sensuous things as a silk-worm in his own threads.

The thought that what is not That is That grows up in the fool through darkness; because no discernment is there, it wells up, as the thought that a rope is a snake; thereupon a mighty multitude of fatuities fall on him who accepts this error, for he who grasps the unreal is bound; mark this, my companion.

By the power of wakefulness, partless, external, secondless, the Self wells up with its endless lordship; but this enveloping power wraps it round, born of Darkness, as the dragon of eclipse envelops the rayed sun.

When the real Self with its stainless light recedes, a man thinking "this body is I," calls it the Self; then by lust and hate and all the potencies of bondage, the great power of Force that they call extension greatly afflicts him.

Torn by the gnawing of the toothed beast of great delusion; wandered from the Self, accepting every changing mood of mind as himself, through this potency, in the shoreless ocean of birth and death, full of the poison of sensuous things, sinking and rising, he wanders, mean-minded, despicable-minded.

As a line of clouds, born of the sun's strong shining, expands before the sun and hides it from sight, so self-assertion, that has come into being through the Self, expands before the Self and hides it from sight. As when on an evil day the lord of day is swallowed up in thick, dark clouds, an ice-cold hurricane of wind, very terrible, afflicts the clouds in turns; so when the Self is enveloped in impenetrable Darkness, the keen power of extension drives with many afflictions the man whose soul is deluded.

From those two powers a man's bondage comes; deluded by them he errs, thinking the body is the Self.

Of the plant of birth and death, the seed is Darkness, the sprout is the thought that body is Self, the shoot is rage, the sap is deeds, the body is the stem, the life-breaths are the branches, the tops are the bodily powers, sensuous things are the flowers, sorrow is the fruit, born of varied deeds and manifold; and the Life is the bird that eats the fruit.

This bondage to what is not Self, rooted in unwisdom, innate, made manifest without beginning or end, gives life to the falling torrent of sorrow, of birth and death, of sickness and old age.

Not by weapons nor arms, not by storm nor fire nor by a myriad deeds can this be cut off, without the sword of discernment and knowledge, very sharp and bright, through the grace of the guiding power.

He who is single-minded, fixed on the word divine, his steadfast fulfilment of duty will make the knowing soul within him pure; to him whose knowing soul is pure, a knowing of the Self supreme shall come; and through this knowledge of the Self supreme he shall destroy this circle of birth and death and its root together.

### **THE FREEING OF THE SELF**

(Verses 148--154)

The Self, wrapped up in the five vestures beginning with the vesture formed of food, which are brought into being by its own power, does not shine forth, as the water in the pond, covered by a veil of green scum.

When the green scum is taken away, immediately the water shines forth pure, taking away thirst and heat, straightway becoming a source of great joy to man.

When the five vestures have been stripped off, the Self shines forth pure, the one essence of eternal bliss, beheld within, supreme, self-luminous.

Discernment is to be made between the Self and what is not Self by the wise man seeking freedom from bondage; through this he enters into joy, knowing the Self which is being, consciousness, bliss.

As the reed from the tiger grass, so separating from the congeries of things visible the hidden Self within, which is detached, not involved in actions, and dissolving all in the Self, he who stands thus, has attained liberation.

### **THE VESTURE FORMED OF FOOD**

(Verses 154--164)

The food-formed vesture is this body, which comes into being through food, which lives by food, which perishes without food.

It is formed of cuticle, skin, flesh, blood, bone, water; this is not worthy to be the Self, eternally pure.

The Self was before birth or death, and now is; how can it be born for the moment, fleeting, unstable of nature, not unified, inert, beheld like a jar? For the Self is the witness of all changes of form.

The body has hands and feet, not the Self; though bodiless, yet because it is the Life, because its power is indestructible, it is controller, not controlled.

Since the Self is witness of the body, its character, its acts, its states, therefore the Self must be of other nature than the body.

A mass of wretchedness, clad in flesh, full of impurity and evil, how can this body be the knower? The Self is of other nature.

Of this compound of skin, flesh, fat, bone and water, the man of deluded mind thinks, "This is I"; but he who is possessed of judgment knows that his true Self is of other character, is nature transcendental.

The mind of the dullard thinks of the body, "This is I"; he who is more learned thinks, "This is I," of the body and the separate self; but he who has attained discernment and is wise knows the true Self saying, "I am the Eternal."

Therefore, O thou of mind deluded, put away the thought that this body is the Self, this compound of skin, flesh, fat, bone and water; discern the universal Self, the Eternal, changeless, and enjoy supreme peace.

So long as the man of learning abandons not the thought, founded on delusion, that "This is I," regarding the unenduring body and its powers, so long there is no hope for his liberation, though he possess the knowledge of the Vedânta and its sciences.

As thou hast no thought that "This is the Self," regarding the body's shadow, or the reflected form, or the body seen in dream, or the shape imagined in the mind, so let not this thought exist regarding the living body.

The thought that the body is the Self, in the minds of men who discern not the real, is the seed from which spring birth and death and sorrow;

therefore slay thou this thought with strong effort, for when thou hast abandoned this thought the longing for rebirth will cease.

### **THE VESTURE FORMED OF VITAL BREATH**

(Verses 165--166)

The breath-formed vesture is formed by the life-breath determined by the five powers of action; through its power the food-formed vesture, guided by the Self and sustained by food, moves in all bodily acts.

Nor is this breath-formed vesture the Self, since it is formed of the vital airs, coming and going like the wind, moving within and without; since it can in no wise discern between right and wrong, between oneself and another, but is ever dependent.

### **THE VESTURE FORMED OF MIND**

(Verses 167--183)

The mind-formed vesture is formed of the powers of perception and the mind; it is the cause of the distinction between the notions of "mine" and "I"; it is active in making a distinction of names and numbers; as more potent, it pervades and dominates the former vesture.

The fire of the mind-formed vesture, fed by the five powers of perception, as though by five sacrificial priests, with objects of sense like streams of melted butter, blazing with the fuel of manifold sense-impressions, sets the personality aflame.

For there is no unwisdom, except in the mind, for the mind is unwisdom, the cause of the bondage to life; when this is destroyed, all is destroyed; when this dominates, the world dominates.

In dream, devoid of substance, it emanates a world of experiencer and things experienced, which is all mind; so in waking consciousness, there is no difference, it is all the domination of the mind.

During the time of dreamlessness, when mind has become latent, nothing at all of manifestation remains; therefore man's circle of birth and death is built by mind, and has no permanent reality.



By the wind a cloud is collected, by the wind it is driven away again; by mind bondage is built up, by mind is built also liberation.

Building up desire for the body and all objects, it binds the man thereby as an ox by a cord; afterwards leading him to turn from them like poison, that same mind, verily, sets him free from bondage.

Therefore mind is the cause of man's bondage, and in turn of his liberation; when darkened by the powers of passion it is the cause of bondage, and when pure of passion and darkness it is the cause of liberation.

Where discernment and dispassion are dominant, gaining purity, the mind makes for liberation; therefore let the wise man who seeks liberation strengthen these two in himself as the first step.

Mind is the name of the mighty tiger that hunts in the forest glades of sensuous things; let not the wise go thither, who seek liberation.

Mind moulds all sensuous things through the earthly body and the subtle body of him who experiences; mind ceaselessly shapes the differences of body, of color, of condition, of race, as fruits caused by the acts of the potencies.

Mind, beclouding the detached, pure consciousness, binding it with the cords of the body, the powers, the life-breaths, as "I" and "my," ceaselessly strays among the fruits of experience caused by its own activities.

Man's circle of birth and death comes through the fault of attributing reality to the unreal, but this false attribution is built up by mind; this is the effective cause of birth and death and sorrow for him who has the faults of passion and darkness and is without discernment.

Therefore the wise who know the truth have declared that mind is un wisdom, through which the whole world, verily, is swept about, as cloud belted by the wind.

Therefore purification of the mind should be undertaken with strong effort by him who seeks liberation; when the mind has been purified, liberation comes like fruit into his hand.

Through the sole power of liberation uprooting desire for sensuous things, and ridding himself of all bondage to works, he who through faith in the Real stands firm in the teaching, shakes off the very essence of passion from the understanding.

The mind-formed vesture cannot be the higher Self, since it has beginning and end, waxing and waning; by causing sensuous things, it is the very essence of pain; that which is itself seen cannot be the Seer.

### THE VESTURE FORMED OF INTELLIGENCE

(Verses 184--197)

The intelligence, together with the powers of intelligence, makes the intelligence-formed vesture, whose distinguishing character is actorship; it is the cause of man's circle of birth and death.

The power which is a reflected beam of pure Consciousness, called the understanding, is a mode of abstract Nature; it possesses wisdom and creative power; it thereby focuses the idea of "I" in the body and its powers.

This "I," beginningless in time, is the separate self, it is the initiator of all undertakings; this, impelled by previous imprints, works all works both holy and unholy, and forms their fruits.

Passing through varying births it gains experience, now descending, now ascending; of this intelligence-formed vesture, waking, dream and dreamlessness are the fields where it experiences pleasure and pain.

By constantly attributing to itself the body, state, condition, duties and works, thinking, "These are mine," this intelligence-formed vesture, brightly shining because it stands closest to the higher Self, becomes the vesture of the Self, and, thinking itself to be the Self, wanders in the circle of birth and death.

This, formed of intelligence, is the light that shines in the vital breaths, in the heart; the Self who stands forever wears this vesture as actor and experiencer.

The Self, assuming the limitation of the intelligence, self-deluded by the error of the intelligence, though it is the universal Self, yet views itself as separate from the Self; as the potter views the jars as separate from the clay.

Through the force of its union with the vesture, the higher Self takes on the character of the vesture and assumes its nature, as fire, which is without form, takes on the varying forms of the iron, even though the Self is for ever by nature uniform and supreme.

### **THE DISCIPLE SPEAKS**

Whether by delusion or otherwise, the higher Self appears as the separate self; but, since the vesture is beginningless, there is no conceivable end of the beginningless.

Therefore existence as the separate self must be eternal, nor can the circle of birth and death have an end; how then can there be liberation? Master, tell me this.

### **THE MASTER ANSWERS**

Well hast thou asked, O wise one! Therefore rightly bear! A false imagination created by error is not conclusive proof.

Only through delusion can there be an association with objects, of that which is without attachment, without action, without form; it is like the association of blueness with the sky.

The appearance as the separate self, of the Self, the Seer, who is without qualities, without form; essential wisdom and bliss, arises through the delusion of the understanding; it is not real; when the delusion passes, it exists no longer, having no substantial reality.

Its existence, which is brought into being through false perception, because of delusion, lasts only so long as the error lasts; as the serpent in the rope endures only as long as the delusion; when the delusion ceases, there is no serpent.

### **The Witness**

## THE MANIFEST AND THE HIDDEN SELF

(Verses 198--209)

BEGINNINGLESS is unwisdom, and all its works are too; but when wisdom is arisen, what belongs to unwisdom, although beginningless--

Like a dream on waking, perishes, root and all; though beginningless, it is not endless; it is as something that was not before, *and now is*, this is manifest.

It is thus seen that, though without a beginning, *unwisdom* comes to an end, just as something, which before was not, *comes into being*. Built up in the Self by its being bound by disguise of intellect--

Is this existence as the *separate* life, for there is no other than the Self, distinguished by its own nature, but the binding of the Self by the intellect is false, coming from unknowledge.

This binding is untied by perfect knowledge, not otherwise; the discerning of the oneness of the Eternal and the Self is held by the scripture to be perfect knowledge.

And this is accomplished by perfectly discerning between Self and not-self; thereafter discernment is to be gained between individual and universal Self.

Water may be endlessly muddy, but when the mud is gone, the water is clear. As it shines, so shines the Self also, when faults are gone away, it shines forth clear.

And when unreality ceases to exist in the individual self, it is clear that it returns towards the universal; hence there is to be a rejection of the self-assertion and other characteristics of the individual self.

Hence this higher Self is not what is called the intellectual veil, because that is changeful, helpless of itself, circumscribed, objective, liable to err; the non-eternal cannot be regarded as eternal.

The bliss-formed veil is a form containing the reflection of bliss--although it is tainted with darkness; it has the quality of pleasure, the

attainment of well wished-for aims; it shines forth in the enjoyment of good works by a righteous man, of its own nature bliss-formed; gaining an excellent form, he enjoys bliss without effort.

The principal sphere of the bliss-formed veil is in dreamless sleep; in dreaming and waking it is in part manifest when blissful objects are beheld.

Nor is this bliss-formed veil the higher Self, for it wears a disguise, it is a form of objective nature; it is an effect caused by good acts, accumulated in this changeful form.

When the five veils are taken away, according to inference and scripture, what remains after they are taken away is the Witness, in a form born of awakening.

This is the Self, self-shining, distinguished from the five veils; this is the Witness in the three modes of *perceiving*, without change, without stain. The wise should know it as Being and Bliss, as his own Self.

**THE PUPIL SAID:**

(Verses 210--240)

When the five veils are thus set aside through their unreality, beyond the non-being of all I see nothing, Master; what then is to be known as anything by him who knows Self and not-self?

**THE MASTER SAID:**

Truth has been spoken by thee, wise one; thou art skilled in judgment. Self-assertion and all these changes,--in the Self they have no being. That whereby all is enjoyed, but which is itself not enjoyed, know that to be the Self, the Knower, through thy very subtle intellect.

Whatever is enjoyed by anyone, of that he is the witness; but of that which is not enjoyed by anyone, it cannot be said that anyone is the witness.

That is to be self-witness, where anything is enjoyed by itself; therefore the universal Self is witness of itself; no other lesser thing is witness of it.

In waking, dreaming, dreamlessness, that Self is clearly manifested, appearing through its universal form always as "I," as the "I" within, uniformly. This is "I" beholding intellect and the rest that partake of varied forms and changes. It is manifest through eternal blissful self-consciousness; know that as the Self here in the heart.

Looking at the reflection of the sun reflected in the water of a jar, he who is deluded thinks it is the sun, thus the reflected consciousness appearing under a disguise is thought by him who is hopelessly deluded to be "I."

Rejecting jar and water and the sun reflected there all together, the real sun is beheld. So the unchanging

One which is reflected in the three modes, self-shining, is perceived by the wise.

Putting away in thought body and intellect as alike reflections of consciousness, discerning the seer, hid in the secret place, the Self, the partless awakening, the universal shining, distinguished alike from what exists and what does not exist; the eternal lord, all-present, very subtle, devoid of within and without, nothing but self; discerning this perfectly, in its own form, a man is sinless, passionless, deathless.

Sorrowless, altogether bliss, full of wisdom, fearing nothing at all from anything; there is no other path of freedom from the bondage of the world but knowledge of the reality of his Self, for him who would be free.

Knowledge that the Eternal is not divided *from him* is the cause of freedom from the world, whereby the Eternal, the secondless bliss, is gained by the awakened.

Therefore one should perfectly know that the Eternal and the Self are not divided; for the wise who has become the Eternal does not return again to birth and death.

The real, wisdom, the endless, the Eternal, pure, supreme, self-perfect, the one essence of eternal bliss, universal, undivided, unbroken--this he gains.

This is the real, supreme, secondless, for besides the Self no other is; there is nothing else at all in the condition of perfect awakening to the reality of the supreme being.

This all, that is perceived as the vari-form world, from unknowledge, this all is the Eternal, when the mind's confusion is cast away.

The pot made of clay is not separate from the clay, for all through it is in its own nature clay; the form of the pot is not separate; whence then the pot? It is mere name, built up of illusion.

By no one can the form of the pot be seen, separate from the clay; hence the pot is built of delusion, but the real thing is the clay, like the supreme Being.

All this is always an effect of the real Eternal; it is that alone, nor is there anything else but that. He who says there is, is not free from delusion, like one who talks in his sleep.

The Eternal verily is this all; thus says the excellent scripture of the *Atharva*. In accordance with it, all this is the Eternal only, nor is there any separate existence of the attribute apart from the source.

If this moving world were the real, then had the Self no freedom from limitation, divine authority no worth, the Master Self no truth; these three things the great-souled cannot allow.

The Master who knows the reality of things declared: I verily am not contained in these things, nor do these creatures stand in me. If the world be real, then it should be apprehended in dreamless sleep; it is not apprehended there, therefore it is unreal, dreamlike, false. Therefore the world is not separate from the higher Self; what is perceived as separate is false,--the natural potencies and the like; what real existence is there in the attribute? Its support shines forth as *with attributes* illusively.

Whatever is delusively perceived by one deluded, is the Eternal; the silver shining is only the pearl shell.

The Eternal is perpetually conceived as formed; but what is attributed to the Eternal is a name only.

Therefore the supreme Eternal is Being, secondless, of the form of pure knowledge, stainless, peaceful, free from beginning or ending, changeless, its own-nature is unbroken bliss.

Every difference made by world-glamor set aside, eternal, lasting, partless, measureless, formless, unmanifest, nameless, unfading, a self-shining light that illuminates all that is.

Where the difference of knower, knowing, known is gone, endless, sure; absolute, partless, pure consciousness; the wise know this as the supreme reality.

That can neither be left nor taken, is no object of mind or speech; immeasurable, beginningless, endless, the perfect Eternal, the universal "I."

### **THAT THOU ART**

(Verses 241--251)

The Eternal and the Self, indicated by the two words "that" and "thou," when clearly understood, according to the Scripture "THAT THOU ART," are one; their oneness is again ascertained.

This identity of theirs is in their essential, not their verbal meanings, for they are *apparently* of contradictory character; like the firefly and the sun, the sovereign and the serf, the well and the great waters, the atom and Mount Meru.

The contradiction between them is built up by their disguises, but this disguise is no real thing at all; the disguise of the Master Self is the world-glamor, the cause of the Celestial and other worlds; the disguise of the *individual* life is the group of five veils--hear this now:



These are the two disguises, of the Supreme and the *individual* life; when they are set aside together, there is no longer the Supreme nor the *individual* life. The king has his kingdom, the warrior his weapons; when these are put away there is neither warrior nor king.

According to the Scripture saying, "this is the instruction, *the Self is not that, not that,*" the twofoldness that was built up sinks away of itself in the Eternal; let the truth of this scripture be grasped through awakening; the putting away of the two disguises must verily be accomplished.

It is not this, it is not this: because this is built up, it is not the real--like the serpent seen in the rope, or like a dream; thus putting away every visible thing by wise meditation, the oneness of the two--*Self and Eternal*--is then to be known.

Therefore the two are to be well observed in their essential unity. Neither their contradictory character nor their non-contradictory character is all; but the real and essential Being is to be reached, in order to gain the essence in which they are one and undivided.

When one says: "This man is Devadatta," the oneness is here stated by rejecting contradictory qualities. With the great word "THAT THOU ART," it is the same; what is contradictory between the two is set aside.

As being essentially pure consciousness, the oneness between the Real and the Self is known by the awakened; and by hundreds of great texts the oneness, the absence of separateness, between the Eternal and the Self is declared.

That is not the physical; it is the perfect, after the unreal is put aside; like the ether, not to be handled by thought. Hence this matter that is perceived is illusive, therefore set it aside; but what is grasped by its own selfhood--"that I am the Eternal"--know that with intelligence purified; know the Self as partless awakening.

Every pot and vessel has always clay as its cause, and its material is clay; just like this, this world is engendered by the Real, and has the Real as its Self, the Real is its material altogether. That Real than which there is none higher, THAT THOU ART, the restful, the stainless, secondless Eternal, the supreme.

## THE MANIFEST AND THE HIDDEN SELF

(Verses 252--268)

As dream-built lands and times, objects and knowers of them, are all unreal, just so here in waking is this world; its cause is ignorance of the Self; in as much as all this world, body and organs, vital breath and personality are all unreal, in so much THOU ART THAT, the restful, the stainless, secondless Eternal, the supreme.

Far away from birth and conduct, family and tribe, quite free from name and form and quality and fault; beyond space and time and objects--this is the Eternal, THAT THOU ART; become it in the Self.

The supreme, that no word can reach, but that is reached by the eye of awakening, pure of stain, the pure reality of consciousness and mind together--this is the Eternal, THAT THOU ART; become it in the Self. Untouched by the six infirmities, reached in the heart of those that seek for union, reached not by the organs, whose being neither intellect nor reason knows--this is the Eternal, THAT THOU ART; become it in the Self.

Built of error is the world; in That it rests; That rests in itself, different from the existent and the nonexistent; partless, nor bound by causality, is the Eternal, THAT THOU ART; become it in the Self.

Birth and growth, decline and loss, sickness and death it is free from, and unfading; the cause of emanation, preservation, destruction, is the Eternal, THAT THOU ART; become it in the Self.

Where all difference is cast aside, all distinction is cast away, a waveless ocean, motionless; ever free, with undivided form--this is the Eternal, THAT THOU ART; become it in the Self.

Being one, though cause of many, the cause of others, with no cause itself; where cause and caused are merged in one, self-being, the Eternal, THAT THOU ART; become it in the Self.

Free from doubt and change, great, unchanging; where changing and unchanging are merged in one Supreme; eternal, unfading joy, unstained--this is the Eternal, THAT THOU ART; become it in the Self.

This shines forth manifold through error, through being the Self under name and form and quality and change; like gold itself unchanging ever--this is the Eternal, THAT THOU ART; become it in the Self.

This shines out unchanging, higher than the highest, the hidden one essence, whose character is selfhood, reality, consciousness, joy, endless unfading--this is the Eternal, THAT THOU ART; become it in the Self.

Let a man make it his own in the Self--like a word that is spoken, by reasoning from the known, by thought; this is as devoid of doubt as water in the hand, so certain will its reality become.

Recognizing this perfectly illumined one, whose reality is altogether pure, as *one recognizes* the leader of men in the assembled army, and resting on that always, standing firm in one's own Self, sink all this world that is born, into the Eternal.

In the soul, in the hidden place, marked neither as what is nor what is not, is the Eternal, true, supreme, secondless. He who through the Self dwells here in the secret place, for him there is no coming forth again to the world of form.

When the thing is well known even, this beginningless mode of thought, "I am the doer and the enjoyer," is very powerful; this mode of mind lasting strongly, is the cause of birth and rebirth. A looking backward toward the Self, a dwelling on it, is to be effortfully gained; freedom here on earth, say the saints, is the thinning away of that mode of thought.

That thought of 'I' and 'mine' in the flesh, the eye and the rest, that are not the Self--this transference *from the real to the unreal* is to be cast away by the wise man by steadfastness in his own Self.

### **Finding the Real Self**

#### **BONDAGE THROUGH IMAGINATION**

(Verses 269--276)

RECOGNIZING as thine own the hidden Self, the witness of the soul and its activities, perceiving truly "That am I," destroy the thought of Self in all not Self.

Give up following after the world, give up following after the body, give up following after the ritual law; make an end of transferring selfhood to these.

Through a man's imagination being full of the world, through his imagination being full of the ritual law, through his imagination being full of the body, wisdom, truly, is not born in him.

For him who seeks freedom from the grasping hand of birth and death, an iron fetter binding his feet, say they who know it, is this potent triad of imaginings; he who has got free from this enters into freedom.

The scent of sandalwood that drives all evil odors away comes forth through stirring it with water and the like; all other odors are driven altogether away.

The image of the supreme Self, stained by the dust of imaginings, dwelling inwardly, endless, evil, comes forth pure, by the stirring power of enlightenment, as the scent of the sandalwood comes forth clear.

In the net of imaginings of things not Self, the image of the Self is held back; by resting on the eternal Self, their destruction comes, and the Self shines clear.

As the mind rests more and more on the Self behind it, it is more and more freed from outward imaginings; when imaginings are put away, and no residue left, he enters and becomes the Self, pure of all bonds.

## **SELFHOOD TRANSFERRED TO THINGS NOT SELF**

(Verses 277--298)

By resting ever in the Self, the restless mind of him who seeks union is stilled, and all imaginings fade away; therefore make an end of transferring Selfhood to things not Self.

Darkness is put away through force and substantial being; force, through substantial being; in the pure, substantial being is not put away; therefore, relying on substantial being, make an end of transferring Selfhood to things not Self.

The body of desire is nourished by all new works begun; steadily thinking on this, and effortfully holding desire firm, make an end of transferring selfhood to things not Self.

Thinking: "I am not this separate life but the supreme Eternal," beginning by rejecting all but this, make an end of transferring selfhood to things not Self; it comes from the swift impetus of imaginings.

Understanding the all-selfhood of the Self, by learning, seeking union, entering the Self, make an end of transferring selfhood to things not Self; it comes from the Self's reflected light in other things.

Neither in taking nor giving does the sage act at all; therefore by ever resting on the One, make an end of transferring selfhood to things not Self.

Through sentences like "That thou art" awaking to

the oneness of the Eternal and the Self, to confirm the Self in the Eternal, make an end of transferring selfhood to things not Self.

While there yet lingers a residue undissolved of the thought that this body is the Self, carefully seeking union with the Self, make an end of transferring selfhood to things not Self.

As long as the thought of separate life and the world shines, dreamlike even, so long incessantly, O wise one, make an end of transferring selfhood to things not Self.

The body of desire, born of father and mother of impure elements, made up of fleshly things impure, is to be abandoned as one abandons an impure man afar; gain thy end by becoming the Eternal.

## **THE REAL IN THINGS UNREAL**

As the space in a jar in universal space, so the Self is to be merged without division in the Self supreme; rest thou ever thus, O sage.

Through the separate self gaining the Self, self-shining as a resting-place, let all outward things from a world-system to a lump of clay be abandoned, like a vessel of impure water.

Raising the thought of "I" from the body to the Self that is Consciousness, Being, Bliss, and lodging it there, leave form, and become pure for ever.

Knowing that "I am that Eternal" wherein this world is reflected, like a city in a mirror, thou shalt perfectly gain thy end.

What is of real nature, self-formed, original consciousness, secondless bliss, formless, actless--entering that, let a man put off this false body of desires, worn by the Self as a player puts on a costume.

For the Self, all that is seen is but mirage; it lasts but for a moment, we see, and know it is not "I"; how could "I know all" be said of the personal self that changes every moment?

The real "I" is witness of the personal self and its powers; as its being is perceived always, even in dreamless sleep. The scripture says the Self is unborn, everlasting; this is the hidden Self, distinguished neither as what exists nor what has no existence.

The beholder of every change in things that change, can be the unchanging alone; in the mind's desires, in dreams, in dreamless sleep the insubstantial nature of things that change is clearly perceived again and again.

Therefore put away the false selfhood of this fleshly body, for the false selfhood of the body is built up by thought; knowing the Self as thine own, unhurt by the three times, undivided illumination, enter into peace.

Put away the false selfhood of family and race and name, of form and rank, for these dwell in this body; put away the actorhood and other powers of the body of form; become the Self whose self is partless joy.

Other bonds of man are seen, causes of birth and death, but the root and first form of them is selfishness.

### **The Power of Mind-Images**

(Verses 299--378)

As long as the Self is in bondage to the false personal self of evil, so long is there not even a possibility of freedom, for these two are contraries.

But when free from the grasp of selfish personality, he reaches his real nature; Bliss and Being shine forth by their own light, like the full moon, free from blackness.

But he who in the body thinks "this am I," a delusion built up by the mind through darkness; when this delusion is destroyed for him without remainder, there arises for him the realization of Self as the Eternal, free from all bondage.

The treasure of the bliss of the Eternal is guarded by the terrible serpent of personality, very powerful, enveloping the Self, with three fierce heads--the three nature-powers; cutting off these three heads with the great sword of discernment, guided by the divine teachings, and destroying the serpent, the wise man may enter into that joy-bringing treasure.

So long as there is even a trace of the taint of poison in the body, how can there be freedom from sickness? In just the same way, there is no freedom for him who seeks union, while selfishness endures.

When the false self ceases utterly, and the motions of the mind caused by it come to an end, then, by discerning the hidden Self, the real truth that "I am that" is found.

Give up at once the thought of "I" in the action of the selfish personality, in the changeful self, which is but a reflection of the real Self, destroying rest in the Self; from falsely attributing reality to which are incurred birth and death and old age, fruitful in sorrow, the pilgrimage of the soul; but reality belongs to the bidden Self, whose form is consciousness, whose body is bliss; whose nature is ever one, the conscious Self, the Master, whose form is Bliss, whose glory is

unspeakable; there is no cause of the soul's pilgrimage but the attribution of the reality of this to the selfish personality.

Therefore this selfish personality, the enemy of the Self, like a thorn in the throat of the eater, being cut away by the great sword of knowledge, thou shalt enjoy the bliss of the Self's sovereignty, according to thy desire.

Therefore bringing to an end the activity of the selfish personality, all passion being laid aside when the supreme object is gained, rest silent, enjoying the bliss of the Self, in the Eternal, through the perfect Self, from all doubt free.

Mighty selfishness, even though cut down root and all, if brought to life again even for a moment, in thought, causes a hundred dissipations of energy, as a cloud shaken by the wind in the rainy seasons, pours forth its floods.

After seizing the enemy, selfishness, no respite at all is to be given to it, by thoughts of sensual objects. Just this is the cause of its coming to life again, as water is of the lime tree that had withered away. [310]

The desirer is constituted by the bodily self; how can the cause of desire be different? Hence the motion of enticement to sensual objects is the cause of world-bondage, through attachment to what is other than Self.

From increase of action, it is seen that the seed of bondage is energized; when action is destroyed, the seed is destroyed. Hence let him check sensual action.

From the growth of mind-images comes the action, from action the mind-image grows; hence the man's pilgrimage ceases not.

To cut the bonds of the world's pilgrimage, both must be burned away by the ascetic. And the growth of mind-images comes from these two--imagining and external action.

Growing from these two, it brings forth the pilgrimage of the soul. The way of destroying these three in every mode of consciousness, should be constantly sought.



By looking on all as the Eternal, everywhere, in every way, and by strengthening the mind-image of real being, this triad comes to melt away.

In the destruction of actions will arise the destruction of imaginings, and from this the dispersal of mind-images. The thorough dispersal of mind-images is freedom; this is called freedom even in life.

When the mind-image of the real grows up, in the dispersal of the mind's alarms, and the mind-image of the selfish personality melts away, as even thick darkness is quickly melted away before the light of the sun.

The action of the greatest darkness, the snare of unreality, is no longer seen when the lord of day is arisen; so in the shining of the essence of secondless bliss, no bond exists nor scent of sorrow.

Transcending every visible object of sense, fixing the mind on pure being, the totality of bliss, with right intentness within and without, pass the time while the bonds of action last. [320]

Wavering in reliance on the Eternal must never be allowed; wavering is death--thus said the sop. of the Evolver.

There is no other danger for him who knows, but this wavering as to the Self's real nature. Thence arises delusion, and thence selfish personality; thence comes bondage, and therefrom sorrow.

Through beholding sensual objects, forgetfulness bewilders a wise man even, as a woman her favorite lover.

As sedge pushed back does not remain even for a moment, just in the same way does the world-glamor close over a wise man, who looks away from the Real.

If the imagination falling even a little from its aim, towards outward objects, it falls on and on, through unsteadiness, like a player's fallen on a row of steps.

If the thought enters into sensual objects, it becomes intent on their qualities; from this intentness immediately arises desire, and, from desire, every action of man.

Hence than this wavering there is no worse death for one who has gained discernment, who has beheld the Eternal in spiritual concentration. By right intentness he at once gains success; be thou intent on the Self, with all carefulness.

Then comes loss of knowledge of one's real being, and he who has lost it falls; and destruction of him who thus falls is seen, but not restoration.

Let him put away the wilful motions of the mind, the cause of every evil act; he who has unity in life, has unity after his body is gone. The scripture of sentences says that he who beholds difference has fear.

Whenever even a wise man beholds difference in the endless Eternal, though only as much as an atom, what he beholds through wavering becomes a fear to him through its difference. [330]

All scripture, tradition and logic disregarding, whoever makes the thought of self in visible things, falls upon sorrow after sorrow; thus disregarding, he is like a thief in darkness.

He whose delight is attachment to the real, freed, he gains the greatness of the Self, eternal; but he who delights in attachment to the false, perishes; this is seen in the case of the thief and him who is no thief.

The ascetic, who has put away the cause of bondage--attachment to the unreal--stands in the vision of the Self, saying, "this Self am I"; this resting in the Eternal, brings joy by experiencing it, and takes away the supreme sorrow that we feel, whose cause is un wisdom.

Attachment to the outward brings as its fruit the perpetual increase of evil mind-images. Knowing this and putting away outward things by discernment, let him place his attachment in the Self forever.

When the outward is checked, there is restfulness from emotion; when emotion is at rest, there is vision of the supreme Self. When the Self is seen, the bondage of the world is destroyed; the checking of the outward is the path of freedom.

Who, being learned, discerning between real and unreal, knowing the teaching of the scripture, and beholding the supreme object with understanding, would place his reliance on the unreal, even though longing to be free--like a child, compassing his own destruction.

There is no freedom for him who is full of attachment to the body and its like; for him who is free, there is no wish for the body and its like; the dreamer is not awake, he who is awake dreams not; for these things are the opposites of each other.

Knowing the Self as within and without, in things stable and moving--discerning this through the Self, through its comprehending all things--putting off every disguise, and recognizing no division, standing firm through the perfect Self--such a one is free.

Through the All-self comes the cause of freedom from bondage; than the being of the All-self there is no other cause; and this arises when there is no grasping after the outer; he gains the being of the All-self by perpetually resting on the Self.

How should cessation of grasping after the outer not fail for him who, through the bodily self remains with mind attached to enjoyment of outward objects, and thus engages in action. It can only be effortfully accomplished by those who have renounced the sensual aims of all acts and rites, who are perfected in resting on the eternal Self, who know reality, who long for reality and bliss in the Self. [340]

The scripture that speaks of "him who is at peace, controlled," teaches the ecstasy of the ascetic, whose work is the study of wisdom, to the end of gaining the All-self.

The destruction of personality which has risen up in power cannot be done at once, even by the learned, except those who are immovably fixed in the ecstasy which no doubt can assail, for the mind-images are of endless rebirth.

Binding a man with the delusion of belief in his personality, through the power that veils, the power that propels casts him forth, through its potencies.

The victory over this compelling power cannot be accomplished, until the power that veils has come to cessation with residue. The power that veils is, through the force of its own nature, destroyed, when the seer is discerned from what is seen, as milk is distinguished from water.

Perfect discernment, born of clear awakening, arises free from doubt, and pure of all bondage, where there is no propelling power towards delusive objects, once the division is made between the real natures of the seer and what is seen; he cuts the bonds of delusion that glamor makes, and, after that, there is no more pilgrimage for the free.

The flame of discernment of the oneness of the higher and the lower, burns up the forest of un wisdom utterly. What seed of the soul's pilgrimage can there be for him who has gained being in which there is no duality?

And the cessation of the veiling power arises from perfect knowledge; the destruction of false knowledge is the cessation of the pain engendered by the propelling power.

The triple error is understood by knowing the real nature of the rope; therefore the reality of things is to be known by the wise to the end of freedom from bondage.

As iron from union with fire, so, from union with the real, thought expands as material things; hence the triple effect of this, seen in delusion, dream, desire, is but a mirage.

Thence come all changing forms in nature beginning with personality and ending with the body, and all sensual objects; these are unreal, because subject to change every moment; but the Self never changes. [350]

Consciousness, eternal, non-dual, partless, uniform, witness of intellect and the rest, different from existent and non-existent; its real meaning is the idea of "I"; a union of being and bliss--this is the higher Self.

He who thus understands, discerning the real from the unreal, ascertaining reality by his own awakened vision, knowing his own Self as partless awakening, freed from these things reaches peace in the Self.

Then melts the heart's knot of unwisdom without residue, when, through the ecstasy in which there is no doubt, arises the vision of the non-dual Self.

Through the mind's fault are built the thoughts of thou and I and this, in the supreme Self which is non-dual, and beyond which there is nothing; but when ecstasy is reached, all his doubts melt away through apprehension of the real.

Peaceful, controlled, possessing the supreme cessation, perfect in endurance, entering into lasting ecstasy, the ascetic makes the being of the All-self his own; thereby burning up perfectly the doubts that are born of the darkness of unwisdom, he dwells in bliss in the form of the Eternal, without deed or doubt.

They who rest on the Self that is consciousness, who have put away the outward, the imaginations of the ear and senses, and selfish personality, they, verily, are free from the bonds and snares of the world, but not they who only meditate on what others have seen.

The Self is divided by the division of its disguises; when the disguises are removed, the Self is lonely and pure; hence let the wise man work for the removal of the disguises by resting in the ecstasy that is free from doubt.

Attracted by the Self the man goes to the being of the Self by resting on it alone; the grub, thinking on the bee, builds up the nature of the bee.

The grub, throwing off attachment to other forms, and thinking intently on the bee, takes on the nature of the bee; even thus he who seeks for union, thinking intently on the reality of the supreme Self, perfectly enters that Self, resting on it alone.

Very subtle, as it were, is the reality of the supreme Self, nor can it be reached by gross vision; by the exceedingly subtle state of ecstasy it is to be known by those who are worthy, whose minds are altogether pure.  
[360]

As gold purified in the furnace, rids itself of dross and reaches the quality of its own self, so the mind ridding itself of the dross of substance, force and darkness, through meditation, enters into reality.

When purified by the power of uninterrupted intentness, the mind is thus melted in the Eternal, then ecstasy is purified of all doubt, and of itself enjoys the essence of secondless bliss.

Through this ecstasy comes destruction of the knot of accumulated mind-images, destruction of all works; within and without, for ever and altogether, the form of the Self becomes manifest, without any effort at all.

Let him know that thinking is a hundred times better than scripture; that concentration, thinking the matter out, is a hundred thousand times better than thinking; that ecstasy free from doubt is endlessly better than concentration.

Through unwavering ecstasy is clearly understood the reality of the Eternal, fixed and sure. This cannot be when other thoughts are confused with it, by the motions of the mind.

Therefore with powers of sense controlled enter in ecstasy into the hidden Self, with mind at peace perpetually; destroy the darkness made by beginningless unwisdom, through the clear view of the oneness of the real.

The first door of union is the checking of voice, the cessation of grasping, freedom from expectation and longing, the character bent ever on the one end.

A centering of the mind on the one end, is the cause of the cessation of sensuality; control is the cause that puts an end to imaginings; by peace, the mind-image of the personality is melted away; from this arises unshaken enjoyment of the essence of bliss in the Eternal for ever, for him who seeks union; therefore the checking of the imagination is ever to be practiced effortfully, O ascetic!

Hold voice in the self, hold the self in intellect, hold intellect in the witness of intellect, and, merging the witness in the perfect Self, enjoy supreme peace.

The seeker for union shares the nature of each disguise--body, vital breath, sense, mind, intellect--when his thoughts are fixed on that disguise. [370]

When he ceases from this sharing, the ascetic reaches perfect cessation and happiness, and is plunged in the essence of Being and Bliss.

Renouncing inwardly, renouncing outwardly--this is possible only for him who is free from passion; and he who is free from passion renounces all attachment within and without, through the longing for freedom.

Outward attachment arises through sensual objects; inward attachment, through personality. Only he who, resting in the Eternal, is free from passion, is able to give them up. Freedom from passion and awakening are the wings of the spirit. O wise man, understand these two wings! For without them you cannot rise to the crown of the tree of life.

Soul-vision belongs to him who is free from passion; steady inspiration belongs to the soul-seer. Freedom from bondage belongs to the reality of inspiration; enjoyment of perpetual bliss belongs to the Self that is free.

I see no engenderer of happiness greater than freedom from passion for him who is self-controlled; if very pure inspiration of the Self be joined to it, he enters into the sovereignty of self-dominion. This is the door of young freedom everlasting. There do thou ever fix thy consciousness on the real self, in all ways free from attachment to what is other than this, for the sake of the better way.

Cut off all hope in sensual objects which are like poison, the cause of death; abandon all fancies of birth and family and social state; put all ritual actions far away; renounce the illusion of self -dwelling in the body, center the consciousness on the Self. Thou art the seer, thou art the stainless, thou art in truth the supreme, secondless Eternal.

Firmly fixing the mind on the goal, the Eternal, keeping the outward senses in their own place, with form unmoved, heedless of the body's state, entering into the oneness of Self and Eternal by assimilating the Self and rising above all differences, for ever drink the essence of the bliss of the Eternal in the Self. What profit is there in other things that give no joy? [378]

**Free Even in Life**

(Verses 379--438)

CEASING to feed the imagination on things not Self full of darkness, causing sorrow, bend the imagination on the Self, whose form is bliss, the cause of freedom.

This is the self luminous, witness of all, ever shining through the veil of the soul; making the one aim this Self, that is the contrary of all things unreal, realize it by identification with its partless nature.

Naming this from its undivided being, its freedom from all other tendency, let him know it clearly from being of the own nature of Self.

Firmly realizing self-hood in that, abandoning selfhood in the selfish personality, stand towards it as a disinterested onlooker stands towards the fragments of a broken vase.

Entering the purified inner organ into the witness whose nature is the Self, who is pure awakening, leading upward step by step to unmoving firmness, let him then gain vision of perfection.

Let him gain vision of the Self, freed from all disguises built up by ignorance of the Self--body, senses, vitality, emotion, personality--the Self whose nature is partless and perfect like universal ether.

The ether, freed from its hundred disguises--water-pots, jars, corn-measures and the like--is one and not divided, thus also, the pure supreme, freed from personality, is one.

All disguises beginning with the Evolver and ending with a log are mirage only; therefore let him behold his own perfect Self, standing in the Self's oneness.

Whatever by error is built up as different from that, is in reality that only, not different from that. When the error is destroyed, the reality of the snake that was seen shines forth as the rope; thus the own-nature of all is the Self.

The Evolver is the Self, the Pervader is the Self, the Sky-lord is the Self, the Destroyer is the Self; all this universe is the Self; there is nothing but the Self.



Inward is the Self, outward also is the Self; the Self is to the east, the Self is also to the west. The Self is to the south, the Self is also to the north. The Self is above, the Self is beneath.

Just as wave and foam, eddy and bubble are in their own nature water; so, from the body to the personality, all is consciousness, the pure essence of consciousness. [390]

Being verily is all this world, that is known of voice and mind, there is nothing else than Being, standing on nature's other shore. Are cup and water-pot and jar anything but earth? He who is deluded by the wine of glamor speaks of "thou" and "I."

"When by repeated effort naught remains but this," the scripture says, declaring absence of duality, to put an end to false transference of reality.

Like the ether, free from darkness, free from wavering, free from limits, free from motion, free from change; having neither a within nor a without, having no other than it, having no second, is the Self, the supreme Eternal; what else is there to be known?

What more is there to be said? The Eternal, the Life, the Self is seen here under many forms; all in this world is the Eternal, the secondless Eternal; the scripture says "I am the Eternal"; knowing this clearly, those whose minds are awakened, who have abandoned the outward, becoming the Eternal, dwell in the Self, which is extending consciousness and bliss. This, verily, is sure.

Kill out desire that springs up through thought of self in the body formed of darkness, then violent passion in the formal body woven of the breath. Knowing the Self whose fame is sung in the hymns, who is eternal and formed of bliss, stand in the being of the Eternal.

As long as the son of man enjoys this body of death, he is impure; from the enemies arises the weariness that dwells in birth and death and sickness. When he knows the pure Self of benign form, immovable, then he is free from these;--thus says the scripture too.

When all delusive qualities attributed to the Self are put away, the Self is the supreme eternal, perfect, secondless, changeless.

When the activity of the imagination comes to rest in the higher Self, the Eternal that wavers not, then no more wavering is seen, and vain words only remain.

The belief in this world is, built up of unreality. In the one substance, changeless, formless, undifferentiated, what separateness can exist?

In the one substance, in which no difference of seer, seeing, seen, exists, which is changeless, formless, undifferentiated, what separateness can exist? [400]

In the one substance, like the world-ocean full to overflowing, changeless, formless, undifferentiated, whence can separateness come?

Where the cause of delusion melts away, like darkness in light, in the secondless, supreme reality, undifferentiated, what separateness can there be?

In the supreme reality, the very Self of oneness, how could any word of difference dwell? By whom is difference perceived in purely blissful dreamlessness?

For this world no longer is, whether past, present, or to come, after awakening to the supreme reality, in the real Self, the Eternal, from all wavering free. The snake seen in the rope exists not, nor even a drop of water in the desert mirage, where the deer thirsts.

This duality is mere glamor, for the supreme reality is not twofold; thus the scripture says, and it is directly experienced in dreamlessness.

By the learned it has been perceived that the thing attributed has no existence apart from the substance, as in the case of the serpent and the rope. The distinction comes to life through delusion.

This distinction has its root in imagining; when imagining ceases it is no more. Therefore bring imagining to rest in the higher Self whose form is concealed.

In soul-vision the wise man perceives in his heart a certain wide-extending awakening, whose form is pure bliss, incomparable, the other

shore, for ever free, where is no desire, limitless as the ether, partless, from wavering free, the perfect Eternal. t

In soul-vision the wise man perceives in his heart the reality free from growth and change, whose being is beyond perception, the essence of equalness, unequalled, immeasurable, perfectly taught by the words of inspiration, eternal, praised by us.

In soul-vision the wise man perceives in his heart the unfading, undying reality, which by its own being can know no setting, like the shimmering water of the ocean, bearing no name, where quality and change have sunk to rest, eternal, peaceful, one. [410]

Through intending the inner mind to it, gain vision of the Self, in its own form, the partless sovereignty. Sever thy bonds that are stained with the stain of life, and effortfully make thy manhood fruitful.

Standing in the Self, realize the Self in being, the Self from every disguise set free, Being, Consciousness, Bliss, the secondless; thus shalt thou build no more for going forth.

The mighty soul no more regards this body, cast aside like a corpse, seen to be but the shadow of the man, come into being as his reflection, through his entering into the result of his works.

Drawing near to the eternal, stainless awakening, whose nature is bliss, put very far away this disguise whose nature is inert and foul; nor let it be remembered again at all, for the remembrance of what has been cast forth builds for disdain.

Burning this up with its root in the flame of the real Self, the unwavering Eternal, the wise man stands excellent as the Self, through the Self which is eternal, pure, awakening bliss.

The body is strung on the thread of works already done, and is impure as the blood of slaughtered kine; whether it goes forward or stands, the knower of reality regards it not again, for his life is dissolved in the Eternal, the Self of bliss.

Knowing the partless bliss, the Self as his own self, with what desire or from what cause could the knower of reality cherish the body?

Of the perfect adept this is the fruit, of the seeker for union, free even in life--to taste without and within the essence of being and bliss in the Self.

The fruit of cleanness is awakening, the fruit of awakening is quiescence; from realizing the bliss of the Self comes peace, this fruit, verily, quiescence bears.

When the latter of these is absent, the former is fruitless. The supreme end is the incomparable enjoyment of the Self's bliss. [420]

The famed fruit of wisdom is not to tremble before manifest misfortune. The various works that were done in the season of delusion, worthy of all blame -how could a man deign to do them after discernment has been gained?

Let the fruit of wisdom be cessation from unreality, a continuation therein is the fruit of un wisdom;--this is clearly seen. If there be not this difference between him who knows and him who knows not, as in the presence of the mirage to the thirsty deer, where is the manifest fruit of wisdom?

If the heart's knot of un wisdom be destroyed without remainder, how could sensual things cause continuance in unreality, in him who has no desire?

When mind-images arise not in the presence of sensual things, this is the limit of purity; when the personal idea does not arise, this is the limit of illumination. When life-activity that has been dissolved does not arise again, this is the limit of quiescence.

He whose thought is free from outward objects, through standing ever in the nature of the Eternal, who is as lightly concerned with the enjoyment of sensual things followed by others as a sleeping child, looking on this world as a land beheld in dream, when consciousness comes back, enjoying the fruit of endless holy deeds, he is rich and worthy of honor in the world.

This sage, standing firm in wisdom, reaches Being and Bliss, he is changeless, free from all acts, for his Self is dissolved in the Eternal.

Being that is plunged in the oneness of the Eternal and the Self made pure, that wavers not and is pure consciousness alone, is called wisdom.

They say he stands firm in wisdom, in whom this wisdom steadfastly dwells. He in whom wisdom is firmly established, who enjoys unbroken bliss, by whom the manifested world is almost unheeded, is called free even in life.

He who with thought dissolved is yet awake, though free from the bondage of waking life, whose illumination is free from impure mind-images, he, verily, is called free even in life.

He who perceives that his soul's pilgrimage is ended, who is free from disunion even while possessing division, whose imagination is free from imaginings, he, verily, is called free even in life.

He who even while this body exists, regards it as a shadow, who has no sense of personality or possessions--these are the marks of him who is free in life. [430]

Whose mind lingers not over the past, nor goes out after the future, when perfect equanimity is gained, this is the mark of him who is free even in life.

In this world, whose very nature is full of differences, where quality and defect are distinguished, to regard all things everywhere as the same, this is the mark of him who is free even in life.

Accepting wished and unwished objects with equanimity in the Self, and changing not in either event, is the mark of him who is free even in life.

When the sage's imagination is fixed on tasting the essence of the bliss of the Eternal, so that he distinguishes not between what is within and without, this is the mark of him who is free even in life.

Who is free from thought of "I" and "my," in body and senses and their works, who stands in equanimity, bears the mark of one who is free even in life.

He who has discerned the Eternal in the Self, through the power of sacred books, who is free from the bondage of the world, bears the mark of one who is free even in life.

He who never identifies himself with the body and senses, nor separates himself in thought from what is other than these, bears the mark of one who is free even in life. [438]

### **The Three Kinds of Works**

(Verses 439--468)

HE who through wisdom discerns that there is no division between the Eternal and the manifested world, bears the mark of one who is free even in life.

Whose mind is even, when honored by the good, or persecuted by the wicked, bears the mark of one who is free even in life.

In whom all sensuous objects, put forth by the supreme, melt together like the rivers and streams that enter the ocean's treasure house, making no change at all, since he and they are but the one Being, this sage self-conquered is set free.

For him who has understood the nature of the Eternal, there is no return to birth and death as of old; if such return there be, then the nature of the Eternal was not known.

If they say he returns to birth and death through the rush of old imaginings, this is not true; for, from the knowledge of oneness, imaginings lose all their power.

As the most lustful man ceases from desire before his mother; so, when the Eternal is known, the wise cease from desire, through fullness of bliss.

The scripture says that, even for him who profoundly meditates, there is a going after outward things of sense, on account of Works already entered on.

As long as there is the taste of pain and pleasure, so long are there Works already entered on; the fruits come from the acts that went before; without these acts where would the fruits be?

From the knowledge that I am the Eternal, the accumulated Works, heaped up even through hundreds of myriads of ages, melt away like the work of dream, on awaking.

Whatever one does while dreaming, however good or bad it seems, what effect has it on him, on awaking to send him either to hell or heaven?

On knowing the Self, unattached, enthroned like the dome of heaven, the man is no longer stained at all by Works to come.

As the ether enclosed in the jar is not stained by the smell of the wine, so the Self encompassed by its vestures, is not stained by any quality of theirs. [450]

Works that have been entered on, before wisdom's sunrise, are not destroyed by wisdom, until they have reached their fruition; like an arrow aimed and sent forth at the mark.

The arrow discharged by the thought that there was a tiger, does not stop when it is seen to be a cow, but pierces the mark through its exceeding swiftness.

Verily, Works entered on are the most formidable to the wise, they disappear only through being experienced. But Works accumulated and Works to come both melt away in the fire of perfect wisdom.

When they have beheld the oneness of the Self and the Eternal, and stand ever firm in the power of that knowledge, for them those three kinds of Works exist no longer; for them there is only the Eternal, free from every change.

When the saint rests in the Self, through understanding that the Self is other than its vestures, that the Self is the pure Eternal; then the myth of the reality of Works entered on no longer holds him, just as the myth of union with things of dream no longer holds him who has awakened.

For he who is awake no longer keeps the sense of "I and mine and that," for his looking-glass body and the world that belongs to it; but comes to himself merely through waking.

Neither a desire for pursuing mythical objects, nor any grasping after even a world full of them, is seen in him who has awakened. But if the pursuit of mirages goes on, then it is seen for certain that the man has not wakened from sleep.

Thus dwelling in the supreme Eternal, through the real Self, he stands and beholds naught else. Like the memory of an object looked on in dream, so is it, for the wise, with eating or the other acts of life.

The body is built up through Works; the Works entered upon make for the building up of various forms; but the Self is not built up through works.

"Unborn, eternal, immemorial," says the Scripture, whose words are not in vain; of him who rests in that Self, what building up of Works entered on can there be?

Works entered upon flourish then, when the Self is identified with the body; but the identifying of Self with body brings no joy, therefore let Works entered upon be renounced. [460]

Even the building up of a body through Works entered on is a mirage; whence can come the reality of a mere reflected image? whence can come the birth of an unreality?

Whence can come the death of what has not even been born? Whence can come the entering on of what does not even exist?--if there be a melting away of the effects of unwisdom, root and all, through the power of wisdom.

How does this body stand? In the case of him who takes inert things to be real, Works entered on are supported by the sight of outward things--thus says the scripture; yet it does not teach the reality of the body and the like, to the wise.



One, verily, is the Eternal, without a second. There is no difference at all. Altogether perfect, without beginning or end, measureless and without change.

The home of Being, the home of Consciousness, the home of Bliss enduring, changeless; one, verily, without a second, is the Eternal. There is no difference at all.

Full of the pure essence of the unmanifested, endless, at the crown of all; one, verily, without a second, is the Eternal; there is no difference at all.

That can neither be put away, nor sought after; that can neither be taken nor approached--one, verily, without a second, is the Eternal; there is no difference at all.

Without qualities, without parts, subtle, without wavering, without stain; one, verily, without a second, is the Eternal; there is no difference at all. [468]

### **Master and Pupil**

(Verses 469--518)

#### **THE TEACHER SPEAKS:**

THAT, whose nature no man can define; where is no pasturage for mind or word; one, verily, without second, is the Eternal; there is no difference at all.

The fullness of Being, self-perfect, pure, awakened, unlike aught here; one, verily, without second, is the Eternal; there is no difference at all!

They who have cast away passion, who have cast away sensual delights, peaceful, well-ruled, the sages, the mighty, knowing reality in the supreme consummation, have gained the highest joy in union with the Self.

Thou worthy one also, seeking this higher reality of the Self, whose whole nature is the fullness of bliss, washing away the delusions thine own mind has built up, be free, gaining thy end, perfectly awakened.

Through Soul-vision, through the Self utterly unshaken, behold the Self's reality, by the clear eye of awakening; if the word of the scripture is perfectly perceived without wavering, then doubt arises no more.

On gaining freedom from the bonds bound by unwisdom as to the Self; in the gaining of that Self whose nature is truth, knowledge, bliss; the holy books, reason, and the word of the guide are one's evidences; an evidence too is the realizing of the Self, inwardly attained.

Freedom from bondage and joy, health of thought and happiness, are to be known by one's self; the knowing of others is but inference.

As the teachers, who have reached the further shore, and the teachings tell, let a man cross over through that enlightenment which comes through the will of the higher Self.

Knowing the Self through one's own realization, as one's own partless Self, and being perfected, let him stand firm in the unwavering Self.

This is the last and final word of the teaching: The Eternal is the individual life and the whole world; rest in the partless One is freedom, in the Eternal, the secondless; and this too the scriptures show.

Through the word of the Guide, and the evidence of the teaching, understanding the highest Being, through union with the Self, be reached perfect peace, intent on the Self, so that nothing could disturb him any more, resting altogether in the Self.

Then after intending his mind for a while on the supreme Eternal, rising again from the highest bliss he spoke this word: [480]

#### **THE PUPIL SPEAKS:**

Entangling thought has fallen away, its activity has dissolved, through mastery of the Self's oneness with the Eternal--I know not this, nor anything that is not this; for what is it? how great is it? joy is its further shore.

This cannot be spoken by voice, nor thought by mind; I taste the glory of the ocean of the Supreme Eternal, filled full of the ambrosial bliss of the Self. My mind, enjoying delight, like a watercourse, that had dried

up, when the multitude of waters come, is full of happiness, even from the slightest portion of the honey-sweet bliss of the Self.

Whither has this world of sorrow gone? what has taken it away? whither has it dissolved? Now I see that it no longer is--a mighty wonder!

What is there for me to reject? what to choose? what else exists? Where is there difference in the mighty ocean of the Eternal, full of the nectar of partless bliss?

I see not, nor hear, nor know aught of this world; for I bear the mark of the Self, whose form is being and bliss.

Honor, honor to thee, my Guide, mighty-souled; to thee, who art free from sensuous bondage, who art most excellent, whose own nature is the essence of bliss of the secondless Everlasting, whose words are ever a mighty, shoreless ocean of pity.

As one who was wearied with the heat, bathing himself and refreshed, in the enveloping light of the rayed moon, thus I have in a moment gained the partless excellent bliss, the imperishable word, the Self.

Rich am I, I have done what was to be done, freed am I from the grasp of the sorrowing world. My own being is everlasting bliss, I am filled full, through the favor of the Self.

Unbound am I, formless am I, without distinction am I, no longer able to be broken; in perfect peace am I, and endless; I am stainless, immemorial.

I am neither the doer nor enjoyer; mine are neither change nor act. I am in nature pure awakening. I am the lonely One, august for ever. [490]

I am apart from the personal self that sees, hears, speaks, acts, and enjoys; everlasting, innermost, without act; the limitless, unbound, perfect Self awakened.

I am neither this nor that; I am even he who illumines both, the supreme, the pure; for me is neither inner nor outer, for I am the perfect, secondless Eternal.

The unequalled, beginningless reality is far from the thought of I and thou, of this and that; I am the one essence of everlasting bliss, the real, the secondless Eternal.

I am the Creator, I am he who makes an end of hell, he who makes an end of all things old; I am the Spirit, I am the Lord; I am partless awakening, the endless witness; for me there is no longer any Lord, no longer I nor mine.

For I, verily, consist in all beings, enveloping them within and without, through the Self that knows; I myself am at once the enjoyer and all that is to be enjoyed--whatever was seen before as separate--through identity with it.

In me, the ocean of partless Bliss, world-waves rise manifold, and fall again, through the storm-winds of glamor's magic.

In me, the material and other worlds are built up by glamor, through swift vibrations; just as in Time which has neither part nor division, are built up the world-periods, the years, the seasons, months, and days.

Nor does the Self, on which the worlds are built, become stained by them, even through the deluded who are stained by many sins; just as even a mighty flood of mirage waters wets not the salt desert earth.

Like the ether, I spread throughout the world; like the sun, I am marked by my shining; like the hills, I am everlasting and unmoved; I am like an ocean without shores.

I am not bound by the body, as the clear sky is not bound by clouds; whence then should the characters of waking, dreaming, dreamlessness, belong to me? [500]

The veil comes, and, verily, departs again; it alone performs works and enjoys them. It alone wastes away and dies, while I stand like a mighty mountain, forever unmoved.

Neither forth-going nor return belong to me, whose form is ever one, without division. He who is the one Self, without fissure or separation, perfect like the ether how can he strive or act?

How should righteousness or sin belong to me, who possess not the powers of sense, who am above emotion, above form and change, who experience ever partless bliss; for the scripture teaches that in the Self is neither righteousness nor sin.

What is touched by his shadow, whether heat or cold, or foul or fair, touches not at all the man, who is other than his shadow.

The natures of things beheld touch not the beholder, who is apart from them, sitting above unchanged, as the character of the house affects not the lamp.

Like the sun which witnesses the act, like the tongued flame that leads the conflagration, like the rope that holds what is raised; thus am I, standing on the summit, the conscious Self.

I am neither the actor, nor the causer of acts; I am neither he who enjoys, nor he who brings enjoyment; I am neither the seer, nor he who gives sight; I am the unequalled Self, self-luminous.

When the disguise moves, just as the foolish-minded attribute to the sun the dancing of its reflection on the water, so one thinks: I am the doer, the enjoyer; I, also, am slain.

Let this inert body move on the waters or on dry land; I am not thereby stained by their natures, as the ether is not stained by the nature of a jar.

Acting, enjoying, baseness or madness, inertness or bondage or unloosing are the changes of the mind, and belong not really to the Self, the supreme Eternal, the pure, the secondless. [510]

Let Nature suffer changes ten times, a hundred, a thousand times; what have I to do with these commotions? For the lowering clouds touch not the sky.

From the unmanifest, down to grossest things, all this world encountered is a mere reflection only. Like the ether, subtle, without beginning or end, is the secondless Eternal; and what that is, I am.

All-embracing, illumining all things; under all forms all-present, yet outside all; everlasting, pure, unmoved, unchanging, is the secondless Eternal; and what that is, I am.

Where the differences made by glamor have sunk to final setting, of hidden nature, perceived in secret, the Real, Wisdom, Bliss, and formed of bliss, is the secondless Eternal; and what that is, I am.

Without act am I, without change, without division, without form; without wavering am I, everlasting am I, resting on naught else, and secondless.

I am altogether the Self, I am the All; I transcend all; there is none but me. I am pure, partless awakening; I too am unbroken bliss.

This sovereignty, self -rule, and mighty power, through the goodness of thy pity, power, and might, has been gained by me, my guide, great-souled; honor, honor to thee, and yet again honor.

In that great dream that glamor makes, in that forest of birth and age and death, I wander wearying; daily stricken by the heat, and haunted by the tiger of selfishness; thou hast saved me, my guide, by waking me out of sleep. [518]

### **The Perfect Sage**

(Verses 519--548)

#### **THE PUPIL SPEAKS:**

HONOR to that one Being, wherever it is; honor to the Light which shines through the form of all that is; and to thee king of teachers!

Beholding him thus paying honor--a pupil full of worth, full of the joy of soul-vision, awakened to reality--that king of instructors, rejoicing in his heart, that mighty souled one, addressed to him this final word:

**THE TEACHER SPEAKS:**

This world is the offspring of the Eternal's thought; thus, verily, the Eternal is the Real in all things. Behold it thus by the vision of the higher Self, with mind full of peace, in every mode of being. A certain Being, apart from form, is seen everywhere, of those who have eyes to see. Therefore knowers of the Eternal understand that whatever is other than this, is but the sport and workmanship of intellect.

Who, being wise, and tasting that essence of supreme bliss, would delight any more in things of emptiness? Who desires to look on a painted moon, when the moon, the giver of delight, is shining?

For through enjoyment of unreal things, there is no contentment at all, nor any getting rid of pain. Therefore contented by enjoying the essence of secondless bliss, stand thou rejoicing, resting on the Self that is true Being.

Therefore beholding thyself everywhere, and considering thyself as secondless, let the time go by for thee, mighty minded one, rejoicing in the bliss that is thine own.

And wavering doubt in the Self of partless awakening which wavers not, is but of fancy's building; therefore through the Self which is formed of secondless bliss, entering into lasting peace, adore in silence.

In the silence is the highest peace, because wavering is the intellect's unreal work; there the knowers of the Eternal, mighty-souled, enjoy unbroken happiness of partless bliss, recognizing the Self as the Eternal.

There is no higher cause of joy than silence where no mind-pictures dwell; it belongs to him who has understood the Self's own being; who is full of the essence of the bliss of the Self.

Whether walking or standing, sitting or lying down, or wherever he may be, let the sage dwell according to his will, the wise man finding joy ever within himself.

No distinctions of place or time, position or space are to be regarded as bringing release from bondage, for the mighty-souled, who has

perfectly attained to reality. Of what avail are the rites of religion for one who has attained to wisdom?

What religious rite will help one to know a jar, without having perceived it? But where there is direct perception, the object is perfectly understood. [530]

So when there is direct perception, the Self shines forth clearly, without regard to place or time or rites of purification.

The direct knowledge, that "I am Devadatta," depends on nothing else; and it is precisely thus with the knowledge that "I am the Eternal," in the case of the knower of the Eternal.

How could the not Self, the mere chaff of unreality, be the illuminer of that through the radiance of which the whole world shines, as through the sun?

How can the scriptures or laws or traditions, or even all beings, illumine that by which alone they gain their worth?

This Self, self-illuminated, is of unending power, immeasurable, the direct knowledge of all; knowing this, the knower of the Eternal, freed from bondage, most excellent, gains the victory.

Things of sense neither distress nor elate him beyond measure, nor is he attached to, or repelled by them; in the Self he ever joys, the Self is his rejoicing; altogether contented by the essence of uninterrupted bliss.

As a child, who is free from hunger and bodily pain, finds delight in play, so the wise man rejoices, free from the sorrow of "I" and "mine."

His food is what is freely offered, eaten without anxiety or sense of poverty; his drink is the pure water of the streams; he moves where fancy leads him, unconstrained; he sleeps by the river-bank, or in the wood; for his vesture is- one that grows not old or worn; his home is space; his couch, the world; he moves in paths where the beaten road is ended; the wise man, delighting in the supreme Eternal.

Dwelling in this body as a mere temporary halting-place, he meets the things of sense just as they come, like a child subject to another's will;



thus lives the knower of the Self, who shows no outward sign, nor is attached to external things.

Whether clothed in space alone, or wearing other vestures, or clothed in skins, or in a vesture of thought; like one in trance, or like a child, or like a shade, he walks the earth. [540]

Withdrawing desire from the things of desire, ever contented in the Self, the sage stands firm through the Self alone.

Now as a fool, now a wise man; now as a great and wealthy king; now a wanderer, now a sage; now dwelling like a serpent, solitary; now full of honor; now rejected and unknown; thus the sage walks, ever rejoicing in perfect bliss.

Though without wealth, contented ever; ever rejoicing, though without sensuous enjoyments; though not like others, yet ever seeming as the rest.

Ever active, though acting not at all; though tasting no experience, yet experiencing all; bodiless, though possessing a body; though limited, yet penetrating all.

This knower of the Eternal, ever bodiless, things pleasant or painful touch not at all, nor things fair or foul.

For pleasure and pain, things fair and foul, are for him who is bound by the vestures, who believes them real; but for him whose bonds are broken, for the sage whose Self is real Being, what fruit is fair, or what is foul?

Just as in an eclipse of the sun, people say, "the sun is darkened," though the sun indeed is not darkened, and they speak ignorantly, knowing not the truth of things.

Thus verily they behold the most excellent knower of Brahma as though bound to a body, while he is in truth freed for ever from the body, and they are deluded by the mere seeming of the body. [548]

**For Ever Free**

(Verses 549--561)

### **THE SERPENT'S SLOUGH**

BUT the body he has left, like the cast-off slough of a snake, remains there, moved hither and thither by every wind of life.

As a tree is carried down by a stream, and stranded on every shallow; so is his body carried along to one sensation after another.

Through the mind-pictures built up by works already entered on, the body of him who has reached freedom wanders among sensations, like an animal; but the adept himself dwells in silence, looking on, like the center of a wheel, having neither doubts nor desires.

He no longer engages his powers in things of sense, nor needs to disengage them; for he stands in the character of observer only. He no longer looks at all to the personal reward of his acts; for his heart is full of exultation, drunk with the abounding essence of bliss.

Leaving the path of things known or unknown, he stands in the Self alone; like a god in presence is this most excellent knower of the Eternal.

Though still in life, yet ever free; his last aim reached; the most excellent knower of the Eternal, when his disguise falls off, becoming the Eternal, enters into the secondless Eternal.

Like a mimic, who has worn the disguises of wellbeing and ill, the most excellent knower of the Eternal was Brahma all the time, and no other.

The body of the sage who has become the Eternal is consumed away, even before it has fallen to the ground--like a fresh leaf withered--by the fire of consciousness.

The sage who stands in the Eternal, the Self of being, ever full, of the secondless bliss of the Self, has none of the hopes fitted to time and space that make for the formation of a body of skin, and flesh, subject to dissolution.

Putting off the body is not Freedom, any more than putting away one's staff and waterpot; but getting free from the knots of unwisdom in the heart--that is Freedom, in very deed.

Whether its leaf fall in a running river, or on holy ground, prepared for sacred rites, what odds does it make to the tree for good or ill?

Like the loss of a leaf, or a flower, or a fruit, is the loss of the body, or powers, or vital breath, or mind; but the Self itself, ever one's own, formed of bliss, is like the tree and stands.

The divine saying declares the Self to be the assemblage of all consciousness; the real is the actor, and they speak only of the destruction of the disguise--unwisdom.

### **THE SELF ENDURES**

(Verses 562--574)

Indestructible, verily, is the Self--thus says the scripture of the Self, declaring that it is not destroyed when all its changing vestures are destroyed.

Stones, and trees, grass, and corn, and straw are consumed by fire, but the earth itself remains the same. So the body, powers, life, breath and mind and all things visible, are burned up by the fire of wisdom, leaving the being of the higher Self alone.

As the darkness, that is its opposite, is melted away in the radiance of the sun, so, indeed, all things visible are melted away in the Eternal.

As, when the jar is broken, the space in it becomes clear space, so, when the disguises melt away, the Eternal stands as the Eternal and the Self.

As milk poured in milk, oil in oil, water in water, becomes perfectly one, so the sage who knows the Self becomes one with the Self.

Thus reaching bodiless purity, mere Being, partless, the being of the Eternal, the sage returns to this world no more.

He whose forms born of unwisdom are burnt up by knowledge of oneness with the everlasting Self, since he has become the Eternal, how could he, being the Eternal, come to birth again?

Both bonds and the getting rid of them are works of glamor, and exist not really in the Self; they are like the presence of the imagined serpent and its vanishing, in the rope which really does not change.

Binding and getting rid of bondage have to be spoken of because of the existence, and yet the unreality, of enveloping by unwisdom. But there is no enveloping of the Eternal; it is not enveloped because nothing besides the Eternal exists to envelop it.

The binding and the getting rid of bondage are both mirages; the deluded attribute the work of thought to the thing itself; just as they attribute the cloud-born cutting off of vision to the sun; for the unchanging is secondless consciousness, free from every clinging stain.

The belief that bondage of the Real, is, and the belief that it has ceased, are both mere things of thought; not of the everlasting Real.

Therefore these two, glamor-built, bondage and the getting rid of bonds, exist not in the Real; the partless, changeless, peaceful; the unassailable, stainless; for what building-up could there be in the secondless, supreme reality, any more than in clear space?

There is no limiting, nor letting go, no binding nor gaining of success; there is neither the seeker of Freedom, nor the free; this, verily, is the ultimate truth.

## **BENEDICTION**

(Verses 575--580)

This secret of secrets supreme, the perfect attainment, the perfection of the Self, has been shown to thee by me today; making thee as my new-born child, freed from the sin of the iron age, all thought of desire gone, making towards Freedom.

Thus hearing the teacher's words and paying him due reverence, he went forth, free from his bondage, with the Master's consent.

And he, the Teacher, his mind bathed in the happy streams of Being, went forth to make the whole world clean, incessantly.

Thus, by this Discourse of Teacher and Pupil, the character of the Self is taught to those seeking Freedom, that they may be born to the joy of awakening.

Therefore let all those who put away and cast aside every sin of thought, who are sated with this world's joys, whose thoughts are full of peace, who delight in words of wisdom, who rule themselves, who long to be free, draw near to this teaching, which is dedicated to them.

To those who, on the road of birth and death, are sore stricken by the heat that the rays of the sun of pain pour down; who wander through this desert-world, in weariness and longing for water; this well-spring of wisdom, close at hand, is pointed out, to bring them joy--the secondless Eternal. This Teaching of Śankara's bringing Liberation, wins the victory for them.

Thus is ended THE CREST-JEWEL OF WISDOM, made by the ever-blessed ŚANKARA, pupil at the holy feet of GOVINDA his Teacher, the supreme Swan.

# CHAPTER TWO

## SIKHISM

### Wisdom of the Prophet Nanak and the Sikhs

#### Shri Guru Granth Sahib

##### Section 01 - Jup - Part 001

One Universal Creator God. The Name Is Truth. Creative Being  
Personified. No Fear. No Hatred. Image Of The Undying, Beyond Birth,  
Self-Existent. By Guru's Grace ~

Chant And Meditate:

True In The Primal Beginning. True Throughout The Ages.

True Here And Now. O Nanak, Forever And Ever True. ||1||

By thinking, He cannot be reduced to thought, even by thinking  
hundreds of thousands of times.

By remaining silent, inner silence is not obtained, even by remaining  
lovingly absorbed deep within.

The hunger of the hungry is not appeased, even by piling up loads of  
worldly goods.

Hundreds of thousands of clever tricks, but not even one of them will  
go along with you in the end.

So how can you become truthful? And how can the veil of illusion be  
torn away?

O Nanak, it is written that you shall obey the Hukam of His Command,  
and walk in the Way of His Will. ||1||

By His Command, bodies are created; His Command cannot be  
described.

By His Command, souls come into being; by His Command, glory and  
greatness are obtained.

By His Command, some are high and some are low; by His Written  
Command, pain and pleasure are obtained.

Some, by His Command, are blessed and forgiven; others, by His Command, wander aimlessly forever.  
 Everyone is subject to His Command; no one is beyond His Command.  
 O Nanak, one who understands His Command, does not speak in ego.  
 ||2||  
 Some sing of His Power-who has that Power?  
 Some sing of His Gifts, and know His Sign and Insignia.  
 Some sing of His Glorious Virtues, Greatness and Beauty.  
 Some sing of knowledge obtained of Him, through difficult philosophical studies.  
 Some sing that He fashions the body, and then again reduces it to dust.  
 Some sing that He takes life away, and then again restores it.  
 Some sing that He seems so very far away.

### Section 01 - Jup - Part 002

Some sing that He watches over us, face to face, ever-present.  
 There is no shortage of those who preach and teach.  
 Millions upon millions offer millions of sermons and stories.  
 The Great Giver keeps on giving, while those who receive grow weary of receiving.  
 Throughout the ages, consumers consume.  
 The Commander, by His Command, leads us to walk on the Path.  
 O Nanak, He blossoms forth, Carefree and Untroubled. ||3||  
 True is the Master, True is His Name-speak it with infinite love.  
 People beg and pray, "Give to us, give to us", and the Great Giver gives His Gifts.  
 So what offering can we place before Him, by which we might see the Darbaar of His Court?  
 What words can we speak to evoke His Love?  
 In the Amrit Vaylaa, the ambrosial hours before dawn, chant the True Name, and contemplate His Glorious Greatness.  
 By the karma of past actions, the robe of this physical body is obtained.  
 By His Grace, the Gate of Liberation is found.  
 O Nanak, know this well: the True One Himself is All. ||4||  
 He cannot be established, He cannot be created.  
 He Himself is Immaculate and Pure.  
 Those who serve Him are honored.  
 O Nanak, sing of the Lord, the Treasure of Excellence.  
 Sing, and listen, and let your mind be filled with love.  
 Your pain shall be sent far away, and peace shall come to your home.  
 The Guru's Word is the Sound-current of the Naad; the Guru's Word is the Wisdom of the Vedas; the Guru's Word is all-pervading.

The Guru is Shiva, the Guru is Vishnu and Brahma; the Guru is Paarvati and Lakhshmi.

Even knowing God, I cannot describe Him; He cannot be described in words.

The Guru has given me this one understanding:

there is only the One, the Giver of all souls. May I never forget Him!

||5||

If I am pleasing to Him, then that is my pilgrimage and cleansing bath.

Without pleasing Him, what good are ritual cleansings?

I gaze upon all the created beings: without the karma of good actions, what are they given to receive?

Within the mind are gems, jewels and rubies, if you listen to the Guru's Teachings, even once.

The Guru has given me this one understanding:

there is only the One, the Giver of all souls. May I never forget Him!

||6||

Even if you could live throughout the four ages, or even ten times more, and even if you were known throughout the nine continents and followed by all,

with a good name and reputation, with praise and fame throughout the world-

still, if the Lord does not bless you with His Glance of Grace, then who cares? What is the use?

Among worms, you would be considered a lowly worm, and even contemptible sinners would hold you in contempt.

O Nanak, God blesses the unworthy with virtue, and bestows virtue on the virtuous.

No one can even imagine anyone who can bestow virtue upon Him.

||7||

Listening-the Siddhas, the spiritual teachers, the heroic warriors, the yogic masters.

Listening-the earth, its support and the Akaashic ethers.

Listening-the oceans, the lands of the world and the nether regions of the underworld.

Listening-Death cannot even touch you.

O Nanak, the devotees are forever in bliss.

Listening-pain and sin are erased. ||8||

Listening-Shiva, Brahma and Indra.

Listening-even foul-mouthed people praise Him.

Listening-the technology of Yoga and the secrets of the body.

Listening-the Shaastras, the Simritees and the Vedas.

O Nanak, the devotees are forever in bliss.



## Section 01 - Jup - Part 003

Listening-pain and sin are erased. | |9| |

Listening-truth, contentment and spiritual wisdom.

Listening-take your cleansing bath at the sixty-eight places of pilgrimage.

Listening-reading and reciting, honor is obtained.

Listening-intuitively grasp the essence of meditation.

O Nanak, the devotees are forever in bliss.

Listening-pain and sin are erased. | |10| |

Listening-dive deep into the ocean of virtue.

Listening-the Shaykhs, religious scholars, spiritual teachers and emperors.

Listening-even the blind find the Path.

Listening-the Unreachable comes within your grasp.

O Nanak, the devotees are forever in bliss.

Listening-pain and sin are erased. | |11| |

The state of the faithful cannot be described.

One who tries to describe this shall regret the attempt.

No paper, no pen, no scribe

can record the state of the faithful.

Such is the Name of the Immaculate Lord.

Only one who has faith comes to know such a state of mind. | |12| |

The faithful have intuitive awareness and intelligence.

The faithful know about all worlds and realms.

The faithful shall never be struck across the face.

The faithful do not have to go with the Messenger of Death.

Such is the Name of the Immaculate Lord.

Only one who has faith comes to know such a state of mind. | |13| |

The path of the faithful shall never be blocked.

The faithful shall depart with honor and fame.

The faithful do not follow empty religious rituals.

The faithful are firmly bound to the Dharma.

Such is the Name of the Immaculate Lord.

Only one who has faith comes to know such a state of mind. | |14| |

The faithful find the Door of Liberation.

The faithful uplift and redeem their family and relations.

The faithful are saved, and carried across with the Sikhs of the Guru.

The faithful, O Nanak, do not wander around begging.

Such is the Name of the Immaculate Lord.

Only one who has faith comes to know such a state of mind. | |15| |

The chosen ones, the self-elect, are accepted and approved.

The chosen ones are honored in the Court of the Lord.

The chosen ones look beautiful in the courts of kings.  
 The chosen ones meditate single-mindedly on the Guru.  
 No matter how much anyone tries to explain and describe them,  
 the actions of the Creator cannot be counted.  
 The mythical bull is Dharma, the son of compassion;  
 this is what patiently holds the earth in its place.  
 One who understands this becomes truthful.  
 What a great load there is on the bull!  
 So many worlds beyond this world-so very many!  
 What power holds them, and supports their weight?  
 The names and the colors of the assorted species of beings  
 were all inscribed by the Ever-flowing Pen of God.  
 Who knows how to write this account?  
 Just imagine what a huge scroll it would take!  
 What power! What fascinating beauty!  
 And what gifts! Who can know their extent?  
 You created the vast expanse of the Universe with One Word!  
 Hundreds of thousands of rivers began to flow.  
 How can Your Creative Potency be described?  
 I cannot even once be a sacrifice to You.  
 Whatever pleases You is the only good done,  
 You, Eternal and Formless One! ||16||  
 Countless meditations, countless loves.  
 Countless worship services, countless austere disciplines.  
 Countless scriptures, and ritual recitations of the Vedas.  
 Countless Yogis, whose minds remain detached from the world.

### Section 01 - Jup - Part 004

Countless devotees contemplate the Wisdom and Virtues of the Lord.  
 Countless the holy, countless the givers.  
 Countless heroic spiritual warriors, who bear the brunt of the attack in  
 battle (who with their mouths eat steel).  
 Countless silent sages, vibrating the String of His Love.  
 How can Your Creative Potency be described?  
 I cannot even once be a sacrifice to You.  
 Whatever pleases You is the only good done,  
 You, Eternal and Formless One. ||17||  
 Countless fools, blinded by ignorance.  
 Countless thieves and embezzlers.  
 Countless impose their will by force.  
 Countless cut-throats and ruthless killers.  
 Countless sinners who keep on sinning.

Countless liars, wandering lost in their lies.  
 Countless wretches, eating filth as their ration.  
 Countless slanderers, carrying the weight of their stupid mistakes on  
 their heads.  
 Nanak describes the state of the lowly.  
 I cannot even once be a sacrifice to You.  
 Whatever pleases You is the only good done,  
 You, Eternal and Formless One. | |18| |  
 Countless names, countless places.  
 Inaccessible, unapproachable, countless celestial realms.  
 Even to call them countless is to carry the weight on your head.  
 From the Word, comes the Naam; from the Word, comes Your Praise.  
 From the Word, comes spiritual wisdom, singing the Songs of Your  
 Glory.  
 From the Word, come the written and spoken words and hymns.  
 From the Word, comes destiny, written on one's forehead.  
 But the One who wrote these Words of Destiny-no words are written on  
 His Forehead.  
 As He ordains, so do we receive.  
 The created universe is the manifestation of Your Name.  
 Without Your Name, there is no place at all.  
 How can I describe Your Creative Power?  
 I cannot even once be a sacrifice to You.  
 Whatever pleases You is the only good done,  
 You, Eternal and Formless One. | |19| |  
 When the hands and the feet and the body are dirty,  
 water can wash away the dirt.  
 When the clothes are soiled and stained by urine,  
 soap can wash them clean.  
 But when the intellect is stained and polluted by sin,  
 it can only be cleansed by the Love of the Name.  
 Virtue and vice do not come by mere words;  
 actions repeated, over and over again, are engraved on the soul.  
 You shall harvest what you plant.  
 O Nanak, by the Hukam of God's Command, we come and go in  
 reincarnation. | |20| |  
 Pilgrimages, austere discipline, compassion and charity  
 -these, by themselves, bring only an iota of merit.  
 Listening and believing with love and humility in your mind,  
 cleanse yourself with the Name, at the sacred shrine deep within.  
 All virtues are Yours, Lord, I have none at all.  
 Without virtue, there is no devotional worship.  
 I bow to the Lord of the World, to His Word, to Brahma the Creator.

He is Beautiful, True and Eternally Joyful.

What was that time, and what was that moment? What was that day, and what was that date?

What was that season, and what was that month, when the Universe was created?

The Pandits, the religious scholars, cannot find that time, even if it is written in the Puraanas.

That time is not known to the Qazis, who study the Koran.

The day and the date are not known to the Yogis, nor is the month or the season.

The Creator who created this creation-only He Himself knows.

How can we speak of Him? How can we praise Him? How can we describe Him? How can we know Him?

### Section 01 - Jup - Part 005

O Nanak, everyone speaks of Him, each one wiser than the rest.

Great is the Master, Great is His Name. Whatever happens is according to His Will.

O Nanak, one who claims to know everything shall not be decorated in the world hereafter. ||21||

There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above.

The Vedas say that you can search and search for them all, until you grow weary.

The scriptures say that there are 18,000 worlds, but in reality, there is only One Universe.

If you try to write an account of this, you will surely finish yourself before you finish writing it.

O Nanak, call Him Great! He Himself knows Himself. ||22||

The praisers praise the Lord, but they do not obtain intuitive understanding

-the streams and rivers flowing into the ocean do not know its vastness. Even kings and emperors, with mountains of property and oceans of wealth

-these are not even equal to an ant, who does not forget God. ||23||

Endless are His Praises, endless are those who speak them.

Endless are His Actions, endless are His Gifts.

Endless is His Vision, endless is His Hearing.

His limits cannot be perceived. What is the Mystery of His Mind?

The limits of the created universe cannot be perceived.

Its limits here and beyond cannot be perceived.

Many struggle to know His limits,

but His limits cannot be found.  
 No one can know these limits.  
 The more you say about them, the more there still remains to be said.  
 Great is the Master, High is His Heavenly Home.  
 Highest of the High, above all is His Name.  
 Only one as Great and as High as God  
 can know His Lofty and Exalted State.  
 Only He Himself is that Great. He Himself knows Himself.  
 O Nanak, by His Glance of Grace, He bestows His Blessings. || 24 ||  
 His Blessings are so abundant that there can be no written account of  
 them.  
 The Great Giver does not hold back anything.  
 There are so many great, heroic warriors begging at the Door of the  
 Infinite Lord.  
 So many contemplate and dwell upon Him, that they cannot be  
 counted.  
 So many waste away to death engaged in corruption.  
 So many take and take again, and then deny receiving.  
 So many foolish consumers keep on consuming.  
 So many endure distress, deprivation and constant abuse.  
 Even these are Your Gifts, O Great Giver!  
 Liberation from bondage comes only by Your Will.  
 No one else has any say in this.  
 If some fool should presume to say that he does,  
 he shall learn, and feel the effects of his folly.  
 He Himself knows, He Himself gives.  
 Few, very few are those who acknowledge this.  
 One who is blessed to sing the Praises of the Lord,  
 O Nanak, is the king of kings. || 25 ||  
 Priceless are His Virtues, Priceless are His Dealings.  
 Priceless are His Dealers, Priceless are His Treasures.  
 Priceless are those who come to Him, Priceless are those who buy from  
 Him.  
 Priceless is Love for Him, Priceless is absorption into Him.  
 Priceless is the Divine Law of Dharma, Priceless is the Divine Court of  
 Justice.  
 Priceless are the scales, priceless are the weights.  
 Priceless are His Blessings, Priceless is His Banner and Insignia.  
 Priceless is His Mercy, Priceless is His Royal Command.  
 Priceless, O Priceless beyond expression!  
 Speak of Him continually, and remain absorbed in His Love.  
 The Vedas and the Puraanas speak.

The scholars speak and lecture.  
Brahma speaks, Indra speaks.

### Section 01 - Jup - Part 006

The Gopis and Krishna speak.  
Shiva speaks, the Siddhas speak.  
The many created Buddhas speak.  
The demons speak, the demi-gods speak.  
The spiritual warriors, the heavenly beings, the silent sages, the humble and serviceful speak.  
Many speak and try to describe Him.  
Many have spoken of Him over and over again, and have then arisen and departed.  
If He were to create as many again as there already are, even then, they could not describe Him.  
He is as Great as He wishes to be.  
O Nanak, the True Lord knows.  
If anyone presumes to describe God,  
he shall be known as the greatest fool of fools! ||26||  
Where is that Gate, and where is that Dwelling, in which You sit and take care of all?  
The Sound-current of the Naad vibrates there, and countless musicians play on all sorts of instruments there.  
So many Ragas, so many musicians singing there.  
The praanic wind, water and fire sing; the Righteous Judge of Dharma sings at Your Door.  
Chitr and Gupt, the angels of the conscious and the subconscious who record actions, and the Righteous Judge of Dharma who judges this record sing.  
Shiva, Brahma and the Goddess of Beauty, ever adorned, sing.  
Indra, seated upon His Throne, sings with the deities at Your Door.  
The Siddhas in Samaadhi sing; the Saadhuis sing in contemplation.  
The celibates, the fanatics, the peacefully accepting and the fearless warriors sing.  
The Pandits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing.  
The Mohinis, the enchanting heavenly beauties who entice hearts in this world, in paradise, and in the underworld of the subconscious sing.  
The celestial jewels created by You, and the sixty-eight holy places of pilgrimage sing.  
The brave and mighty warriors sing; the spiritual heroes and the four sources of creation sing.

The planets, solar systems and galaxies, created and arranged by Your Hand, sing.  
 They alone sing, who are pleasing to Your Will. Your devotees are imbued with the Nectar of Your Essence.  
 So many others sing, they do not come to mind. O Nanak, how can I consider them all?  
 That True Lord is True, Forever True, and True is His Name.  
 He is, and shall always be. He shall not depart, even when this Universe which He has created departs.  
 He created the world, with its various colors, species of beings, and the variety of Maya.  
 Having created the creation, He watches over it Himself, by His Greatness.  
 He does whatever He pleases. No order can be issued to Him.  
 He is the King, the King of kings, the Supreme Lord and Master of kings. Nanak remains subject to His Will. ||27||  
 Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body.  
 Let the remembrance of death be the patched coat you wear, let the purity of virginity be your way in the world, and let faith in the Lord be your walking stick.  
 See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world.  
 I bow to Him, I humbly bow.  
 The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same. ||28||  
 Let spiritual wisdom be your food, and compassion your attendant. The Sound-current of the Naad vibrates in each and every heart.  
 He Himself is the Supreme Master of all; wealth and miraculous spiritual powers, and all other external tastes and pleasures, are all like beads on a string.  
 Union with Him, and separation from Him, come by His Will. We come to receive what is written in our destiny.

### Section 01 - Jup - Part 007

I bow to Him, I humbly bow.  
 The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same. ||29||  
 The One Divine Mother conceived and gave birth to the three deities. One, the Creator of the World; One, the Sustainer; and One, the Destroyer.  
 He makes things happen according to the Pleasure of His Will. Such is

His Celestial Order.

He watches over all, but none see Him. How wonderful this is!  
I bow to Him, I humbly bow.

The Primal One, the Pure Light, without beginning, without end.

Throughout all the ages, He is One and the Same. ||30||

On world after world are His Seats of Authority and His Storehouses.

Whatever was put into them, was put there once and for all.

Having created the creation, the Creator Lord watches over it.

O Nanak, True is the Creation of the True Lord.

I bow to Him, I humbly bow.

The Primal One, the Pure Light, without beginning, without end.

Throughout all the ages, He is One and the Same. ||31||

If I had 100,000 tongues, and these were then multiplied twenty times  
more, with each tongue,

I would repeat, hundreds of thousands of times, the Name of the One,  
the Lord of the Universe.

Along this path to our Husband Lord, we climb the steps of the ladder,  
and come to merge with Him.

Hearing of the etheric realms, even worms long to come back home.

O Nanak, by His Grace He is obtained. False are the boastings of the  
false. ||32||

No power to speak, no power to keep silent.

No power to beg, no power to give.

No power to live, no power to die.

No power to rule, with wealth and occult mental powers.

No power to gain intuitive understanding, spiritual wisdom and  
meditation.

No power to find the way to escape from the world.

He alone has the Power in His Hands. He watches over all.

O Nanak, no one is high or low. ||33||

Nights, days, weeks and seasons;

wind, water, fire and the nether regions

-in the midst of these, He established the earth as a home for Dharma.

Upon it, He placed the various species of beings.

Their names are uncounted and endless.

By their deeds and their actions, they shall be judged.

God Himself is True, and True is His Court.

There, in perfect grace and ease, sit the self-elect, the self-realized Saints.

They receive the Mark of Grace from the Merciful Lord.

The ripe and the unripe, the good and the bad, shall there be judged.

O Nanak, when you go home, you will see this. ||34||

This is righteous living in the realm of Dharma.

And now we speak of the realm of spiritual wisdom.



So many winds, waters and fires; so many Krishnas and Shivas.  
 So many Brahmas, fashioning forms of great beauty, adorned and  
 dressed in many colors.  
 So many worlds and lands for working out karma. So very many  
 lessons to be learned!  
 So many Indras, so many moons and suns, so many worlds and lands.  
 So many Siddhas and Buddhas, so many Yogic masters. So many  
 goddesses of various kinds.  
 So many demi-gods and demons, so many silent sages. So many oceans  
 of jewels.  
 So many ways of life, so many languages. So many dynasties of rulers.  
 So many intuitive people, so many selfless servants. O Nanak, His limit  
 has no limit! | | 35 | |  
 In the realm of wisdom, spiritual wisdom reigns supreme.  
 The Sound-current of the Naad vibrates there, amidst the sounds and  
 the sights of bliss.  
 In the realm of humility, the Word is Beauty.  
 Forms of incomparable beauty are fashioned there.  
 These things cannot be described.  
 One who tries to speak of these shall regret the attempt.  
 The intuitive consciousness, intellect and understanding of the mind are  
 shaped there.  
 The consciousness of the spiritual warriors and the Siddhas, the beings  
 of spiritual perfection, are shaped there. | | 36 | |  
 In the realm of karma, the Word is Power.  
 No one else dwells there,  
 except the warriors of great power, the spiritual heroes.  
 They are totally fulfilled, imbued with the Lord's Essence.  
 Myriads of Sitas are there, cool and calm in their majestic glory.  
 Their beauty cannot be described.  
 Neither death nor deception comes to those,  
 within whose minds the Lord abides.  
 The devotees of many worlds dwell there.  
 They celebrate; their minds are imbued with the True Lord.  
 In the realm of Truth, the Formless Lord abides.  
 Having created the creation, He watches over it. By His Glance of Grace,  
 He bestows happiness.  
 There are planets, solar systems and galaxies.  
 If one speaks of them, there is no limit, no end.  
 There are worlds upon worlds of His Creation.  
 As He commands, so they exist.  
 He watches over all, and contemplating the creation, He rejoices.  
 O Nanak, to describe this is as hard as steel! | | 37 | |

Let self-control be the furnace, and patience the goldsmith.  
 Let understanding be the anvil, and spiritual wisdom the tools.  
 With the Fear of God as the bellows, fan the flames of tapa, the body's  
 inner heat.

In the crucible of love, melt the Nectar of the Name,  
 and mint the True Coin of the Shabad, the Word of God.  
 Such is the karma of those upon whom He has cast His Glance of Grace.  
 O Nanak, the Merciful Lord, by His Grace, uplifts and exalts them.

| |38 | |

Shalok:

Air is the Guru, Water is the Father, and Earth is the Great Mother of all.  
 Day and night are the two nurses, in whose lap all the world is at play.  
 Good deeds and bad deeds-the record is read out in the Presence of the  
 Lord of Dharma.

According to their own actions, some are drawn closer, and some are  
 driven farther away.

Those who have meditated on the Naam, the Name of the Lord, and  
 departed after having worked by the sweat of their brows  
 -O Nanak, their faces are radiant in the Court of the Lord, and many are  
 saved along with them! | |1 | |

### **Shri Guru Granth Sahib: So Dar**

#### **Section 02 - So Dar - Part 001**

So Dar ~ That Door. Raag Aasaa, First Mehl:

One Universal Creator God. By The Grace Of The True Guru:  
 Where is That Door of Yours, and where is That Home, in which You sit  
 and take care of all?

The Sound-current of the Naad vibrates there for You, and countless  
 musicians play all sorts of instruments there for You.

There are so many Ragas and musical harmonies to You; so many  
 minstrels sing hymns of You.

Wind, water and fire sing of You. The Righteous Judge of Dharma sings  
 at Your Door.

Chitr and Gupt, the angels of the conscious and the subconscious who  
 keep the record of actions, and the Righteous Judge of Dharma who  
 reads this record, sing of You.

Shiva, Brahma and the Goddess of Beauty, ever adorned by You, sing of  
 You.

Indra, seated on His Throne, sings of You, with the deities at Your Door.  
 The Siddhas in Samaadhi sing of You; the Saadhus sing of You in  
 contemplation.

## Section 02 - So Dar - Part 002

The celibates, the fanatics, and the peacefully accepting sing of You; the fearless warriors sing of You.

The Pandits, the religious scholars who recite the Vedas, with the supreme sages of all the ages, sing of You.

The Mohinis, the enchanting heavenly beauties who entice hearts in paradise, in this world, and in the underworld of the subconscious, sing of You.

The celestial jewels created by You, and the sixty-eight sacred shrines of pilgrimage, sing of You.

The brave and mighty warriors sing of You. The spiritual heroes and the four sources of creation sing of You.

The worlds, solar systems and galaxies, created and arranged by Your Hand, sing of You.

They alone sing of You, who are pleasing to Your Will. Your devotees are imbued with Your Sublime Essence.

So many others sing of You, they do not come to mind. O Nanak, how can I think of them all?

That True Lord is True, forever True, and True is His Name.

He is, and shall always be. He shall not depart, even when this Universe which He has created departs.

He created the world, with its various colors, species of beings, and the variety of Maya.

Having created the creation, He watches over it Himself, by His Greatness.

He does whatever He pleases. No one can issue any order to Him.

He is the King, the King of kings, the Supreme Lord and Master of kings. Nanak remains subject to His Will. ||1||

Aasaa, First Mehl:

Hearing of His Greatness, everyone calls Him Great.

But just how Great His Greatness is-this is known only to those who have seen Him.

His Value cannot be estimated; He cannot be described.

Those who describe You, Lord, remain immersed and absorbed in You.

||1||

O my Great Lord and Master of Unfathomable Depth, You are the Ocean of Excellence.

No one knows the extent or the vastness of Your Expanse.

||1|| Pause ||

All the intuitives met and practiced intuitive meditation.

All the appraisers met and made the appraisal.

The spiritual teachers, the teachers of meditation, and the teachers of

teachers

-they cannot describe even an iota of Your Greatness. || 2 | |

All Truth, all austere discipline, all goodness,  
all the great miraculous spiritual powers of the Siddhas

-without You, no one has attained such powers.

They are received only by Your Grace. No one can block them or stop  
their flow. || 3 | |

What can the poor helpless creatures do?

Your Praises are overflowing with Your Treasures.

Those, unto whom You give-how can they think of any other?

O Nanak, the True One embellishes and exalts. || 4 | | 2 | |

Aasaa, First Mehl:

Chanting it, I live; forgetting it, I die.

It is so difficult to chant the True Name.

If someone feels hunger for the True Name,

that hunger shall consume his pain. || 1 | |

How can I forget Him, O my mother?

True is the Master, True is His Name. || 1 | | Pause | |

Trying to describe even an iota of the Greatness of the True Name,  
people have grown weary, but they have not been able to evaluate it.

Even if everyone were to gather together and speak of Him,

He would not become any greater or any lesser. || 2 | |

That Lord does not die; there is no reason to mourn.

He continues to give, and His Provisions never run short.

This Virtue is His alone; there is no other like Him.

There never has been, and there never will be. || 3 | |

As Great as You Yourself are, O Lord, so Great are Your Gifts.

## Shri Guru Granth Sahib: So Purakh

### Section 03 - So Purakh - Part 001

The One who created the day also created the night.

Those who forget their Lord and Master are vile and despicable.

O Nanak, without the Name, they are wretched outcasts. || 4 | | 3 | |

Raag Goojaree, Fourth Mehl:

O humble servant of the Lord, O True Guru, O True Primal Being: I

offer my humble prayer to You, O Guru.

I am a mere insect, a worm. O True Guru, I seek Your Sanctuary. Please

be merciful, and bless me with the Light of the Naam, the Name of the

Lord. || 1 | |

O my Best Friend, O Divine Guru, please enlighten me with the Name  
of the Lord.

Through the Guru's Teachings, the Naam is my breath of life. The Kirtan of the Lord's Praise is my life's occupation. ||1||Pause||  
The servants of the Lord have the greatest good fortune; they have faith in the Lord, and a longing for the Lord.

Obtaining the Name of the Lord, Har, Har, they are satisfied; joining the Sangat, the Blessed Congregation, their virtues shine forth. ||2||  
Those who have not obtained the Sublime Essence of the Name of the Lord, Har, Har, Har, are most unfortunate; they are led away by the Messenger of Death.

Those who have not sought the Sanctuary of the True Guru and the Sangat, the Holy Congregation-cursed are their lives, and cursed are their hopes of life. ||3||

Those humble servants of the Lord who have attained the Company of the True Guru, have such pre-ordained destiny inscribed on their foreheads.

Blessed, blessed is the Sat Sangat, the True Congregation, where the Lord's Essence is obtained. Meeting with His humble servant, O Nanak, the Light of the Naam shines forth. ||4||4||

Raag Goojaree, Fifth Mehl:

Why, O mind, do you plot and plan, when the Dear Lord Himself provides for your care?

From rocks and stones He created living beings; He places their nourishment before them. ||1||

O my Dear Lord of souls, one who joins the Sat Sangat, the True Congregation, is saved.

By Guru's Grace, the supreme status is obtained, and the dry wood blossoms forth again in lush greenery. ||1||Pause||

Mothers, fathers, friends, children and spouses-no one is the support of anyone else.

For each and every person, our Lord and Master provides sustenance.

Why are you so afraid, O mind? ||2||

The flamingoes fly hundreds of miles, leaving their young ones behind.

Who feeds them, and who teaches them to feed themselves? Have you ever thought of this in your mind? ||3||

All the nine treasures, and the eighteen supernatural powers are held by our Lord and Master in the Palm of His Hand.

Servant Nanak is devoted, dedicated, forever a sacrifice to You, Lord.

Your Expanse has no limit, no boundary. ||4||5||

Raag Aasaa, Fourth Mehl, So Purakh ~ That Primal Being:

One Universal Creator God. By The Grace Of The True Guru:

That Primal Being is Immaculate and Pure. The Lord, the Primal Being, is Immaculate and Pure. The Lord is Inaccessible, Unreachable and Unrivalled.

All meditate, all meditate on You, Dear Lord, O True Creator Lord.  
 All living beings are Yours-You are the Giver of all souls.  
 Meditate on the Lord, O Saints; He is the Dispeller of all sorrow.  
 The Lord Himself is the Master, the Lord Himself is the Servant. O  
 Nanak, the poor beings are wretched and miserable! || 1 | |

### Section 03 - So Purakh - Part 002

You are constant in each and every heart, and in all things. O Dear  
 Lord, you are the One.  
 Some are givers, and some are beggars. This is all Your Wondrous Play.  
 You Yourself are the Giver, and You Yourself are the Enjoyer. I know no  
 other than You.  
 You are the Supreme Lord God, Limitless and Infinite. What Virtues of  
 Yours can I speak of and describe?  
 Unto those who serve You, unto those who serve You, Dear Lord,  
 servant Nanak is a sacrifice. || 2 | |  
 Those who meditate on You, Lord, those who meditate on You-those  
 humble beings dwell in peace in this world.  
 They are liberated, they are liberated-those who meditate on the Lord.  
 For them, the noose of death is cut away.  
 Those who meditate on the Fearless One, on the Fearless Lord-all their  
 fears are dispelled.  
 Those who serve, those who serve my Dear Lord, are absorbed into the  
 Being of the Lord, Har, Har.  
 Blessed are they, blessed are they, who meditate on their Dear Lord.  
 Servant Nanak is a sacrifice to them. || 3 | |  
 Devotion to You, devotion to You, is a treasure overflowing, infinite  
 and beyond measure.  
 Your devotees, Your devotees praise You, Dear Lord, in many and  
 various and countless ways.  
 For You, many, for You, so very many perform worship services, O  
 Dear Infinite Lord; they practice disciplined meditation and chant  
 endlessly.  
 For You, many, for You, so very many read the various Simritees and  
 Shaastras. They perform rituals and religious rites.  
 Those devotees, those devotees are sublime, O servant Nanak, who are  
 pleasing to my Dear Lord God. || 4 | |  
 You are the Primal Being, the Most Wonderful Creator. There is no  
 other as Great as You.  
 Age after age, You are the One. Forever and ever, You are the One. You  
 never change, O Creator Lord.  
 Everything happens according to Your Will. You Yourself accomplish

all that occurs.

You Yourself created the entire universe, and having fashioned it, You Yourself shall destroy it all.

Servant Nanak sings the Glorious Praises of the Dear Creator, the Knower of all. ||5||1||

Aasaa, Fourth Mehl:

You are the True Creator, my Lord and Master.

Whatever pleases You comes to pass. As You give, so do we receive.

||1||Pause||

All belong to You, all meditate on you.

Those who are blessed with Your Mercy obtain the Jewel of the Naam, the Name of the Lord.

The Gurmukhs obtain it, and the self-willed manmukhs lose it.

You Yourself separate them from Yourself, and You Yourself reunite with them again. ||1||

You are the River of Life; all are within You.

There is no one except You.

All living beings are Your playthings.

The separated ones meet, and by great good fortune, those suffering in separation are reunited once again. ||2||

They alone understand, whom You inspire to understand; they continually chant and repeat the Lord's Praises.

Those who serve You find peace.

They are intuitively absorbed into the Lord's Name. ||3||

## Shri Guru Granth Sahib: Sohila

### Section 04 - Sohila - Part 001

You Yourself are the Creator. Everything that happens is by Your Doing.

There is no one except You.

You created the creation; You behold it and understand it.

O servant Nanak, the Lord is revealed through the Gurmukh, the Living Expression of the Guru's Word. ||4||2||

Aasaa, First Mehl:

In that pool, people have made their homes, but the water there is as hot as fire!

In the swamp of emotional attachment, their feet cannot move. I have seen them drowning there. ||1||

In your mind, you do not remember the One Lord-you fool!

You have forgotten the Lord; your virtues shall wither away.

||1||Pause||

I am not celibate, nor truthful, nor scholarly. I was born foolish and ignorant into this world.

Prays Nanak, I seek the Sanctuary of those who have not forgotten You,  
O Lord! ||2||3||

Aasaa, Fifth Mehl:

This human body has been given to you.

This is your chance to meet the Lord of the Universe.

Nothing else will work.

Join the Saadh Sangat, the Company of the Holy; vibrate and meditate  
on the Jewel of the Naam. ||1||

Make every effort to cross over this terrifying world-ocean.

You are squandering this life uselessly in the love of Maya.

||1||Pause||

I have not practiced meditation, self-discipline, self-restraint or  
righteous living.

I have not served the Holy; I have not acknowledged the Lord, my  
King.

Says Nanak, my actions are contemptible!

O Lord, I seek Your Sanctuary; please, preserve my honor! ||2||4||

Sohilaa ~ The Song Of Praise. Raag Gauree Deepakee, First Mehl:

One Universal Creator God. By The Grace Of The True Guru:

In that house where the Praises of the Creator are chanted and  
contemplated

-in that house, sing Songs of Praise; meditate and remember the Creator  
Lord. ||1||

Sing the Songs of Praise of my Fearless Lord.

I am a sacrifice to that Song of Praise which brings eternal peace.

||1||Pause||

Day after day, He cares for His beings; the Great Giver watches over all.  
Your Gifts cannot be appraised; how can anyone compare to the Giver?

||2||

The day of my wedding is pre-ordained. Come, gather together and  
pour the oil over the threshold.

My friends, give me your blessings, that I may merge with my Lord and  
Master. ||3||

Unto each and every home, into each and every heart, this summons is  
sent out; the call comes each and every day.

Remember in meditation the One who summons us; O Nanak, that day  
is drawing near! ||4||1||

Raag Aasaa, First Mehl:

There are six schools of philosophy, six teachers, and six sets of  
teachings.



But the Teacher of teachers is the One, who appears in so many forms.

||1||

O Baba: that system in which the Praises of the Creator are sung

-follow that system; in it rests true greatness. ||1||Pause||

The seconds, minutes and hours, days, weeks and months,  
and the various seasons originate from the one sun;

#### Section 04 - Sohila - Part 002

O Nanak, in just the same way, the many forms originate from the  
Creator. ||2||2||

Raag Dhanaasaree, First Mehl:

Upon that cosmic plate of the sky, the sun and the moon are the lamps.

The stars and their orbs are the studded pearls.

The fragrance of sandalwood in the air is the temple incense, and the  
wind is the fan. All the plants of the world are the altar flowers in  
offering to You, O Luminous Lord. ||1||

What a beautiful Aartee, lamp-lit worship service this is! O Destroyer of  
Fear, this is Your Ceremony of Light.

The Unstruck Sound-current of the Shabad is the vibration of the temple  
drums. ||1||Pause||

You have thousands of eyes, and yet You have no eyes. You have  
thousands of forms, and yet You do not have even one.

You have thousands of Lotus Feet, and yet You do not have even one  
foot. You have no nose, but you have thousands of noses. This Play of  
Yours entrances me. ||2||

Amongst all is the Light-You are that Light.

By this Illumination, that Light is radiant within all.

Through the Guru's Teachings, the Light shines forth.

That which is pleasing to Him is the lamp-lit worship service. ||3||

My mind is enticed by the honey-sweet Lotus Feet of the Lord. Day and  
night, I thirst for them.

Bestow the Water of Your Mercy upon Nanak, the thirsty song-bird, so  
that he may come to dwell in Your Name. ||4||3||

Raag Gauree Poorbee, Fourth Mehl:

The body-village is filled to overflowing with anger and sexual desire;  
these were broken into bits when I met with the Holy Saint.

By pre-ordained destiny, I have met with the Guru. I have entered into  
the realm of the Lord's Love. ||1||

Greet the Holy Saint with your palms pressed together; this is an act of  
great merit.

Bow down before Him; this is a virtuous action indeed. ||1||Pause||

The wicked shaaktas, the faithless cynics, do not know the Taste of the

Lord's Sublime Essence. The thorn of egotism is embedded deep within them.

The more they walk away, the deeper it pierces them, and the more they suffer in pain, until finally, the Messenger of Death smashes his club against their heads. ||2||

The humble servants of the Lord are absorbed in the Name of the Lord, Har, Har. The pain of birth and the fear of death are eradicated.

They have found the Imperishable Supreme Being, the Transcendent Lord God, and they receive great honor throughout all the worlds and realms. ||3||

I am poor and meek, God, but I belong to You! Save me-please save me, O Greatest of the Great!

Servant Nanak takes the Sustenance and Support of the Naam. In the Name of the Lord, he enjoys celestial peace. ||4||4||

Raag Gauree Poorbee, Fifth Mehl:

Listen, my friends, I beg of you: now is the time to serve the Saints!  
In this world, earn the profit of the Lord's Name, and hereafter, you shall dwell in peace. ||1||

This life is diminishing, day and night. Meeting with the Guru, your affairs shall be resolved. ||1||Pause||

This world is engrossed in corruption and cynicism. Only those who know God are saved.

Only those who are awakened by the Lord to drink in this Sublime Essence, come to know the Unspoken Speech of the Lord. ||2||

Purchase only that for which you have come into the world, and through the Guru, the Lord shall dwell within your mind.

Within the home of your own inner being, you shall obtain the Mansion of the Lord's Presence with intuitive ease. You shall not be consigned again to the wheel of reincarnation. ||3||

O Inner-knower, Searcher of Hearts, O Primal Being, Architect of Destiny: please fulfill this yearning of my mind.

Nanak, Your slave, begs for this happiness: let me be the dust of the feet of the Saints. ||4||5||

### **Shri Guru Granth Sahib: Siree Raag**

#### **Section 05 - Siree Raag - Part 001**

One Universal Creator God. By The Grace Of The True Guru:

Raag Siree Raag, First Mehl, First House:

If I had a palace made of pearls, inlaid with jewels,  
scented with musk, saffron and sandalwood, a sheer delight to behold  
-seeing this, I might go astray and forget You, and Your Name would

not enter into my mind. ||1||

Without the Lord, my soul is scorched and burnt.

I consulted my Guru, and now I see that there is no other place at all.

||1|| Pause ||

If the floor of this palace was a mosaic of diamonds and rubies, and if my bed was encased with rubies,

and if heavenly beauties, their faces adorned with emeralds, tried to entice me with sensual gestures of love

-seeing these, I might go astray and forget You, and Your Name would not enter into my mind. ||2||

If I were to become a Siddha, and work miracles, summon wealth and become invisible and visible at will, so that people would hold me in awe

-seeing these, I might go astray and forget You, and Your Name would not enter into my mind. ||3||

If I were to become an emperor and raise a huge army, and sit on a throne,

issuing commands and collecting taxes-O Nanak, all of this could pass away like a puff of wind.

Seeing these, I might go astray and forget You, and Your Name would not enter into my mind. ||4||1||

Siree Raag, First Mehl:

If I could live for millions and millions of years, and if the air was my food and drink,

and if I lived in a cave and never saw either the sun or the moon, and if I never slept, even in dreams

-even so, I could not estimate Your Value. How can I describe the Greatness of Your Name? ||1||

The True Lord, the Formless One, is Himself in His Own Place.

I have heard, over and over again, and so I tell the tale; as it pleases You, Lord, please instill within me the yearning for You. ||1|| Pause ||

If I was slashed and cut into pieces, over and over again, and put into the mill and ground into flour,

burnt by fire and mixed with ashes

-even then, I could not estimate Your Value. How can I describe the Greatness of Your Name? ||2||

If I was a bird, soaring and flying through hundreds of heavens, and if I was invisible, neither eating nor drinking anything

-even so, I could not estimate Your Value. How can I describe the Greatness of Your Name? ||3||

# CHAPTER THREE

## JAINISM

### Wisdom of the Tirthankaras and

### Jainism

### The Five Great Vows (Maha-Vratas)

*Five Great Vows (Maha-vratas) 01/19/93, 5VOWS.A01*  
*Compiled by Pravin K. Shah, Jain Study Center of North*  
*Carolina*

Right knowledge, right faith, and right conduct are the three most essentials for attaining liberation.

In order to acquire these, one must observe the five great vows:

1. Non-violence - Ahimsa
2. Truth - Satya
3. Non-stealing - Achaurya or Asteya
4. Celibacy/Chastity - Brahmacharya
5. Non-attachment/Non-possession - Aparigraha

Non-violence (Ahimsa):  
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Among these five vows, non-violence (Ahimsa) is the cardinal principle of Jainism and hence it is called the highest religious principle, or the cornerstone of Jainism.

Non-violence is the supreme religion (Ahimsa parmo dharma)

It is repeatedly said by all Tirthankaras in Jain literature,

"Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being."

According to Jainism all living beings, irrespective of their size, shape, or different spiritual developments are equal. No living being has a right to harm, injure, or kill any other living being, including animals, insects, and plants. Every living being has a right to exist and it is necessary to live with every other living being in perfect harmony and peace.

Nonviolence is based on love and kindness for all living beings. Nonviolence in Jainism is not a negative virtue. It is based upon the positive quality of universal love and compassion. One who is actuated by this ideal cannot be indifferent to the suffering of others.

Violence of every type should be completely forbidden. Mental tortures by way of harsh words, actions, and any type of bodily injuries should also be avoided. Even thinking evil of some one is considered violence in Jainism.

Practically, it is impossible to survive without killing or injuring some of the smallest living beings. Some lives are killed even when we breathe, drink water, or eat food. Therefore, Jainism says that minimum killing of the lowest form of life should be our ideal for survival.

In the universe, there are different forms of life, such as, human beings, animals, insects, plants, bacteria, and even smaller lives which cannot be seen even through the most powerful microscopes. Jainism has classified all the living beings according to their senses as follows:

- five senses - human, animals, birds, heavenly, hellish beings
- four senses - flies, bees, etc.
- three senses - ants, lice, etc.
- two senses - worms, leaches, etc.
- one sense - vegetables, water, air, earth, fire etc.

The five sense are, touch, taste, smell, sight, and hearing.

It is more painful if a life of the higher forms (more than one sense) are killed. All non-vegetarian food is made by killing a living being with two or more senses. Therefore, Jainism preaches strict vegetarianism, and prohibits non-vegetarian foods.

Jainism explains that violence is not defined by actual harm, for this may be unintentional. It is the intention to harm, the absence of

compassion, and the ignorance that makes an action violent. Without violent thought there can be no violent actions.

Non-violence is to be observed in action, speech, and thought. One should not be violent, ask others to do so, or approve of such an activity.

Truth (Satya):

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 Anger, greed, fear, jokes, etc. are the breeding grounds of untruth. To speak the truth requires moral courage. Only those who have conquered greed, fear, anger, jealousy, ego, frivolity, etc., can speak the truth. Jainism insists that one should not only refrain from falsehood, but should always speak the truth which should be wholesome and pleasant.

One should remain silent if the truth causes pain, hurt, anger, or death of any living being.

Truth is to be observed in speech, mind, and deed. One should not utter an untruth, ask others to do so, or approve of such activities.

Non-stealing (Achaurya or Asteya):

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 Stealing consists of taking another's property without his consent, or by unjust or immoral methods. Further, one should not take anything which does not belong to him. It does not entitle one to take away a thing which may be lying unattended or unclaimed. One should observe this vow very strictly, and should not touch even a worthless thing which does not belong to him.

When accepting alms, help, or aid one should not take more than what is minimum needed. To take more than one's need is also considered theft in Jainism.

The vow of non-stealing insists that one should be totally honest in action, thought, and speech. One should not steal, ask others to do so, or approve of such activities.

Celibacy / Chastity (Brahmacharya):

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Total abstinence from sensual pleasure is called celibacy. Sensual pleasure is an infatuating force which sets aside all virtues and reason at the time of indulgence. This vow of controlling sensuality is very difficult to observe in its subtle form. One may refrain from physical indulgence but may still think of the pleasures of sensualism, which is prohibited in Jainism.

Monks are required to observe this vow strictly and completely. They should not enjoy sensual pleasures, ask others to do the same, nor approve of it. There are several rules laid down for observing this vow for householders.

#### Non-attachment / Non-possession (Aparigraha):

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Jainism believes that the more worldly wealth a person possesses, the more he is likely to commit sin to acquire the possession, and in a long run he may be more unhappy. The worldly wealth creates attachments which will continuously result in greed, jealousy, selfishness, ego, hatred, violence, etc. Lord Mahavir has said that wants and desires have no end, and only the sky is the limit for them.

Attachments to worldly objects results in the bondage to the cycle of birth and death. Therefore, one who desires of spiritual liberation should withdraw from all attachments to pleasing objects of all the five senses.

Monks observe this vow by giving up attachments to all things such as:

##### Material things:

Wealth, property, grains, house, books, clothes, etc.

##### Relationships:

Father, mother, spouse, sons, daughters, friends, enemies, other monks, disciples, etc.

##### Feelings:

Pleasure and painful feelings towards touch, taste, smell, sight, and hearing objects. They have the equanimity towards music and noise, good and bad smells, soft and hard objects for touch, beautiful and dirty sights, etc.

They do not eat food for taste but for survival with the intention to destroy his karma with the help of this body.

Non-possession and non-attachment are to be observed in speech, mind, and deed. One should not possess, ask others to do so, or approve of such activities.

Jainism has laid down and described in much detail these five great vows for the path of liberation. These are to be observed strictly and entirely by the monks and nuns. Partial observance is laid down for the householders with an additional seven vows.

## Twelve Reflections (Bhavas)

*Twelve Reflections or Bhavas, 01/19/93, 12BHAVNA.A01*  
*Compiled by Pravin K. Shah, Jain Study Center of North*  
*Carolina*

Twelve Bhavas (Reflections or Thoughts)

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Jain religion puts a significant emphasis on the thought process of a human being. A person's behavior and his actions are the reflection of his internal thoughts, day in and day out. It is not the action but intention behind the action results in the accumulation of Karma.

One should be very careful about his thoughts, how he thinks, and the subject matter of his thought.

To make room for pure thoughts, and to drive out the evil ones, Jainism recommends to meditate the following twelve thoughts or Bhavas.

The twelve Bhavas described here are the subject matters of one's meditation, and how to occupy one's mind with useful, religious, beneficial, peaceful, harmless, spiritually advancing, Karma preventing thoughts. They cover a wide field of teachings of Jainism. They are designed to serve as aids to spiritual progress, produce detachment, and lead the aspirants from the realm of desire to the path of renunciation. They are reflections upon the



fundamental facts of life, intended to develop purity of thought and sincerity in the practice of religion.

The reflections are also called Anuprekshas, longings, thoughts, aspirations, or Bhavnas.

1. Anitya Bhavna - Impermanence of the world
2. Asarana Bhavna - No one provides protection
3. Samsara Bhavna - No permanent relationship in universe
4. Ekatva Bhavna - Solitude of the soul
5. Anyatva Bhavna - Separateness
6. Asuci Bhavna - Impureness of the body
7. Asrava Bhavna - Influx of karma
8. Samvara Bhavna - Stoppage of influx of karma
9. Nirjara Bhavna - Shedding of karma
10. Loka Bhavna - Transitory of universe
11. Bodhi-durlabha - Unattainability of right faith, Bhavna knowledge, and conduct
12. Dharma Bhavna - Unattainability of true preceptor, scriptures, and religion

#### 1. Anitya Bhavna - Impermanence of the world

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Under this reflection, one thinks that in this world every thing such as life, youth, wealth, property, etc. are transient or subject to alteration. Nothing in the universe is permanent, even though the whole universe is constant. Spiritual values are therefore worth striving for as soul's ultimate freedom and stability. This will help to break all earthly attachments.

#### 2. Asarana Bhavna - No one provides protection

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Under this reflection, one thinks that he is helpless against death, old age, and disease. The only way he can conquer death and disease is by destroying all his karma. The soul is his own savior, and to achieve total freedom and enlightenment, one takes refuge to the true path and to the five best personalities. They are Arihanta, Siddha, Acharya, Upadhyay and Sadhus. The refuge to others are due to delusion, and must be avoided.

#### 3. Samsara Bhavna - No permanent relationship in universe

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Under this reflection, one thinks that the soul transmigrates from one life to the other in any of the four forms, human, animal, hellish, and heavenly.

The continual cycle of birth, life, and death is full of pain and miseries, and has not yet ended. There are no permanent worldly relations like father, mother, friend, foe, etc. It is we who establish these relations and live accordingly.

This kind of thought will help minimize or stop any attachments to anybody, other living beings, or objects. The soul must achieve ultimate freedom from it, which is liberation or Moksha.

#### 4. Ekatva Bhavna - Solitude of the soul

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Under this reflection, one thinks that the soul is solitaire, and lonely in existence. The soul assumes birth alone, and departs alone from the life form. The soul is responsible for its own actions and karmas. The soul will enjoy the fruits, and suffer bad consequences of its own action alone. Such thoughts will stimulate his efforts to get rid of karmas by his own initiative and will lead religious life.

#### 5. Anyatva Bhavna - Separateness

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Under this reflection, one thinks that soul is separate from any other objects or living beings of the world. Even his body is not his. At the time of death, soul leaves the body behind. The body is matter, while the soul is all consciousness.

The soul therefore should not develop attachment for worldly objects, and other living beings. He should not allow himself to be controlled by desires, greed, and urges of the body.

#### 6. Asuci Bhavna - Impureness of the body

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Under this reflection, one thinks about the constituent element of one's body. It is made of impure things like blood, bones, flesh, etc. It also generates impure things like perspiration, urine, stool, etc.

The soul, which resides within the body, is unattached to the body. It is alone and pure. The body ultimately becomes nonexistent, but the soul is eternal.

Therefore emotional attachments to the body is useless.

#### 7. Asrava Bhavna - Influx of karma

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Under this reflection, one thinks about karma streaming into the soul. Every time he enjoys or suffers through the senses (touch, taste, smell, sight, and hearing) he makes his karma increase. This thought will make him more careful, and will try to stop the influx of karmas.

#### 8. Samvara Bhavna - Stoppage of influx of karma

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Under this reflection, one thinks about stopping evil thoughts, and becomes absorbed in achieving spiritual knowledge, meditation, etc. This prevents the influx of karma.

#### 9. Nirjara Bhavna - Shedding of karma

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Under this reflection, one thinks about the evil consequences of karma, and striving to destroy the previously acquired karma by austerity and meditation.

#### 10. Loka Bhavna - Transitory of universe

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Under this reflection, one thinks about the real nature of this universe. Judging from the standpoint of substance, it is eternal but from the standpoint of modification it is transitory.

Thus all objects of the world come into existence and perish. This thought makes him understand the true nature of reality, which is necessary for right knowledge.

#### 11. Bodhi-durlabha Bhavna - Unattainability of right faith, ----- knowledge, and conduct

Under this reflection, one thinks that it is very difficult for the transmigrating soul to acquire right faith, right knowledge, and right conduct in this world. Therefore, when one's has the opportunity to be a religious person, take the advantage of it to develop right religious talent. This thought will strengthen one's effort to attain them, and live accordingly.

12. Dharma Bhavna - Unattainability of true preceptor,  
----- scriptures, and religion

Under this reflection, one thinks that the true preceptor, scriptures, and religion are excellent shelters in this world full of agony. All other things lead to misery and suffering.

Four Bhavnas or Virtues  
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Besides the twelve Bhavnas described above Jainism has laid great importance on the following four Bhavnas or virtues. They are mentioned here for clarification.

Amity, love, and friendship - Maitri  
Appreciation, respect and joy - Pramoda  
Compassion - Karuna  
Equanimity and tolerance - Madhyastha

## The Nine Tattvas (Principles)

*Nine Tattvas (Principles), 01/19/93, 9TATTVAS.A01*  
*Complied by Pravin K. Shah, Jain Study Center of North Carolina*

Nine Tattvas (Principles)  
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The nine tattvas, or principles, are the single most important subject of Jain philosophy. It deals with the karma theory of Jainism, which provides the basis for the path of liberation. Without the proper knowledge of this subject, a person can not progress spiritually. The true faith and understanding of this subject brings about right faith (samyak-darshana), right knowledge (samyak-jnana), and right conduct in an individual.

Nine Tattvas (Principles):  
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1. Jiva - soul or living being (Consciousness)
2. Ajiva - non-living substances
3. Asrava - cause of the influx of karma

4. Bandh - bondage of karma
- 5.\*Punya - virtue
- 6.\*Papa - sin
7. Samvara - arrest of the influx of karma
8. Nirjara - exhaustion of the accumulated karma
9. Moksha - total liberation from karma

\* Punya and Papa are the diverse results of Asrava and Bandh. Some exponents of Jains do not treat them as separate tattvas.

According to them, there are only seven principles instead of nine.

1. Jiva (soul) Substance:

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Explained in The Six Universal Substances chapter.

2. Ajiva (Non-living) Substances:

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Explained in The Six Universal Substances chapter.

3. Asrava (Cause of the influx of karma) -

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Asrava is the cause which leads to the influx of good and evil karma which lead to the bondage of the soul.

Asrava may be described as attraction in the soul toward sense objects.

The following are causes of influx of good and evil karma:

- Mithyatva - ignorance
- Avirati - lack of self restraint
- Kasaya - passions like anger, conceit, deceit, and lust
- Pramada - unawareness or unmindfulness
- Yoga - activities of mind, speech, and body

In addition to the above causes, the five great sins; violence, untruth, stealing, sensual indulgence, and attachment to worldly objects are also the cause of the influx of karmas.

4. Bandha (Bondage of karma)-

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Bandha is the attachment of karmic matter (karma pudgala) to the soul. The soul has had this karmic matter bondage from eternity. This karmic body is known as the karmana body or causal body.

Karmic matter is a particular type of matter which is attracted to the soul because of its ignorance, lack of self restraint, passions, unmindfulness, activities of body, mind, and speech.

The soul, which is covered by karmic matter, continues acquiring new karma from the universe and exhausting old karma into the universe through the above mentioned actions at every moment.

Because of this continual process of acquiring and exhausting karma particles, the soul has to pass through the cycles of births and deaths, and experiencing pleasure and pain. So under normal circumstances the soul can not attain freedom from karma, and hence liberation.

Karmic matter attaching to the soul assumes four forms:

- Prakriti bandha - Type of karma
- Sthiti bandha - Duration of karma
- Anubhava bandha - Intensity of attachment of karma
- Pradesa bandha - Quantity of karma

Prakriti Bandha:

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When karmic matter attaches to the soul, karma will obscure its essential nature of: perfect knowledge, vision, bliss, power, eternal existence, non-corporeal, and equanimity.

Prakriti bandha is classified into eight categories, according to the particular attribute of the soul that it obscures.

Jnana-varaniya

It covers the soul's power of perfect knowledge.

Darasnā-varaniya

It covers the soul's power of perfect visions.

Vedniya

It obscures the blissful nature of the soul, and thereby produces pleasure and pain.

**Mohniya**

It generates delusion in the soul in regard to its own true nature, and makes it identify itself with other substances.

**Ayu**

It determines the span of life in one birth, thus obscuring its nature of eternal existence.

**Nama**

It obscures the non-corporeal existence of the soul, and produces the body with its limitations, qualities, faculties, etc.

**Gotra**

It obscures the souls characteristics of equanimity, and determines the caste, family, social standing, etc.

**Antaraya**

It obstructs the natural energy of the soul and prevents it from attaining liberation. It also prevents a living being from doing something good and enjoyable.

**Ghati and Aghati karmas:**

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The above eight karmas are also categorized into two groups, known as ghati and aghati karmas.

**Ghati Karmas**

Jnana-varaniya, Darasna-varaniya, Mohaniya, and Antaraya karmas are called Ghati karmas (dangerous karmas) because they obscure the true nature of the soul.

**Aghati Karmas**

Ayu, Nama, Gotra, and Vedniya karmas are called Aghati karmas. They do not obscure the original nature of the soul. However, they associate with the body of the soul. Hence they can not be destroyed by the soul so long as it possesses a body.

When a person destroys all of his ghati karmas, at that time he attains keval-jnana. However, he continues to live as a human being because none of his aghati karmas are destroyed. He can

only attain liberation after all of his aghati karmas are destroyed. Hence he attains liberation after his death.

When a person attains keval-jnana, he is known as an Arihant. If an Arihant establishes the four fold order of Monks, Nuns, Sravaka, (male layperson), and Sravika (female layperson) then the Arihant is called a Tirthankara. Other Arihantas are known as ordinary Kevali. After Nirvana (death) both Tirthankaras and ordinary Kevalis are called Siddhas.

All Siddhas are unique individuals, but they all possess perfect knowledge, vision, power, and bliss. Hence from the qualities and attributes point of view all Siddhas are same.

#### Sthiti Bandha

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When karmic matter attaches to the soul the duration of the attachment is determined at that time according to the intensity or dullness of the soul's passions.

#### Anubhava Bandha or Rasa Bandha

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What fruits the karmic matter will produce is determined at the time of attachment by varying degrees of passions.

#### Pradesa Bandha

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The quantum of karmic matter that is drawn towards the soul for attachment is determined by the intensity or dullness of the soul's action.

### 5. Punya (Virtue)

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The influx of karmic matter due to good activities of the mind, body, and speech with the potential of producing pleasant sensations is called punya or virtue.

Activities such as offering food, drink, shelter, purifying thought, physical and mental happiness, etc. result in producing punya karmic matter.

### 6. PAPA (Sin)

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The influx of karmic matter due to evil activities of the mind,



body, and speech with the potential of producing unpleasant sensations is called papa or sin.

Activities such as violence, untruth, theft, unchastity, attachment to objects, anger, conceit, deceit, lust, etc. result in producing papa karmic matter.

#### 7. Samvara (Arrest of Karma)

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The method which arrests fresh karma from coming into the soul is samvara. This process is a reverse of asrava.

It can be accomplished by constant practice of:

- restraint of mind, body, and speech
- religious meditation
- conquest of desire
- forgiveness, tenderness, purity, truth, austerity, renunciation, unattachment, and chastity

#### 8. Nirjara -

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Nirjara is the exhaustion of karmic matter already acquired.

- The karmas exhaust themselves by producing their results when it is time for them to do so.
- Unless they are exhausted before they are mature and start producing results, it becomes difficult to be free. By that time, new karmic matter begins to pour in.
- Therefore, it becomes necessary for one who desires final liberation to exhaust all karmas before maturity. This is called nirjara.

Nirjara is to be done by rigorous austerities.

External Nirjara:

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Anasan - complete abstinence of eating and drinking

Alpahara - reduction in the quantity of food one normally eats

Ichhanirodha - control of desire for food and material things

Rasatyaga - complete abstinence of eating or drinking juicy and tasty foods such as honey, alcohol, butter, milk, tea, sweets, juice etc.  
(no attachments to the taste of the foods)

Kayaklesa - control of passions by discipline

Samlinata - sitting in a lonely place in due posture with senses withdrawn

Internal Nirjara:

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Prayaschita - repentance for the breach of vows

Vinaya - appropriate behavior towards a teacher

Vaiyavrata - selfless service to the suffering and deserving

Svadyaya - studying/listening of religious scriptures

Bhutsarga - non-attachment to the body

Subha-dhyana - religious meditation

## 9. Moksha -

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Moksha is the liberation of the living being (soul) after complete exhaustion or elimination of all karmas.

A liberated soul regains totally its original attributes of perfect knowledge, vision, power, and bliss. It climbs to the top of Lokakas and remains there forever in its blissful and unconditional existence.

It never returns again into the cycles of birth, life, and death.

This state of the soul is the liberated or perfect state, and this is called "Nirvana."

## The Twelve Vows of Layperson

*Twelve Vows Of Layperson, 01/19/93, 12VOWS.A01  
Compiled by Pravin K. Shah, Jain Study Center of North  
Carolina*

The five great vows (Maha-vratas) can be adopted by monks who are very keen about the uplift of their souls and ready to sacrifice all worldly enjoyments and family ties.

For those who want to remain in family life and for whom complete avoidance of five principle sins are difficult, Jain ethics specifies the following twelve vows to be carried out by the householder.

Of this twelve vows, the first five are main vows of limited nature (Anuvratas). They are somewhat easier in comparison with great vows (Maha-vratas). The great vows are for the monks.

The next three vows are known as merit vows (Guna-vratas), so called because they enhance and purify the effect of the five main vows and raise their value manifold. It also governs the external conduct of an individual.

The last four are called disciplinary vows (Shikhsa-vratas). They are intended to encourage the person in the performance of their religious duties. They reflect the purity of one's heart. They govern one's internal life and are expressed in a life that is marked by charity. They are preparatory to the discipline of an ascetic's life.

Three merit vows (Gunavrats) and four disciplinary vows (Shikhsa-vratas) together are known as Seven vows of virtuous conduct (Shilas).

A person may adopt these vows, according to his individual capacity and circumstances with the intent to adopt ultimately as a great vows.

The layperson should be very careful while observing and following these limited vows. These vows being limited or restricted vows may still leave great scope for the commitment of sins and possession of property.

The twelve vows are described as follows:

Five Main Vows of Limited Nature (Anuvratas):

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1. Non-violence Anuvrat - Ahimsa Anuvrat  
(Sthula Pranatipat Viraman)
  2. Truthfulness Anuvrat - Satya Anuvrat  
(Sthula Mrisavada Viraman)
  3. Non-stealing Anuvrat - Achaurya Anuvrat  
(Sthula Adattadana Viraman)
  4. Chastity Anuvrat - Bhramacharya Anuvrat  
(Sthula Maithuna Viraman)
  5. Non-attachment Anuvrat - Aparigraha Anuvrat  
(Sthula Parigraha Viraman)

Three Merit Vows (Guna-vrats):

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6. Dik Vrata - Limited area of activity vow
  7. Bhoga-Upbhoga Vrata - Limited use of consumable and  
non-consumable items vow
  8. Anartha-danda Vrata - Avoidance of purposeless sins vow

Four Disciplinary Vows (Siksha-vratas):

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9. Samayik Vrata - Meditation vow of limited  
duration
  10. Desavakasika Vrata - Activity vow of limiting space
  11. Pausadha Vrata - Ascetic's life Vow of limited  
duration
  12. Atithi Samvibhaga Vrata - Limited charity vow

1. Non-violence Anuvrat (Ahimsa Anuvrat):

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In this vow, a person must not intentionally hurt any living being (plants, animals, humans etc.) or their feeling either by thought, word or deed, himself, or through others, or by approving such an act committed by somebody else.

Intention in this case applies selfish motive, sheer pleasure and even avoidable negligence.

He may use force, if necessary, in the defense of his country, society, family, life, property, religious institute.

His agricultural, industrial, occupational living activities do also involve injury to life, but it should be as minimum as possible, through carefulness and due precaution.

Four stages of violence are described:

Premeditated Violence

to attack someone knowingly

Defensive Violence

to commit intentional violence in defense of one's own life

Vocational Violence

to incur violence in the execution of one's means of livelihood

Common Violence

to commit violence in the performance of daily activities

Premeditated violence is prohibited for all. A householder is permitted to incur violence defensively and vocationally provided he maintains complete detachment. Common violence is accepted for survival, but even here, one should be careful in preparing food, cleaning house, etc. This explains the Jain's practices of filtering drinking water, vegetarianism, not eating meals at night, and abstinence from alcohol.

Nonviolence is the foundation of Jain ethics. Lord Mahavir says: one should not injure, subjugate, enslave, torture or kill any living being including animals, insects, plants, and vegetables.' This is the essence of religion. It embraces the welfare of all animals. It is the basis of all stages of knowledge and the source of all rules of conduct. The scriptures analyze the spiritual and practical aspects of nonviolence and discuss the subject negatively and positively.

## 2. Truthfulness Anuvrat (Satya Anuvrat):

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The second of the five limited vows is Truth. It is more than abstaining from falsehood. It is seeing the world in its real form and adapting to that reality. The vow of truth puts a person in touch with his inner strength and inner capacities.

In this vow, a person avoids lies, such as giving false evidence, denying the property of others entrusted to him, avoid cheating others etc. The vow is to be followed in thought, action, and speech, and by doing it himself or by getting it done through others.

He should not speak the truth, if it harms others or hurts their feelings. He should, under these circumstances, keep silence.

### 3. Non-stealing (Achaurya /Asteya) Anuvrat:

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In this vow, a person must not steal, rob, or misappropriate others goods and property. He also must not cheat and use illegal means in acquiring worldly things, nor through others or by approving such an act committed by others.

### 4. Chastity (Bhramacharya) Anuvrat:

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The basic intent of this vow is to conquer passion and to prevent the waste of energy. Positively stated, the vow is meant to impart the sense of serenity to the soul.

In this vow, the house holder must not have a sensual relationship with anybody but one's own lawfully wedded spouse. Even with one's own spouse, excessive indulgence of all kinds of sensual pleasure need be avoided.

### 5. Non-possession / Non-attachment (Aparigraha) Anuvrat:

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Non-possession is the fifth limited vow. As long as a person does not know the richness of joy and peace that comes from within, he tries to fill his empty and insecure existence with the clutter of material acquisitions.

Lord Mahavir said, security born of material things is a delusion. To remove this delusion, one takes the vow of non-possession and realizes the perfection of the soul.

One must impose a limit on one's needs, acquisitions, and possessions such as land, real estate, goods, other valuables, animals, money, etc. The surplus should be used for the common good. One must also limit the every day usage of number of food items, or articles and their quantity.

This Jain principle of limited possession for householders helps in equitable distribution of wealth, comforts, etc., in the society. Thus Jainism helps in establishing socialism, economic stability, and welfare in the world.

Non-possession, like non-violence, affirms the oneness of all life and is beneficial to an individual in his spiritual growth and to the society for the redistribution of wealth.

#### 6. Dik Vrata - Limited Area of Activity Vow

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This vow limits one's worldly activities to certain area in all the ten directions; north, south, east, west, north-east, north-west, south-east, south-west, above and below. He gives up committing sins in any place outside the limited areas. This vow provides a space limit to the commitments of sins not restricted by the limited vows of non-violence. Thus outside the limited area, the limited vows assumes the status of full vow (Maha-vratas).

#### 7. Bhoga-Upbhoga Vrata - Limited use of Consumable/ Non-consumable items vow

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Generally one commits the sin by one's use or enjoyment of consumable (Bhoga) and non-consumable (Upbhoga) things.

Consumable (Bhoga) means enjoyment of an object which can only be used once, such as food, drink, fruits and flowers. Non-consumable (Upabhoga) means enjoyment of an object which can be used several times, such as furniture, cloths, ornaments, buildings etc.

One should, therefore, limit the use of these two items in accordance with his own need and capacity by taking this vows.

This vow provides the time limit to the commitments of sins not restricted by Aparigraha Anuvrata.

#### 8. Anartha-danda Vrata - Avoidance of Purposeless Sins Vow

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One must not commit unnecessary or purposeless sin or moral offense as defined below.

Thinking, talking, or preaching evil or ill of others.

Doing inconsiderate or useless acts such as walking on the grass

unnecessarily.

Manufacturing or supplying arms for attack.

Reading or listening, improper literature, or carelessness in ordinary behavior.

Thus this vow is of great practical importance. It makes life more vigilant and sin-proof.

#### 9. Samayik Vrata - Limited Meditation Vow

---

Meditation of the soul and its relationship with nature is known as Samayik.

By giving up affection and aversion (Rag and Dvesha), observing equanimity in all objects, thinking evil of no one, and being at peace with the world, one should practice this vow of meditation (Samayik).

This vow consists in sitting down at one place for at least 48 minutes concentrating one's mind on religious activities like reading religious books, praying, or meditating. This vow may be repeated many times in a day. It is to be observed by mind, body, and speech. The meditation of 48 minutes makes a person realize the importance of a life long vow to avoid all sinful activities and is a stepping stone to a life of full renunciation.

#### 10. Desavakasika Vrata - Limited Duration of Activity Vow

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This vow sets the new limit within the limitations already set by Dik Vrata and Bhoga-Upbhoga Vrata. The general life long limitation of doing business in certain areas and the use of articles are further restricted for a particular days time of the week.

This means that one shall not, during a certain period of time, do any activity, business, or travel beyond a certain city, street, house or have anything to do with the enjoyment of objects beyond that limit.

#### 11. Pausadha Vrata - Limited Ascetic's Life Vow

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This vow requires to live the life of a monk for a day. During this time one should retire to a secluded place, renounce all sinful activities, abstain in seeking pleasure from all objects of the senses, observe due restraint of body, speech and mind. A person follows five great vows (Maha-vratas) completely during this time. He passes his time in spiritual contemplation, perform meditation (Samayik), engage in self study, and worship Gods (Arihants and Siddhas).

This vow promotes and nourishes one's religious life and provides training for ascetic life.

#### 12. Atithi Samvibhaga Vrata - Limited Charity Vow

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One should give food, clothes, medicine, and other articles of its own possession to monks, nuns, and a pious person. The food offered should be pure and with reverence.

One should not prepare any foods specially for monks because monks are not allowed to have such foods. Donating of one's own food and articles to monks and others, provides an inner satisfaction and raises one's consciousness to higher level. It also saves him from acquiring of more sins if he would have used the same for his nourishment, comfort and pleasure.

#### Peaceful Death:

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In the final days of life, a householder observes peaceful death.

The house-holder can attain a peaceful death (Sallekhana) if he truly follows the above twelve vows. The peaceful death is characterized by non-attachment to the worldly objects and by a suppression of the passions at the time of death. The last thought should be of a calm renunciation of the body, and this thought should ever be present long before death supervenes.

#### Conclusion:

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By performing these twelve vows, a lay follower may live a righteous life and advance towards a fuller and more perfect life, and conquer desire.

While earning wealth, supporting family, and taking up arms to protect himself, his family, his country, etc. against intruder, he is taught self restraint, love and enmity.

On one hand, he is debarred from doing any harm to himself, to his family, to his country, or to humanity by his reckless conduct. On the other hand, by giving up attachments he gradually prepares himself for the life of ascetics.

If one goes deeper into the rules laid down, he will find that practice of limiting the number of things to be kept or enjoyed by himself eliminates the danger of concentration of wealth at one point, which will help to minimize poverty and crime in the society. Thus limiting the desires of individuals, results in an ideal society.

CHAPTER FOUR  
JUDAISM  
Wisdom of the Prophet Moses  
and Judaism

The Ten Commandments

- 1.) I the Lord am your God who brought you out of the land of Egypt, the house of bondage: You shall have no other gods besides Me.
- 2.) You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth. You shall not bow down to them or serve them. For I the Lord your God am an impassioned God, visiting the guilt of the parents upon the children, upon the third and fourth generations of those who reject Me, but showing kindness to the thousandth generations of those who love Me and keep My commandments.
- 3.) You shall not swear falsely by the name of the Lord your God; for the Lord will not clear one who swears falsely by His name.
- 4.) Remember the sabbath day and keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the Lord your God: you shall not do any work - you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. For in six days the Lord made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the Lord blessed the sabbath day and hallowed it.
- 5.) Honor your father and mother, that you may long endure on the land that the Lord your God is assigning to you.
- 6.) You shall not murder.

7.) You shall not commit adultery.

8.) You shall not steal.

9.) You shall not bear false witness against your neighbor.

10.) You shall not covet your neighbor's house: you shall not covet your neighbor's wife, or his male or female slave, or his ox or his ass, or anything that is your neighbor's.

## Mitzvoth (Commandments)

*Taken from 'The Concise Book of Mitzvoth, The Chofetz Chayim, Feldheim Publishers, Jerusalem/New York, 1990*

### **The Positive Commandments**

- 1.) To believe that there is a God in Existence
- 2.) To know the unity of the blessed God, to believe with complete faith that He is one, without any partner or associate.
- 3.) To love the blessed God with all one's heart, spirit and might.
- 4.) To fear Hashem. (Way in Judaism of referring to God without pronouncing it.)
- 5.) To sanctify Hashem openly.
- 6.) To walk in the ways of the blessed God with all one's ability.
- 7.) To pray every day to the blessed God.
- 8.) To bind t'fillin (phylacteries) upon one's hand
- 9.) To put t'fillin on the head
- 10.) To make tassels (tzizith - fringes on a prayer shawl) 'at the corners of their garments.'
- 11.) To recite the Sh'ma morning and evening.
- 12.) To affix a m'zuzah at the entrance of the home.
- 13.) To say the blessing of grace after meals, after eating bread.
- 14.) To learn Torah and to teach it.
- 15.) That everyone in Jewry should write a Torah scroll for himself.
- 16.) To be attached to Torah scholars and their disciples.
- 17.) To rise up before an aged man, and to honor a Torah scholar, getting up before him.
- 18.) To have a reverent fear for the sanctuary.
- 19.) To declare the Sabbath holy, with words.

- 20.) To rest from work on the Sabbath.
- 21.) To be happy on the festivals.
- 22.) To clear away hametz (leavened food) on the fourteenth of Nissan.
- 23.) To eat matzah (unleavened bread) on the first night of Passover.
- 24.) To tell about the exodus from Egypt on the night of (before) the fifteenth of Nissan.
- 25.) To rest from work on the first day of Passover.
- 26.) To count seven whole weeks from the day that the Omer (An offering brought to the Temple on 16 Nissan in the Jewish Religions) was brought at the Sanctuary.
- 27.) To rest from work on the seventh day of Passover.
- 28.) To rest from work on the festival of the Shavu'oth (The Jewish Festival of Pentecost).
- 29.) To rest from work on the first day of Tishri, which is Rosh haShanah (The Jewish New Year).
- 30.) To hear the sound of the shofar (ram's horn) on the first of Tishri, which is Rosh haShanah.
- 31.) To rest from work on Yom Kippur (Day of Atonement).
- 32.) To fast on Yom Kippur.
- 33.) That a sinner should turn back from his sin, and should confess his misdeeds before the Blessed God.
- 34.) To rest from work on the first day of Sukkoth (Jewish Autumn Festival).
- 35.) To dwell in a sukkah (hut or booth with a roof of branches) all the seven days of the festival.
- 36.) To take up the four species of the festival of Sukkoth.
- 37.) To rest from work on the day of Sh'mini Atzereth (the Eighth Day of the Assembly).
- 38.) To give charity to the poor in Jewry.
- 39.) To fulfill the words that come from one's lips.
- 40.) To deal with cases of nullifying vows and oaths.
- 41.) To respect one's father and mother.
- 42.) To have a reverend fear of one's father and mother.
- 43.) To marry a wife in order to be fruitful and multiply (have children).
- 44.) To marry a wife by kiddushin (consecration, the ceremony of marriage).
- 45.) To marry the wife of one's brother who has died without children.
- 46.) That a yevamah (a childless widow) should remove the shoe of the yavam (her husband's brother) if he does not want to take her in levirate marriage.
- 47.) To circumcise every male at the age of eight days.
- 48.) To ritually slaughter a domestic or untamed animal, or fowl, if one wishes to eat of their flesh.

- 49.) To cover the blood of the shehittah (ritual slaughtering) of pure [kosher] untamed animals, or fowl.
- 50.) To accord honor to a kohen (a direct male descendant of Aaron).
- 51.) That whoever ritually slaughters a pure [kosher] animal is to give the kohen the foreleg, cheeks and maw.
- 52.) To give the kohen the first of the wool.
- 53.) To hallow firstborn males, that open a womb.
- 54.) That an Israelite is to redeem his son who is a firstborn to his Israelite mother.
- 55.) To redeem a firstling male donkey for a lamb.
- 56.) To break the neck of a firstling male donkey if it has not been redeemed.
- 57.) To separate a dough-cake from a batch of dough and give it to the kohen.
- 58.) That the kohanim are to bless the Jewish people.
- 59.) That a kohen is to defile himself for close kin [in attending to their burial].
- 60.) To bear affection for everyone in Jewry as for oneself.
- 61.) To bear affection for a ger (stranger, convert, proselyte).
- 62.) To lend money to the poor of Jewry.
- 63.) To give a pledged (pawned) object back to its owner at the time that he needs it.
- 64.) To release (cancel) a loan in the year of sh'mittah (release).
- 65.) That n owner should allow the laborer to each of what he is working at, when it is something that grows from the ground.
- 66.) To give the wages of a hired man on the same day.
- 67.) To render judgment on matters of buying and selling.
- 68.) To return whatever one has taken in robbery.
- 69.) To return something lost to a member of Jewry.
- 70.) To unload from the domestic animal of one's fellow man that is lying under its burden.
- 71.) To load with one's fellow-man, to set a burden on a domestic animal or on the person.
- 72.) To upbraid a sinner.
- 73.) To render judgment about heritages [inheritance of landed property].
- 74.) Of 'sending away from the nest.'
- 75.) To make a parapet about one's roof, and to remove every stumbling-block and possible cause of accident from one's house.
- 76.) To remember the action that Amalek took against us.
- 77.) To decimate the descendants of Amalek.

### The Negative Commandments

- 1.) Not to eat the sinew of the thigh-vein.
- 2.) That hametz (leavened food) is not to be seen in the domain or possession of a member of Jewry, the entire seven days of Passover.
- 3.) That hametz is not to be found in a Jew's domain or possession on Passover.
- 4.) To eat no hametz on Passover.
- 5.) To eat no mixture with hametz on Passover.
- 6.) To do no work on the Sabbath.
- 7.) Not to go out on the Sabbath beyond the Sabbath limit.
- 8.) To entertain no thought that there is any other god except the blessed God.
- 9.) To make no idol to worship.
- 10.) Not to make any idol to be worshipped [by himself or by anyone else], even for a heathen.
- 11.) Not to bow down and prostrate oneself to an idol.
- 12.) Not to worship an idol in the way that it is usually venerated.
- 13.) Not to swear in the name of an idol.
- 14.) Not to lead a town in Israel astray to worship idolatry.
- 15.) To eat or drink nothing from an offering to an idol.
- 16.) Not to turn one's attention to idolatry.
- 17.) To have no benefit from any decoration of an idol or from its ornaments.
- 18.) To have no benefit from an idol, from its offering or its attendants, or anything done on its behalf.
- 19.) Not to intermarry with a non-Jewish person.
- 20.) To have no mercy on idol-worshippers.
- 21.) Not to follow the fixed custom of the heathen.
- 22.) Not to pay heed to a person prophesying in the name of an idol.
- 23.) To entice no one in Jewry to worship an idol.
- 24.) For the enticed person to bear no affection for the enticer.
- 25.) For the enticed person not to relinquish his hatred for the enticer.
- 26.) Not to rescue the enticer if one sees him in danger of death.
- 27.) Not to prophesy in the name of an idol.
- 28.) To make no gashes and incisions in one's flesh in idol-worship or [in grief] over one's dead [kin].
- 29.) Not to swear in vain.
- 30.) Not to swear falsely over the denial of a momentary matter.
- 31.) Not to wear an oath of expression over a falsehood.
- 32.) To kill no living human being.
- 33.) To kidnap living person in Jewry.
- 34.) To steal no object or item whatever of monetary value

- 35.) Not to take anything in robbery from one's fellow-man by main force.
- 36.) Not to deny [falsely] anything of value [owed].
- 37.) Not to wrongfully retain anything belonging to one's fellow man.
- 38.) Not to delay the payment of hired man's wages.
- 39.) To give no false testimony.
- 40.) Not to covet (desire) anything belonging to one's fellow-man
- 41.) Not to crave in one's heart something that belongs to his fellow-man.
- 42.) Not to withhold she'er, k'suth or onah from one's wife. (Her food, her raiment and conjugal rights.)
- 43.) To strike no person whatever in Jewry.
- 44.) Not to strike one's father or mother.
- 45.) To curse no decent person in Jewry.
- 46.) Not to curse one's father or mother.
- 47.) Not to cheat one another in buying and selling.
- 48.) Not to oppress one's fellow-man with words.
- 49.) Not to oppress a righteous proselyte (a full convert to Judaism) with words.
- 50.) Not to wrong a righteous proselyte in matters of monetary value.
- 51.) Not to inflict suffering on any widow or orphan.
- 52.) Not to demand of a borrower to pay his debt when one knows that he has not the means to pay.
- 53.) To have no part in dealings between a lender and borrower at interest.
- 54.) To lend nothing to a member of Jewry at interest, be it money or something to eat or anything else.
- 55.) Not to borrow at interest from a member of Jewry.
- 56.) Not to refrain from lending money to a member of Jewry for fear of the year of sh'mittah (release), that the loan should not become cancelled.
- 57.) Not to demand payment of a loan over which the seventh year [sh'mittah] has passed.
- 58.) Not to take in pledge (pawn) any utensils with which sustaining food is made.
- 59.) Not to take an object in pledge (pawn) by main force from a debtor.
- 60.) Not to take in pledge (pawn) the garment of a widow.
- 61.) Not to withhold from its owner an object taken in pledge, at the time that he needs it.
- 62.) Not to harden one's heart and not to shut one's hand toward a poor Jewish man.
- 63.) Not to curse a judge.
- 64.) Not to appoint a judge who is unsuitable.



- 65.) For a judge not to hear the argument of one party to a lawsuit when the other part is not there.
- 66.) Not to have pity on a poor man in a court trial.
- 67.) For a judge not to pervert justice for a sinner on account of his wickedness.
- 68.) For a judge not to pervert justice for a proselyte or an orphan.
- 69.) To commit no injustice in rendering judgment.
- 70.) To show no honor to an eminent man in a court judgment.
- 71.) For a judge to accept no bribe.
- 72.) That the judge should have no fear or a party to a lawsuit.
- 73.) To establish nothing as certain by the word of one witness.
- 74.) For the court not to accept the testimony of a close relative.
- 75.) For the court not to accept the testimony of a man of sin.
- 76.) Not to cause one's fellow-man to stumble over anything.
- 77.) Not to tell anyone things that another person said against him.
- 78.) Not to hate in one's heart any decent person in Jewry.
- 79.) Not to shame one's fellow-man.
- 80.) Not to take revenge on one's fellow-man.
- 81.) To harbor no hatred in our heart toward our fellow-man.
- 82.) Not to refrain from rescuing one's fellow-man from danger.
- 83.) To do no wrong with any measures or weights.
- 84.) Not to retain in one's possession any short (defective) measure or weight.
- 85.) Not to encroach beyond a neighbor's boundary, specifically in the Land of Israel.
- 86.) To eat no n've'lah. (Anything that dies of itself.)
- 87.) To eat no t'r'efah. (Any flesh of the field that is torn from beasts.)
- 88.) To eat no forbidden fat.
- 89.) To eat no blood at all.
- 90.) To eat no limb or part of a living creature.
- 91.) To cook no meat in milk.
- 92.) To eat no meat that was cooked in milk.
- 93.) To eat no meat from non-kosher domestic or untamed animals.
- 94.) Not to eat non-kosher fowl.
- 95.) Not to eat non-kosher fish.
- 96.) To eat no winged swarming creature.
- 97.) To eat no swarming creature of the ground.
- 98.) To eat no worms of fruits or seeds.
- 99.) To eat no swarming creature of the water.
- 100.) To eat no remmess (creeping thing).
- 101.) To eat no bread from the new crop of grain before the Omer offering (was brought at the Sanctuary).
- 102.) To eat no kali (which means grains of the five species that were

roasted in the fire) from new grain, before the Omer offering.

103.) To eat no karmel (meaning that it was crushed by hand and not roasted in the fire) from new grain, before the Omer offering.

104.) To eat no hametz (leavened food) on the day before Passover, after noon.

105.) To eat no fruit of a tree in the first three years since its planting.

106.) Not to eat the kind of food eaten by a wayward and rebellious son.

107.) Not to sow two kinds of seeds in a field.

108.) Not to slay ritually both a pure [kosher] animal and its young in one day.

109.) Not to redeem the firstling of a pure [kosher] animal.

110.) Not to be in close contact with consanguineous relations, even without conjugal intimacy.

111.) Not to uncover the nakedness of one's father in homosexual intimacy.

112.) Not to be conjugally intimate with one's mother.

113.) Not to be conjugally intimate with the wife of one's father.

114.) Not to be carnally intimate with one's father's brother in homosexuality.

115.) Not to be conjugally intimate with one's daughter-in-law, which means his son's wife.

116.) To have no carnal intimacy with a male.

117.) To have no carnal intimacy with an animal in a male, active role, or in a female, receptive role.

118.) That a woman should not have an animal be carnally intimate with her, whether in natural or unnatural intimacy.

119.) Not to be conjugally intimate with the daughter of one's son; not to be conjugally intimate with the daughter of one's daughter.

120.) Not to be conjugally intimate with one's daughter.

121.) Not to be conjugally intimate with a woman and her daughter.

122.) Not to be conjugally intimate with a woman and her son's daughter.

123.) Not to be conjugally intimate with a woman and her daughter's daughter.

124.) Not to be conjugally intimate with a married woman.

125.) Not to be conjugally intimate with one's aunt, which means the wife of one's father's brother.

126.) Not to be conjugally intimate with the wife of one's brother, whether from the same father or the same mother, and even [a brother] through [a parent's] immoral relations.

127.) Not to be conjugally intimate with one's sister, whether only from the same father or only from the same mother, or even from an immoral relationship.

- 128.) Not to be conjugally intimate with one's sister who is his father's wife's daughter.
- 129.) Not to be conjugally intimate with one's father's sister.
- 130.) Not to be conjugally intimate with one's mother's sister.
- 131.) Not to be conjugally intimate with the sister of one's wife during his wife's lifetime.
- 132.) Not to be conjugally intimate with a woman ritually unclean from the menses.
- 133.) Not to be conjugally intimate with a k'deshah (an unmarried woman who abandons herself to harlotry) without the marriage ceremony of consecration.
- 134.) Not to take back one's divorced wife once she has been married to another man.
- 135.) That the wife of a dead man without children is not to marry an outsider [someone other than the man's brother].
- 136.) That no man with crushed testes or severed membrun is to marry a daughter of Jewry.
- 137.) That a mamzer (bastard) is not to marry a daughter of Jewry.
- 138.) That a kohen is not to marry a zonah (anyone who is not a daughter of Jewry).
- 139.) That a kohen is not to marry a profaned woman.
- 140.) That a kohen is not to marry a divorced woman.
- 141.) That a kohen is not to become defiled by a dead person.
- 142.) Not to mate a beast or a bird with a creature not of its own species.
- 143.) To emasculate no male being whatsoever.
- 144.) To make no image of a human being, even for ornamentation [as art].
- 145.) To make no oil like the anointing oil.
- 146.) Not to reproduce the composition of the incense [at the Sanctuary].
- 147.) To do no work on the first day of Passover.
- 148.) To do no work on the seventh day of Passover.
- 149.) To do no work on the festival Shavu'oth (Jewish Festival of Pentecost).
- 150.) To do no work on Rosh haShanah (the beginning of the year).
- 151.) To do no work on Yom Kippur (Day of Atonement).
- 152.) To eat and drink nothing on Yom Kippur.
- 153.) To do no work on the first day of Sukkoth (Jewish Autumn Festival).
- 154.) To do no work on Sh'mini Atzereth (the Eighth Day of the Assembly).
- 155.) To do nothing whatever from which there can result hillul Hashem, a desecration of the Divine name.
- 156.) Not to go straying after the thought of the heart and the sight of

the eyes.

- 157.) To destroy no holy thing and to erase no name whatever among the holy names [of God].
- 158.) Not to deviate from the words of the great beth din (the supreme religious court).
- 159.) To add nothing to the mitzvoth of the Torah.
- 160.) To take nothing away from the mitzvoth of the Torah.
- 161.) To make no paving stone in order to bow down to the ground on it, even to the blessed God.
- 162.) To erect no pillar anywhere at all.
- 163.) To inscribe no tattooed marks in one's flesh.
- 164.) To produce no baldness over one's dead [near kin].
- 165.) To practice no augury.
- 166.) To do no conjuring or soothsaying.
- 167.) To practice no divination.
- 168.) To practice no sorcery.
- 169.) To cast no charms or spells.
- 170.) To do no act of an ov (a kind of medium).
- 171.) To do no act of a yid'oni (a kind of wizard).
- 172.) To make no inquiry of an ov.
- 173.) To make no inquiry of a yid'oni.
- 174.) Not to inquire of the dead.
- 175.) Not to prophesy falsehood in the name of Hashem.
- 176.) Not to shave the temples of the head.
- 177.) Not to mar (razor-shave) an edge of the beard.
- 178.) That a man's garment, etc., should not be on a woman.
- 179.) That a man should not wear a woman's garment.
- 180.) Not to plow with an ox and a donkey together.
- 181.) To wear no garment of wool or linen.
- 182.) Not to turn a blind eye to the lost object of a Jew, to leave it.
- 183.) Not to leave the animal of a Jew lying crouched under its load, and go off on one's way without helping him to unload the animal.
- 184.) Not to fail to keep a vow.
- 185.) Not to delay one's vowed or voluntary offering.
- 186.) For a laborer not to eat during work on produce that grows from the ground, but only at the end of the work.
- 187.) That a laborer is not to take away in his hand any of the produce with which he has worked, nor is he to take more than what he eats and give to others.
- 188.) Not to prevent an animal from eating during its work.
- 189.) That if a person chances upon a bird's nest before him, he is not to take the mother-bird with the young.
- 190.) Not to leave any stumbling-block (source of accidents) in one's

house.

191.) Not to destroy any fruit-bearing tree in setting siege.

192.) Not to dwell in the land of Egypt.

193.) That a ritually unclean person is not to enter the 'camp of the Levites,' which means the Temple Mount.

194.) Not to forget the action of Amalek.

### **The Commandments which are Contingent Upon the Land of Israel**

1.) To leave an unreaped part of the crops of grain and of trees.

2.) To leave over the gleanings [single ears or fruits that fall aside during the harvest].

3.) To leave over ol'loth [small bunches of scattered grapes which do not overhang one another from the trunk, and have no arm connecting the stalk to the trunk].

4.) To leave over peret (single fallen grapes) in a vineyard.

5.) To leave over a forgotten sheaf.

6.) That one should not reap the whole field, entirely, but should leave a small part for the poor.

7.) That when a person reaps [grain] and makes bundles, he is not to gather the ears that fall away, but is to leave them for the poor.

8.) That one should not gather the ol'loth of a vineyard, but should leave them for the poor.

9.) That one should not gather what has become singly separated from the grapes during the vintage (the grape-gathering).

10.) That when a person is making sheaves and he forgets one bundle in the field, he is then not to take it but is to leave it for the poor.

11.) To separate t'rumah (a portion from the produce) and give it to the kohen.

12.) To separate out, after taking off t'rumah, one tenth of the remaining produce, and to give it to a Levite, this being ma'aser rishon (the First Tithe).

13.) To separate a tenth from this tithe and to give it to a kohen.

14.) To separate ma'aser sheni (the Second Tithe) in the first, second, fourth and fifth years of the sh'mittah (seven-year) cycle, after one has separated ma'aser rishon (The First Tithe).

15.) To separate ma'aser ani (the Tithe of the Poor) in the third and sixth years of the sh'mittah (seven-year) cycle, after one has separated ma'aser rishon (the First Tithe).

16.) That the fourth year's yield of a planted tree is to be entirely holy.

17.) To make an avowal before Hashem after we dispense all the gifts in the grain produce of the Land.

18.) Not to eat tevel, which means something from which t'rumah and

the tithes (the various kinds of ma'aser) were not taken off.

19.) Not to alter the order of precedence of t'rumah and the tithes, but they must rather be separated in order.

20.) To leave ownerless everything the land produces in the seventh year.

21.) To surcease from work on the soil and work on trees in the seventh [sh'mittah] year.

22.) Not to work the land in the seventh year, the year of sh'mittah.

23.) To do no work for tending trees in a seventh, sh'mittah year.

24.) Not to harvest what the land grows by itself in the seventh year, in the way that it is harvested every year.

25.) Not to gather the fruit produced by a tree in the seventh year, in the way that it is gathered every year.

26.) Not to settle idol-worshippers in our [holy] land.

## Sayings of the Jewish Fathers Excerpts from the Talmud

*Sayings of the Jewish Fathers (Pirqe Aboth), Translated by  
Charles Taylor, [1897]*

### PIRQE ABOTH.

#### CHAPTER I.

1. Moses received the Torah from Sinai, and he delivered it to Jehoshua', and Jehoshua' to the elders, and the elders to the prophets, and the prophets delivered it to the men of the Great Synagogue. They said three things: Be deliberate in judgment; and raise up many disciples; and make a fence to the Torah.

2. Shime'on ha-Çaddiq was of the remnants of the Great Synagogue. He used to say, On three things the world is stayed; on the Torah, and on the Worship, and on the bestowal of Kindnesses.

3. Antigonus of Soko received from Shime'on ha-Çaddiq. He used to say, Be not as slaves that minister to the lord with a view to receive

recompense; but be as slaves that minister to the lord without a view to receives recompense; and let the fear of Heaven be upon you.

4. Jose ben Jo'ezer of Çeredah and Jose ben Jochanan of Jerusalem received from them. Jose ben Jo'ezer of Çeredah said, Let thy house be a meeting-house for the wise; and powder thyself in the dust of their feet; and drink their words with thirstiness.

5. Jose ben Jochanan of Jerusalem said, Let thy house be opened wide; and let the needy be thy household; and prolong not converse with woman.

6. *His own wife, they meant, much less his neighbour's wife.) Hence the wise have said, Each time that the man prolongs converse with the woman he causes evil to himself, and desists from words of Thorah, and in the end he inherits Gehinnom.*

7. Jehoshua' ben Perachia and Matthai the Arbelite received from them. Jehoshua' ben Perachiah said, Make unto thyself a master; and possess thyself of an associate; and judge every man in the scale of merit.

8. Matthai the Arbelite said, Withdraw from an evil neighbour; and associate not with the wicked; and grow not thoughtless of retribution.

9. Jehudah ben Tabai and Shime'on ben Shatach received from them. Jehudah ben Tabai said, Make not thyself as them that predispose the judges; and while the litigants stand before thee, let them be in thine eyes as guilty; and when dismissed from before thee let them be in thine eyes as righteous, because that they have received the doom upon them.

10. Shime'on ben Shatach said, Make full examination of the witnesses; but be guarded in thy words, perchance from them they may learn to lie.

11. Shema'iah and Abtalion received from them. Shema'iah said, Love work; and hate lordship; and make not thyself known to the government.

12. Abtalion said, Ye wise, be guarded in your words; perchance ye may incur the debt of exile, and be exiled to the place of evil waters; and the

disciples that come after you may drink and die, and the Name of Heaven be profaned.

13. Hillel and Shammai received from them. Hillel said, Be of the disciples of Aharon; loving peace, and pursuing peace; loving mankind, and bringing them nigh to the Thorah.

14. He used to say, A name made great is a name destroyed; he who increases not decreases; and he who will not learn (*or* teach) deserves slaughter; and he who serves himself with the tiara perishes.

15. He used to say, If I am not for myself who is for me? and being for my own self what am I? If not now when?

16. Shammai said, Make thy Thorah an ordinance; say little and do much; and receive every man with a pleasant expression of countenance.

17. Rabban Gamliel said, Make to thyself a master, and be quit of doubt; and tithe not much by estimation.

18. Shime'on his son said, All my days I have grown up amongst the wise, and have not found aught good for a man but silence; not learning but doing is the groundwork; and whoso multiplies words occasions sin.

19. Rabban Shime'on ben Gamliel said, On three things the world stands; on Judgment, and on Truth, and on Peace.

## CHAPTER II.

1. Rabbi said, Which is the right course that a man should choose for himself? Whatsoever is a pride to him that pursues it, (and) brings him honour from men. And be attentive to a light precept as to a grave, for thou knowest not the assigned reward of precepts; and reckon the loss for a duty against its gain, and the gain by a transgression against its loss. And consider three things, and thou wilt not fall into the hands of transgression: know what is above thee—a seeing eye, and a hearing ear, and all thy deeds written in a book.



2. Rabban Gamliel, son of R. Jehudah ha-Nasi, said, Excellent is Torah study together with worldly business, for the practice of them both puts iniquity out of remembrance; and all Torah without work must fail at length, and occasion iniquity. And let all who are employed with the congregation act with them in the name of Heaven, for the merit of their fathers sustains them, and their righteousness stands for ever. And ye yourselves shall have reward reckoned unto you as if ye had wrought.

3. Be cautious with (those in) authority, for they let not a man approach them but for their own purposes; and they appear like friends when it is to their advantage, and stand not by a man in the hour of his need.

4. He used to say, Do His will as if it were thy will, that He may do thy will as if it were His will. Annul thy will before His will, that He may annul the will of others before thy will.

5. Hillel said, Separate not thyself from the congregation, and trust not in thyself until the day of thy death; and judge not thy friend until thou comest into his place; and say not of a word which may be heard that in the end it shall be heard; and say not, When I have leisure I will study; perchance thou mayest not have leisure.

6. He used to say, No boor is a sinfearer; nor is the vulgar pious; nor is the shamefast apt to learn, nor the passionate to teach; nor is every one that has much traffic wise. And in a place where there are no men endeavour to be a man.

7. Moreover he saw a skull which floated on the face of the water, and he said to it, Because thou drownedst they drowned thee, and in the end they that drowned thee shall be drowned.

8. He used to say, More flesh, more worms: more treasures, more care: more maidservants, more lewdness: more menservants, more theft: more women, more witchcrafts: more Torah, more life: more wisdom, more scholars: more righteousness, more peace. He who has gotten a good name has gotten it for himself. He who has gotten to himself words of Torah, has gotten to himself the life of the world to come.

9. Rabban Jochanan ben Zakai received from Hillel and from Shammai. He used to say, If thou hast practised Torah much, claim not merit to thyself, for thereunto wast thou created.

10. Five disciples were there to Rabban Jochanan 'ben Zakai, and these were they: R. Li'ezer ben Hyrqnos, and R. Jehoshua' ben Chananiah, and R. Jose the Priest, and R. Shime'on ben Nathanael, and R. Ele'azar ben 'Arak. He used to recount their praise: Eli'ezer ben Hyrqnos is a plastered cistern, which loseth not a drop; Jehoshua' ben Chananiah--happy is she that bare him; Jose the Priest is pious; Shim'eon ben Nathanael is a sinfearer; Ele'azar ben 'Arak is a welling spring.

11. He used to say, If all the wise of Israel were in a scale of the balance, and Eli'ezer ben Hyrqnos in the other scale, he would outweigh them all. Abba Shaul said in his name, If all the wise of Israel were in a scale of the balance, and Eli'ezer ben Hyrqnos with them, and Ele'azar ben 'Arak in the other scale, he would outweigh them all.

12. He said to them, Go and see which Is the good way that a man should cleave to. Rabbi Li'ezer said, A good eye: R. Jehoshua' said, A good friend: and R. Jose said, A good neighbour: and R. Shime'on said, He that foresees what is to be: R. La'zar said, A good heart. He said to them, I approve the words of Ele'azar ben 'Arak rather than your words, for his words include your words.

13. He said to them, Go and see which is the evil way that a man should shun. R. Li'ezer said, An evil eye: and R. Jehoshua' said, An evil companion: and R. Jose said, An evil neighbour: and R. Shime'on said, He that borroweth and repayeth not--he that borrows from man is the same as if he borrowed from God (blessed is He)--for it is said, The wicked borroweth, and payeth not again, but the righteous is merciful and giveth: R. La'zar said, An evil heart. He said to them, I approve the words of Ele'azar ben 'Arak rather than your words, for your words are included in his words.

14. And they said (each) three things. R. Li'ezer said, Let the honour of thy friend be dear unto thee as thine own; and be not easily provoked; and repent one day before thy death. And warm thyself before the fire of the wise, but beware of their embers, perchance thou mayest be singed, for their bite is the bite of a fox, and their sting the sting of a scorpion, and their hiss the hiss of a fiery-serpent, and all their words are as coals of fire.

15. R. Jehoshua' said, An evil eye, and the evil nature, and hatred of the creatures put a man out of the world.

16. R. Jose said, Let the property of thy friend be precious unto thee as thine own; set thyself to learn *Thorah*, for it is not an heirloom unto thee; and let all thy actions be to the name of Heaven.

17. R. Shime'on said, Be careful in reading the *Shema'* and in *Prayer*; and when thou prayest, make not thy prayer an ordinance, but an entreaty before God, blessed is He, *for it is said, For God is compassionate and easily-entreated, longsuffering, and plenteous in grace*; and be not wicked unto thyself.

18. R. La'zar said, Be diligent to learn *Thorah*, wherewith thou mayest make answer to Epicurus; and know before whom thou toilest; and who is the Master of thy work.

19. R. Tarphon said, The day is short, and the task is great, and the workmen are sluggish, and the reward is much, and the Master of the house is urgent. He said, It is not for thee to finish the work, nor art thou free to desist therefrom; if thou hast learned much *Thorah*, they give thee much reward; and faithful is the Master of thy work, who will pay thee the reward of thy work, and know that the recompence of the reward of the righteous is for the time to come.

### CHAPTER III.

1. 'Aqabiah ben Mahalaleel said, Consider three things, and thou wilt not come into the hands of transgression. Know whence thou camest; and whither thou art going; and before whom thou art about to give account and reckoning. Know whence thou camest: from a fetid drop; and whither thou art going: to worm and maggot; and before whom thou art about to give account and reckoning: before the King of the kings of kings, blessed is He.

2. R. Chananiah, prefect of the priests, said, Pray for the peace of the kingdom, since but for fear thereof *we* had swallowed up each his neighbour alive.

3. R. Chananiah ben Thradyon said, Two that sit together without words of *Thorah* are a session of scorners, for it is said, Nor sitteth in the seat of the scornful; but two that sit together and are occupied in words of *Thorah* have the *Shekinah* among them, for it is said, Then they that feared the Lord spake often one to another, &c.

4. *One that sits and studies, the Scripture imputes to him as if he fulfilled the whole Torah, for it is said, He sitteth alone and keepeth silence, because he hath borne it upon him.*

5. R. Shime'on said, Three that have eaten at one table, and have not said over it words of Torah, are as if they had eaten of sacrifices of (the) dead, for it is said, For all tables are full of vomit and filthiness without MAQOM ("*without mention of the name of God*").

6. But three that have eaten at one table, and have said over it words of Torah, are as if they had eaten of the table of MAQOM, blessed is He, for it is said, And he said unto me, This is the table that is before the Lord.

7. Chananyiah ben Chakinai said, He who awakes by night, and he who is walking alone by the way, and turns aside his heart to idleness, is "guilty of death."

8. R. Nechonyiah ben ha-Qanah said, Whoso receives upon him the yoke, of Torah, they remove from him the yoke of royalty and the yoke of worldly care; and whoso breaks from him the yoke of Torah, they lay upon him the yoke of royalty and the yoke of worldly care.

9. R. Chalaftha of Kaphar-Chananiah said, When ten sit and are occupied in words of Torah the Shekinah is among them, for it is said, God standeth in the CONGREGATION of the mighty (Ps. lxxxii. 1). *And whence (is it proved of) even five? Because! it is said, He judgeth among gods. And whence even three? Because it is said, . . . and hath founded his TROOP in the earth (Amos ix. 6). And whence even two? Because it is said, Then they that feared the Lord spake often one to another (§ 3). And whence even one? Because it is said, In all places where I record my name I will come unto THEE, and I will bless thee (Ex. xx. 24).*

10. R. La'zar ben Jehudah of Barthotha said, Give Him of what is His, for thou and thine are His; and thus he saith in David, For all things come of Thee, and of thine own have we given thee (I Chron. xxix. 14).

11. R. Jacob said, He who is walking by the way and studying, and breaks off his study (Mishnah) and says, How fine is this tree! how fine is that tree! and how fine is this fallow? they account it to him as if he were "guilty of death."

12. R. Dosithai, son of R. Jannai, said in the name of R. Meir, When a scholar of the wise sits and studies, and has forgotten a word of his Mishnah, they account it unto him as if he were "guilty of death," for it is said, Only take heed to thyself, and keep thy soul diligently, lest thou forget the words which thine eyes have seen (Deut. iv. 9). Perhaps his Mishnah has but grown hard to him? What need then to say, "And lest they depart from thy heart all the days of thy life"? Lo! he is not guilty, till he has sat down and suffered them to depart from his mind.

13. R. Chananiah ben Dosa said, Whosoever fear of sin precedes his wisdom, his wisdom stands; *and whosoever wisdom precedes his fear of sin, his wisdom stands not.*

14. He used to say, Whosoever works are in excess of his wisdom, his wisdom stands; *and whosoever wisdom is in excess of his works, his wisdom stands not.*

15. He used to say, With whomsoever the spirit of men is pleased, the Spirit of God is pleased; *and with whomsoever the spirit of men is not pleased, the Spirit of God is not pleased.*

16. R. Dosa ben Horkinas said, Morning sleep, and midday wine, and the babbling of youths, and frequenting the meeting houses of the vulgar, put a man out of the world.

17. R. Li'ezer ha-Moda'i said, He that profanes things sacred, and contemns the festivals, and annuls the covenant of Abraham our father, and acts barefacedly against the Torah, even though he be a doer of good works, has no portion in the world to come.

18. R. Ishma'el said, Be pliant of disposition (or to a chief) and yielding to impressment, and receive every man with cheerfulness.

19. R. 'Aqibah said, Merriment, and lightness of disposition, accustom a man to lewdness.

20. He used to say, Tradition is a fence to Torah; tithes are a fence to wealth; vows a fence to sanctity; a fence to wisdom is silence.

21. He used to say, Beloved is man that he was created.

22. Beloved are Israel that they are called children of God; greater love (was it that it) was made known to them that they are called children of God, as it is said, Ye are the children of the LORD your God (Deut. xiv. 1).

23. Beloved are Israel that there was given to them the instrument with which the world was created; greater love (was it that it) was made known to them that there was given to them the instrument with which the world was created, as it is said, For I give you good doctrine, forsake ye not MY LAW (Prov. iv. 2).

24. Everything is foreseen; and freewill is given. And the world is judged by grace; and everything is according to work.

25. He used to say, Everything is given on pledge; and the net (Eccl. ix. 12) is cast over all the living. The office is open; and the broker gives credit; and the ledger is open; and the hand writes; and whosoever will borrow comes and borrows; and the bailiffs go round continually every day, and exact from a man whether he wills or not; and they have whereon to lean; and the judgment is a judgment of truth. And everything is prepared for the BANQUET.

26. R. La'zar ben 'Azariah said, No Thorah, no culture; no culture, no Thorah. No wisdom, no fear (of God); no fear (of God), no wisdom. No knowledge, no discernment; no discernment, no knowledge. No meal, no Thorah; no Thorah, no meal.

27. He used to say, Whosoever wisdom is in excess of his works, to what is he like? To a tree whose branches are abundant, and its roots scanty; and the wind comes, and uproots it, and overturns it. And whosoever works are in excess of his wisdom, to what is he like? To a tree whose branches are scanty, and its roots abundant; though all the winds come upon it, they stir it not from its place.

28. R. La'zar Chasmah said, "Qinnim" (*Mishnah about bird-sacrifices*) and "Pitheché Niddah" (*Mishnah relating to menstruation*) are essentials of Thorah; canons of astronomy and Gematria (*Numerology*) are after courses of wisdom.

#### CHAPTER IV.

1. Ben Zoma said, Who is wise? He that learns from every man; for it is said, From all my teachers I gat understanding (Ps. cxix. 99).
2. Who is mighty? He that subdues his nature; for it is said, He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city (Prov. xvi. 32).
3. Who is rich? He that is contented with his lot; for it is said, When thou eatest the labour of thy hands, happy art thou, and it shall be well with thee (Ps. cxxviii. 2). "Happy art thou" in this world; "and it shall be well with thee" in the world to come.
4. Who is honoured? He that honours mankind; for it is said, For them that honour me I will honour, and they that despise me shall be lightly esteemed (I Sam. ii. 30).
5. Ben 'Azzai said, Hasten to a slight precept, and flee from transgression; for precept induces precept, and transgression induces transgression; for the reward of precept is precept, and the reward of transgression is transgression.
6. He used to say, Despise not any man, and carp not at any thing; for thou wilt find that there is not a man that has not his hour, and not a thing that has not its place.
7. R. Levitas of Jabneh said, Be exceeding lowly of spirit, for the hope of man is the worm. R. Jochanan ben Baroqah said, Whoso profanes the name of Heaven in secret, they punish him openly. The erring is as the presumptuous, in profanation of the NAME.
8. R. Ishma'el his son said, He that learns in order to teach, they grant him the faculty to learn and to teach: he that learns in order to practise, they grant him the faculty to learn, and to teach, and to practise.
9. R. Çadoq said, Make them not a crown, to glory in them; nor an ax, to live by them. And thus was Hillel wont to say, And he who serves himself with the tiara perishes. Lo, whosoever makes profit from words of Thorah removes his life from the world.

10. R. Jose said, Whosoever honours the Torah is himself held in honour with men; and whosoever dishonours the Torah is himself dishonoured with men.

11. R. Ishma'el said, He that refrains himself from judgment, frees himself from enmity, and rapine, and false swearing; and he that is arrogant in decision is foolish, wicked, and puffed up in spirit.

12. He used to say, Judge not alone, for none may judge alone save One; and say not, Accept ye my opinion, for they are free-to-choose, and not thou.

13. R. Jochanan said, Whosoever fulfils the Torah in poverty, will at length fulfil it in wealth; and whosoever neglects the Torah in wealth, will at length neglect it in poverty.

14. R. Meir said, Have little business, and be busied in Torah; and be lowly in spirit unto every man; and if thou idlest from the Torah, thou wilt have idlers many against thee; and if thou labourest in the Torah, He hath much reward to give unto thee.

15. R. Li'ezer ben Jacob said, He who performs one precept has gotten to himself one advocate; and he who commits one transgression has gotten to himself one accuser. Repentance and good works are as a shield against punishment.

16. R. Jochanan Sandalarius said, Whatsoever assemblage is in the name of duty will in the end be established; and that which is not in the name of duty will not in the end be established.

17. R. La'zar said, Let the honour of thy disciple be dear unto thee as the honour of thine associate; and the honour of thine associate as the fear of thy master; and the fear of thy master as the fear of Heaven.

18. R. Jehudah said, Be careful in Thalmud, for error in Thalmud amounts to sin.

19. R. Shime'on said, There are three crowns: the crown of Torah, and the crown of Priesthood, and the crown of Royalty (Ex. xxv. 10, 11; xxx. 1, 3; xxv. 23, 24); but the crown of a good name mounts above them (Eccl. vii. 1).



20. R. Nehorai said, Betake thyself to a place of Thorah, and say not that it shall come after thee; for thine associates will confirm it unto thee; and lean not unto thine own understanding (Prov. iii. 5).
21. R. Jannai said, Neither the security of the wicked, nor the afflictions of the righteous, are in our hand.
22. R. Matthiah ben Charash said, Be beforehand in saluting every man; and be a tail to lions, and not a head to foxes.
23. R. Jacob said, This world is like a vestibule before the world to come; prepare thyself at the vestibule, that thou mayest be admitted into the hall.
24. He used to say, Better is one hour of repentance and good works in this world than all the life of the world to come; better is one hour of refreshment of spirit in the world to come than all the life of this world.
25. R. Shime'on ben Ele'azar said, Conciliate not thy friend in the hour of his passion; and console him not in the hour when his dead is laid out before him; and "interrogate" him not in the hour of his vow; and strive not to see him in the hour of his disgrace.
26. Shemuel ha-Qatan said, Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth (Prov. xxiv. 17).
27. Elisha' ben Abiyah said, He who learns as a lad, to what is he like? to ink written on fresh paper; and he who learns when old, to what is he like? to ink written on used paper.
28. R. Jose ben Jehudah of Kaphar ha-Babli said, He who learns from the young, to what is he like? to one that eats unripe grapes, and drinks wine from his vat; and he who learns from the old, to what is he like? to one that eats ripened grapes, and drinks old wine.
29. R. said, Regard not the flask, but what is therein; there is a new flask that is full of old (wine), and an old one in which there is not even new.
30. R. Li'ezer ha-Qappar said, Jealousy, and lust, and ambition, put a man out of the world.

31. He used to say, The born are to die; and the dead to revive; and the living to be judged; for to know, and to notify, and that it may be known, that He is the framer, and He the creator, and He the discerner, and He the judge, and He the witness, and He the "adversary," and He is about to judge with whom there is no iniquity, nor forgetfulness, nor respect of persons, nor taking of a bribe, for all is His, and know that all is according to plan.

32. Let not thine imagination assure thee that the grave is an asylum; for perforce thou wast framed (Jer. xviii. 6), and perforce thou wast born, and perforce thou livest, and perforce thou diest, and perforce thou art about to give account and reckoning before the King of the kings of kings, the Holy One, blessed is He.

#### CHAPTER V.

1. By ten Sayings the world was created. And what is learned therefrom? for could it not have been created by one Saying? But it was that vengeance might be taken on the wicked, who destroy the world that was created by ten Sayings; and to give a goodly reward to the righteous, who maintain the world that was created by ten Sayings.

2. Ten generations were there from Adam to Noach, to shew how great was His longsuffering; for all the generations were provoking Him, till He brought the deluge upon them.

3. Ten generations were there from Noach to Abraham, to shew how great was His longsuffering; for all the generations were provoking Him, till Abraham our father came, and received the reward of them all.

4. With ten temptations was Abraham our father tempted, and he withstood them all; to shew how great was the love of Abraham our father.

5. Ten miracles were wrought for our fathers in Egypt; and ten by the sea.

6. *Ten plagues brought the Holy One, blessed is He, upon the Egyptians in Egypt; and ten by the Sea.*

7. With ten temptations did our fathers tempt God in the wilderness, for it is said, And they have tempted me now these ten times, and have not hearkened to my voice (Numb. xiv. 22).

8. Ten miracles were wrought in the Sanctuary. No woman miscarried from the scent of the holy meat; and the holy meat never stank; and an uncleanness befel not the highpriest on the day of the Atonement; and a fly was not seen in the slaughterhouse; and a defect was not found in the sheaf; nor in the two loaves; nor in the shewbread; *and rains quenched not the pile; and the wind prevailed not against the pillar of smoke;* they stood serried, and bowed down at ease; and serpent and scorpion harmed not in Jerusalem; and a man said not to his fellow, The place is too strait for me (Is. xlix. 20) to lodge in Jerusalem.

9. Ten things were created between the suns. The mouth of the earth; and the mouth of the well; and the mouth of the ass; and the bow (Gen. ix. 13); and the manna; and the rod (*a rod of power given to Adam, passed down to Joseph and eventually to Pharaoh; Moses alone could read the letters on it*); and the shamir-worm (*a magical worm Moses used to engrave the tablets of the law and split stones*); and the character; and the writing; and the tables. And some say, the spirits also; and the sepulchre of Moses (Deut. xxxiv. 6); and the ram of Abraham our father (Gen. xxii. 13). And some say, tongs also, made with tongs.

10. Seven things are in a clod, and seven in a wise man. The wise man speaks not before one who is greater than he in wisdom; and does not interrupt the words of his companion; and is not hasty to reply; he asks according to canon, and answers to the point; and speaks on the first thing first, and on the last last; of what he has not heard he says, I have not heard; and he acknowledges the truth. And their opposites are in the clod.

11. Seven kinds of punishments come on account of seven main transgressions. When some men tithe, and some do not tithe, dearth from drought comes: some of them are hungry, and some of them are full. When they have not tithed at all, a dearth from tumult *and from drought comes*. And when they have not offered the dough-cake, a deadly dearth comes.

12. Pestilence comes into the world for the capital crimes mentioned in the Torah, which are not brought before the tribunal; and for the seventh year fruits.

13. The sword comes upon the world for suppression of judgment; and for perversion of judgment; and for explaining Torah not according to canon.

14. Noisome beasts come into the world for vain swearing; and for profanation of the NAME.

Captivity comes upon the world for strange worship; and for incest; and for shedding of blood; and for (not) giving release to the land.

15. At four seasons the pestilence waxes: in the fourth (year); in the seventh; at the ending of the seventh; and at the ending of the Feast in every year. In the fourth (year), on account of the poor's tithe in the third; in the seventh, on account of the poor's tithe in the sixth; and at the ending of the seventh, on account of the seventh year fruits; and at the ending of the Feast in every year,, on account of the largesses of the poor.

16. There are four characters in men, He that saith, Mine is mine, and thine is thine, is an indifferent character; but some say, It is the character of Sodom: (he that saith) Mine is thine, and thine is mine, is 'am ha-arec: Mine and thine are thine, pious: Thine and mine are mine, wicked.

17. There are four characters in dispositions. Easily provoked, and easily pacified, his gain is cancelled by his loss: hard to provoke and hard to pacify, his loss is cancelled by his gain: hard to provoke, and easily pacified, pious: easily provoked, and hard to pacify, wicked.

18. There are four characters in scholars. Quick to hear and quick to forget, his gain is cancelled by his loss: slow to hear and slow to forget, his loss is cancelled by his gain: quick to hear, and slow to forget, is wise: slow to hear, and quick to forget, this is an evil lot.

19. There are four characters in almsgivers. He who is willing to give, but not that others should give, his eye is evil towards the things of others: that others should give, and he should not give, his eye is evil towards his own: he who would give and let others give, is pious: he who will not give nor let others give, is wicked.

20. There are four characters in college-goers. He that goes and does not practise, the reward of going is in his hand: he that practises and does

not go, the reward of practice is in his hand: he that goes and practises is pious: he that goes not and does not practise is wicked.

21. There are four characters in those who sit under the wise; a sponge; a funnel; a strainer; and a bolt-sieve. A sponge, which sucks up all; a funnel, which lets in here and lets out there; a strainer, which lets out the wine and keeps back the dregs; a bolt-sieve, which lets out the pollard and keeps back the flour.

22. All love which depends on some thing, when the thing ceases, the love ceases; and such as does not depend on anything, ceases not for ever.

23. What love is that which depends on some thing? the love of Amnon and Tamar; And that which does not depend on anything? this is the love of David and Jonathan.

24. Whatsoever gainsaying is for the name of Heaven will in the end be established; and that which is not for the name of Heaven will not in the end be established.

25. What gainsaying is that which is for the name of Heaven? the gainsaying of Shammai and Hillel. And that which is not for the name of Heaven? this is the gainsaying of Qorach.

26. Whosoever makes the many righteous, sin prevails not over him; and whosoever makes the many to sin, they grant him not the faculty to repent.

27. Moses was righteous, and made the many righteous, and the righteousness of the many was laid upon him, for it is said, He executed the justice of the Lord and His judgments, WITH Israel (Deut. xxxiii. 21).

Jerobe'am sinned, and caused the many to sin, (and) the sin of the many was laid upon him, for it is said, Because of the sins of Jerobe'am who sinned, and made Israel to sin (I Kings xiv. 16, &c.).

28. In whomsoever are three things, he is a disciple of Abraham; and three (other) things, a disciple of Bile'am.

29. A good eye, and a lowly soul, and a humble spirit (belong to) the disciple of Abraham: an evil eye, and a swelling soul, and a haughty spirit, to the disciple of Bile'am. And what difference is between the disciples of Abraham and the disciples of Bile'am? The disciples of Bile'am, go down to Gehinnom, for it is said, But thou, O God, shalt bring them down into the pit of destruction (Ps. lv. 24), but the disciples of Abraham inherit the Garden of 'Eden, for it is said, That I may cause those that love me to inherit SUBSTANCE; and I will fill their treasures (Prov. viii. 21).

30. R. Jehudah ben Thema said, Be bold as a leopard, and swift as an eagle, and fleet as a hart, and strong as a lion, to do the will of thy Father which is in Heaven.

31. *He used to say, The bold of face to Gehinnom; and the shamefaced to the garden of 'Eden. May it be well-pleasing in thy sight, Lord, our God, and the God of our fathers, that thy city may be built in our days; and give us our portion in thy Torah.*

32. *Ben Bag-bag said, Turn it, and again turn it; for the all is therein, and thy all is therein: and swerve not therefrom, for thou canst have no greater excellency than this.*

33. *Ben He-he said, According to the toil is the reward.*

## **ADDENDA.**

### **THE AGES OF MAN.**

He used to say, At five years old, Scripture: at ten years, Mishnah: at thirteen, the Commandments: at fifteen, Thalmud: at eighteen, the bridal: at twenty, pursuits: at thirty, strength: at forty, discernment: at fifty, counsel: at sixty, age: at seventy, hoariness: at eighty, power: at ninety, decrepitude: at a hundred, it is as though he were dead, and gone, and had ceased from the world.

## **CHAPTER VI.**

### **PEREQ R. MEIR.**

#### **ON THE ACQUISITION OF THORAH.**

All Israel have a portion in the world to come, for it is said, Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified (Sanhedrin xi. 1; Isaiah lx. 21).

Wise men have taught in the Mishnah tongue; blessed is He that made choice of them and their Mishnah:

1. RABBI MEIR said, Whosoever is busied in Torah for its own sake merits many things; and not only so, but he is worth the whole world: he is called friend, beloved: loves God, loves mankind: pleases God, pleases mankind. And it clothes him with meekness and fear, and fits him to become righteous, pious, upright and faithful: and removes him from sin, and brings him toward the side of merit. And they enjoy from him counsel, and sound wisdom, understanding, and strength, for it is said, Counsel is mine, and sound wisdom: I am understanding; I have strength (Prov. viii. 14). And it gives him kingdom, and dominion, and faculty of judgment. And they reveal to him the secrets of Torah; and he is made, as it were, a spring that ceases not, and as a river that flows on increasing. And he becomes modest, and long-suffering, and forgiving of insult. And it magnifies him and exalts him over all things.

2. Said Rabbi Jehoshua' ben Levi, Every day Bath Qol goes forth from Mount Choreb, and makes proclamation and says, Woe to the creatures for contempt of Torah, for whosoever does not occupy himself in Torah is called "blameworthy," for it is said, As a jewel of gold in a swine's snout, so is a fair woman which is without discretion (Prov. xi. 22). And it saith, And the tables were the work of God, and the writing was the writing of God, graven upon the tables (Ex. xxxii. 16); read not CHARUTH, graven, but CHERUTH, freedom, for thou wilt find no freeman but him who is occupied in learning of Torah; and whosoever is occupied in learning of Torah, behold he exalts himself, for it is said, And from Matthanah to Nachaliel: and from Nachaliel to Bamoth (Numb. xxi. 19).

3. He who learns from his companion one section, or one canon, or one verse, or one word, (or) even one letter, is bound to do him honour; for thus we find with David king of Israel, who learned not from Achithophel but two things only, that he called him his master, his guide, and his acquaintance, for it is said, But it was thou, a man mine equal, my guide, and mine acquaintance (Ps. lv. 14). And is there not an argument from the greater to the less, that as David king of Israel, who

learned not from Achithophel but two words only, called him his master, his guide, and his acquaintance, he who learns from his companion one section, or one canon, or one verse, or one word, or even one letter, is so many times the more bound to do him honour? And honour is nothing but Thorah, for it is said, The wise shall inherit honour (Prov. iii. 35). And the perfect shall inherit good (Prov. xxviii. 10). And good is nothing but Thorah, for it is said, For I give you good doctrine, forsake ye not my Thorah (Prov. iv. 2).

4. This is the path of Thorah: A morsel with salt (*This is a Talmudic phrase for a poor man's fare--Berakoth 2 b*), shalt thou eat; Thou shalt drink also water by measure (Ezek. iv. 11); and shalt sleep upon the ground, and live a life of painfulness, and in Thorah shalt thou labour. If thou doest thus, Happy shalt thou be, and it shall be well with thee (Ps. cxxviii. 2): "happy shalt thou be" in this world; "and it shall be well with thee" in the world to come.

5. Seek not greatness for thyself, and desire not honour. Practise more than thou learnest. And lust not for the table of kings, for thy table is greater than their table, and thy crown greater than their crown, and faithful is thy task-master who will pay thee the wage of thy work.

6. Greater is Thorah than the priesthood, and than the kingdom; for the kingdom is acquired by thirty degrees, and the priesthood by four and twenty, and the Thorah is acquired by forty and eight things. And these are they, by learning, by a listening ear, by ordered speech, by discernment of heart, by dread, by fear, by meekness, by cheerfulness, by pureness, by attendance upon the wise, by discussion with associates, by the argumentation of disciples, by sedateness; by Scripture, by Mishnah; by little traffic, by little intercourse, by little luxury, by little sleep, by little converse, by little merriment; by long-suffering, by a good heart, by faith in the wise, by acceptance of chastisements; he that knows his place, and that rejoices in his portion, and that makes a fence to his words, and does not claim merit to himself; he is loved, loves God, loves mankind, loves righteousnesses, loves uprightness, loves reproofs; and retires from honour, and puffs not up his heart with his learning, and is not forward in decision; bears the yoke with his associate, and inclines him to the scale of merit, and grounds him upon the truth, and grounds him upon peace; and settles his heart to his study; asks and answers, hears and adds thereto; he that learns in order to teach, and that learns in order to practise; that makes his master wiser, and that considers what he has heard, and that tells a thing in the name of him that said it. Lo, thou hast learned that



whosoever tells a thing in the name of him that said it, brings redemption to the world, for it is said, And Esther told it to the king in the name of Mordekai (Esth. ii. 22).

7. Great is Thorah, which gives life to those who practise it in this world and in the world to come, for it is said, For they are life unto those that find them, and health to all their flesh (Prov. iv. 22); and it saith, It shall be health to thy navel, and marrow to thy bones (Prov. iii. 8); and it saith, She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her (Prov. iii. 18); and it saith, For they shall be an ornament of grace unto thy head, and chains about thy neck (Prov. i. 9); and it saith, She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee (Prov. iv. 9); and it saith, For by me thy days shall be multiplied, and the years of thy life shall be increased (Prov. ix. 11); and it saith, Length of days is in her right hand; and in her left hand riches and honour (Prov. iii. 16): and it saith, For length of days, and years of life, and peace, shall they add to thee (Prov. iii. 2).

8. Rabbi Shime'on ben Jehudah, in the name of Rabbi Shime'on ben Jochai, said, Comeliness, and strength, and wealth, and honour, and wisdom, and age, and hoariness, and sons, are comely to the righteous, and comely to the world, for it is said, The hoary head is a crown of glory; it is found in the way of righteousness (Prov. xvi. 31); and it saith, The glory of young men is their strength: and the beauty of old men is the grey head (Prov. xx. 29); and it saith, Sons' sons are the crown of old men; and the glory of sons are their fathers (Prov. xvii. 6); and it saith, Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously (Is. xxiv. 23).

Rabbi Shime'on ben Manasia said, These (?) seven qualities which the wise have reckoned to the righteous were all of them confirmed in Rabbi and his sons.

9. Said Rabbi Jose ben Qisma, Once I was walking by the way, and there met me a man, and he gave me "Peace"; and I returned him "Peace." He said to me, Rabbi, from what place art thou? I said to him, From a great city of wise men, and doctors, am I. He said to me, Rabbi, should it be thy pleasure to dwell with us in our place, I will give thee a thousand thousand dinars of gold, and goodly stones, and pearls. I said to him, If thou shouldst give me all the silver, and gold, and goodly

stones, and pearls that are in the world, I would not dwell but in a place of Thorah; and thus it is written in the book of Psalms, by the hands of David, king of Israel, The law of thy mouth is better unto me than thousands of gold and silver (Ps. cxix. 72). Moreover in the hour of a man's decease not silver, nor gold, nor goodly stones, and pearls accompany the man, but Thorah and good works alone, for it is said, When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee (Prov. vi. 22). "When thou goest, it shall lead thee," in this world: "when thou sleepest, it shall keep thee," in the grave: "and when thou awakest, it shall talk with thee," in the world to come. And it saith, The silver is mine, and the gold is mine, saith the Lord of hosts (Hang. ii. 8).

10. Five, possessions possessed the Holy One, blessed is He, in his world, and these are they: THORAH, one possession; HEAVEN AND EARTH, one possession; *Abraham, one possession*; ISRAEL, one possession; THE SANCTUARY, one possession. Thorah, whence? because it is written, The Lord possessed me in the beginning of his way, before his works of old (Prov. viii. 22); Heaven and Earth, whence? because it is written, Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest (Is. lxvi. 1)? and it saith, O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy possessions (Ps. civ. 24); Abraham, whence? because it is written, And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth (Gen. xiv. 19); Israel, whence? because it is written, Till thy people pass over, O Lord, till the people pass over, which thou hast possessed (Ex. xv. 16); and it saith, To the saints that are in the earth, and to the excellent, in whom is all my delight (Ps. xvi. 3); The Sanctuary, whence? because it is written, The place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established (Ex. xv. 17); and it saith, And he brought them to the border of his sanctuary, even to this mountain, which his right-hand had possessed (Ps. lxxviii. 54).

11. Whatsoever the Holy One, blessed is He, created in his world, he created not but for his glory, for it is said, Every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him (Is. xliiii. 7); and it saith, The Lord shall reign for ever and ever (Ex. xv. 18).

Rabbi Chanania ben 'Aqashia said, The Holy One, blessed is He, was pleased to give merit to Israel: therefore he multiplied unto them

Thorah and precepts, for it is said, The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable (Is. xlii. 21).

## The Zohar (Kabbalah) and Jewish Mysticism

### *SPRA DTzNIOVThA, (SIPHRA DTZENIOUTH); OR, THE BOOK OF CONCEALED MYSTERY.*

#### CHAPTER I.

1. *Tradition.*--"The Book of Concealed Mystery" is the book of the equilibrium of balance.

[The word "Dtzenioutha" is difficult to translate, but I think its meaning is best expressed by the words "Concealed Mystery." I have explained in the Introduction the qabalistical meaning of the words "equilibrium" and "balance," § 29.]

2. *Tradition.*--For before there was equilibrium, countenance beheld not countenance.

[By the two countenances are mean, Macroprosopus and Microprosopus. See Introduction, §§ 42, 47, 64, 65, 67, 73, and 77.]

3. And the kings of ancient time were dead, and their crowns were found no more; and the earth was desolate.

[The "kings of ancient time" mean the same thing as the "Edomite Kings;" that is, they symbolize worlds of "unbalanced force," which, according to the Zohar, preceded the formation of this universe. I have explained this also in the Introduction, §§ 41 and 56. This and the immediately following sections are supposed to trace the gradual development of the Deity from negative into positive existence; the text is here describing the time when the Deity was just commencing His manifestation from His primal negative form. Therefore, according to

the qabalistical ideas, the universe is the garment as it were of the Deity; He not only contains all, but is Himself all. and exists in all.]

4. Until that head (which is incomprehensible) desired by all desires (proceeding from AIN SVP, *Ain Soph*, the infinite and limitless one), appeared and communicated the vestments of honour.

[This Head, which is here described as proceeding from the infinite and limitless One, the *Ain Soph*, is the first Sefhira, the Crown *Kether*, otherwise called *Arikh Anpin*, or Macroprosopus, the Vast Countenance. From this first Sefhira the other nine emanations are produced. I have explained all this in the Introduction, §§ 38-57, in treating of the Sephiroth.]

5. This equilibrium hangeth in that region which is negatively existent in the Ancient One.

[By the expression "This equilibrium hangeth in that region which is negatively existent in the Ancient One," is meant that the other nine Sephiroth (which are equilibrated by their formation in trinities) are as yet not developed in the first Sefhira. but exist within it as the tree exists in the seed from which it springs. By "the Ancient One", is intended the first Sefhira, the Crown *Kether*, one of whose appellations is *Autheqa*, the Ancient One. From this Sefhira, as I have before remarked. the idea of negative existence depends back towards the AIN.]

6. Thus were those powers equiponderated which were not yet in perceptible existence.

[These powers are the other nine Sephiroth, which are, as it were powers of the first Sefhira; as soon as they are equated they become positively existent through correlation of force. The next two sections explain the manner of their equilibration while yet negative entities, or rather ideas ]

7. In His form (in the form of the Ancient One) existeth the equilibrium: it is incomprehensible, it is unseen.

[But the first idea of equilibrium is the Ancient One (the first Sefhira, or Crown *Kether*), because it is the first potential limitation of the

boundless light which proceeds from the Limitless One. That is, the central point of Kether is the equilibrium, because the balance does not yet exist, the two opposite poles which form the balance not being yet developed. We must not confuse these two terms, equilibrium and balance. The balance consists of two scales (opposing forces), the equilibrium is the central point of the beam.]

8. Therein have they ascended, and therein do they ascend--they who are not, who are, and who shall be.

[Therein (in the equilibrium of Kether) have they ascended (developed when they became positively existent), and therein (in the equilibrium) do they ascend (have their first existence), they (the Sephiroth) who are not (exist negatively). who are (then become positive), and who shall. be (exist permanently. because they we counterbalanced powers). This triple expression "are not, are, and shall be." also refers to the triple trinity of the Sephiroth.] (See Introduction. §§ 52, 64, 65 And 66.)

9. The head which is incomprehensible is secret in secret.

[This head Is Macroprosopus, the Vast Countenance, and is the same as the Ancient One, or Crown Kether. It is were, for therein axe hidden the other potentialities.]

10. But it hath been formed and prepared in the likeness of a cranium, and is filled with the crystalline dew.

[The crystalline dew is the creative lux or *Aur*, AVR, proceeding from the Limitless One. The Mantuan Codex calls the skull or cranium the first, and the crystalline dew the second conformation of Macroprosopus.]

11. His skin is of other, clear and congealed.

12. (His hair is as) most fine wool, floating through the balanced equilibrium.

[The ether is the clear and insupportable brilliance of his glory. The hair is white--*i.e.*; spotless as wool--to denote the utter absence of matter and of shell. The Mantuan Codex calls the ether the third conformation, and

the hair the fourth, which latter it refers to the Sefhira Netzach, victory.]

13. (His forehead is) the benevolence of those benevolences which are manifested through the prayers of the inferior powers.

[The supernal benignity which transmits their qualities, powers and offices, to the lower Sephiroth (the inferior powers). It must be remembered that each Sefhira *receives from* that which immediately precedes it, and *transmits to* that which next follows it. Thus, each Sefhira is said to be feminine or passive as regards its predecessor, and masculine or active in respect to its successor. (See Introduction, §§ 43 and 51.) The Mantuan Codex calls this the fifth conformation, and refers it to the idea of the ninth Sefhira, Yesod, foundation.]

14. His eye is ever open and sleepeth not, for it continually keepeth watch. And the appearance of the lower is according to the aspect of the higher light.

(Were the eye to close (the directing thought Divine to be abstracted from the Sephiroth), the whole universe would give way, for its mainspring would be withdrawn. Because the appearance (development) of the lower (nine Sephiroth) is according to (dependent on) the aspect (ruling thought) of the higher light (Kether, the first Sefhira). The Mantuan Codex terms this the sixth conformation of Macroprosopus, and refers it, as in the case of the fourth conformation, to the primal idea of the Sefhira Netzach, victory.)

15. Therein are His two nostrils like mighty galleries, whence His spirit rushes forth over all. (The Mantuan Codex adds that this is the seventh conformation, which refers to MLKVTh, *Malkuth*, or "the kingdom," the tenth emanation or Sefhira of the Deity.)

[The creative spirit, or the "breath of life."]

16. (When, therefore, the Divine law beginneth) BRAShITH BRA ALHIM ATh HShMIM VATH HARTz, *Berashith Bera Elohim Ath Hashamaim Vaath Haaretz*: "In the beginning the Elohim created the substance of the heavens and the substance of the earth." (The sense is: Six members were created, which are the six numerations of Microprosopus--viz., benignity as His right arm; severity as His left arm; beauty as His body; victory as His right leg; glory as His left leg;

and the foundation as reproductive.) For instead of BRASHITH, Berashith, "in the beginning," it may be read, BRASHITH, *Bera Shith*, "He created the six." Upon these depend all things which are below (principally the Queen, who is the lowest path, or the bride of Microprosopus, and all the three inferior worlds.)

(The view which the Siphra Dtzenioutha here follows out is that the beginning of Genesis describes *not only the creation of the world, but the development of God*, for it considers the universe as the outward and material expression of the power of the thought Divine. Microprosopus is as it were the reflection of Macroprosopus, for as Macroprosopus has six principal titles. so is Microprosopus composed of six of the Sephiroth. (See Introduction, §§ 42. 47 and 77.) ShITH, Shith, is the Chaldee form of the Hebrew ShSh, *Shash*, six. The queen is Malkuth, the tenth Sephira. The three inferior worlds are Briah, Yetzirah, and Asiah. See Introduction, §§ 57-60.]

11. And the dignity of dignity hangeth from the seven conformations of the cranium. (This is the beard of the venerable and Ancient One, which is divided into thirteen portions).

(The Ancient One is the first Sephira, Macroprosopus. as I have before remarked. The beard, in continuation of the symbolic representation of the head. is divided into thirteen portions, which answer by Gematria (see Introduction, § 11) to the idea of unity. For AChD, *Achad*, unity, yields the number 13 by numerical value.]

18. And the second earth came not into the computation. (That is, the kingdom of the restored world, which elsewhere is called the Bride of Microprosopus, came not into the computation when the six members were said to be created. Or otherwise, when in Genesis iv. 2 it is said in another way, "And the earth," that earth is not to be understood of which mention hath been first made; since by the first is to be understood the kingdom of the restored world, and by the second the kingdom of the destroyed world), and this is elsewhere said.

[The kingdom (of the destroyed world is that of unbalanced force, (See Introduction. §§ 41 and 56, and also note Section 3. foregoing.) This refers to a period prior to the development of the Sephiroth. and must therefore be referable to the Edomite kings.]

19. And it hath proceeded out of that which hath undergone the curse, as it is written in Genesis v., 29, "From the earth which the Lord hath cursed." (The meaning is: That the kingdom of the restored world was formed from the kingdom of the destroyed world, wherein seven kings had died and their possessions had been broken up. Or, the explanation of the world, of which mention is made elsewhere, proceedeth from the kingdom of the destroyed world.)

[These seven kings are the Edomite kings before mentioned in Section 3.]

20. It was formless and void, and darkness upon the face of the deep, and the Spirit of the Elohim vibrating upon the face of the waters. Thirteen (these words, from "it was formless" down to "of the waters," are thirteen in the Hebrew text of Genesis) depend from the thirteen (forms) of the dignity of dignity (that is, the beard of the Macroprosopus, or first formed head).

[I have before remarked that the number thirteen expresses unity. The author of "The Book of Concealed Mystery" here argues that the very number and order of the words in the Hebrew text refer to certain forms of the Deity. The terms "face of the deep" and "face of the waters" bear a striking analogy to Macroprosopus and Microprosopus, the Vast and the Lesser Countenances. In this sense the "face of (from) the deep (abyss)" is the countenance formed from Ain Soph, the Limitless One; namely. the first Sefhira the Crown Kether.]

21. Six thousand years depend from the six first. This is what the wise have said, that the world shall last six thousand years, and it is understood from the six numbers of Microprosopus. But also the six following words give occasion to this idea: VIAMR ALHIM IHI AVR VIHI AVR, *Veyomar Elohim Yehi Aur Vayehi Aur*: "And the Elohim said, Let there be light, and there was light."

[By an exegetical rule of numbers, not so often employed as the others. simple numbers or units signify divine things; numbers of ten, celestial things; numbers of a hundred, terrestrial things; and thousands

signify the future, what shall be in an after-age. Hence are the "six thousand years" deduced from the six first words, which also are said to refer to the six Sephiroth of whom Microprosopus is formed; the idea of



six being extended into as many thousands, to symbolise that number on the plane of a future age.]

22. The seventh (the millennium, and the seventh space, namely, the Kingdom), above that One which alone is powerful--(*i.e.*, when the six degrees of the members denote mercies and judgments, the seventh degree tendeth alone to judgment and rigour). And the whole is desolate (that is, the Kingdom, MLKVTh, *Malkuth*, in the higher powers, is the antitype of the sanctuary, and like as this is destroyed, so also the Schechinah, or Kingdom, is itself exiled) for twelve hours (for the Hebrews include all this time of their exile in the space of one day). Like as it is written: "It was formless and void, &c." (for from the word "it was formless," down to "upon the faces of," are twelve words in the Hebrew text of Genesis.)

[By the same rule, the millennium is deduced from the seventh word. The seventh space here means Malkuth, the kingdom, or the queen, which together with the six of Microprosopus, makes up the seven lower Sephiroth. (See Introduction, § 77, further, for the idea of the balance of mercy and judgment.)]

23. The thirteenth (that is, "of the waters," HMIM, *Hamim*, which is the thirteenth word) raiseth up these (that is, as well the sanctuary which is above as that which is below) through mercy (since the water symbolizeth that measure of mercy through which judgment and punishments are mitigated), and they are renewed as before (for the six words follow afresh, as in the beginning the six members are enumerated). For all those six continue and stand fast (they are the members of the Microprosopus, and are not as his bride, and from them is the restitution), since it is written BRA, *Bera*, "created" (which hath a sense of permanence), and then it is written HITHH, *Hayitha*, "it was" (which also is a phrase of permanence and not of interpolation), for it is very truth (plainly, therefore, the kingdom perished not, although it might be formless and void, but it retaineth hitherto the essence).

[Mercy and judgment are opposites, and from the side of judgment comes the execution of judgment, which is destruction.]

24. And at the end of the Formless and the Void and the Darkness (that is, at the end of the exile this saying shall have place: Isa. ii. 11). And the Tetragrammaton alone shall be exalted in that day (that is, in the time of Messiah).

[The Tetragrammaton (see Introduction, § 67) comprehends the whole ten Sephiroth, and consequently expresses their three trinities of balanced force also; consequently, when the Tetragrammaton appears, the formless and the void and the darkness disappear, and form, fulness, and light replace them.]

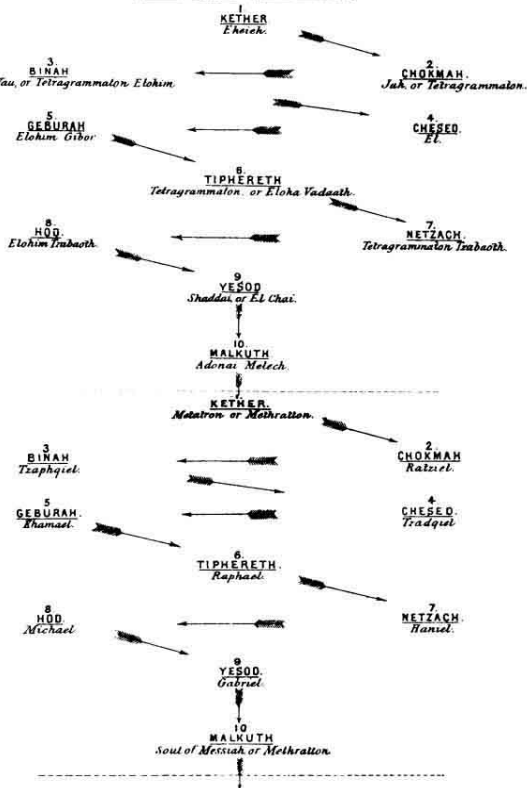
25. But there are excavations of excavations. (The excavation is the receptacle, like that which is hollowed out, or carved out, like a cave, or any other receptacle. Therefore all receptacles are inferior with respect to the superiors, among which the "shells" hold the last place, which here are described, which are) under the form of a vast serpent extending this way and that. (Concerning this serpent the author of the "Royal Valley" speaks thus in his "Treatise of the Shells." The fragments of the receptacles, which have fallen into the world of Creation, of Formation, and of Action, therein exist from the Outer; and judgments are more consonant to these, which are called profane, and have their habitation in the middle space between the Holy and the Unclean. And from the head is formed that great dragon which is in the sea, and is the sea-serpent, which is, however, not so harmful as the earthly one. And this dragon hath been castrated since his crest (or *membrum genitale*), together with his mate, have been repressed, and thence have been formed four hundred desirable worlds.

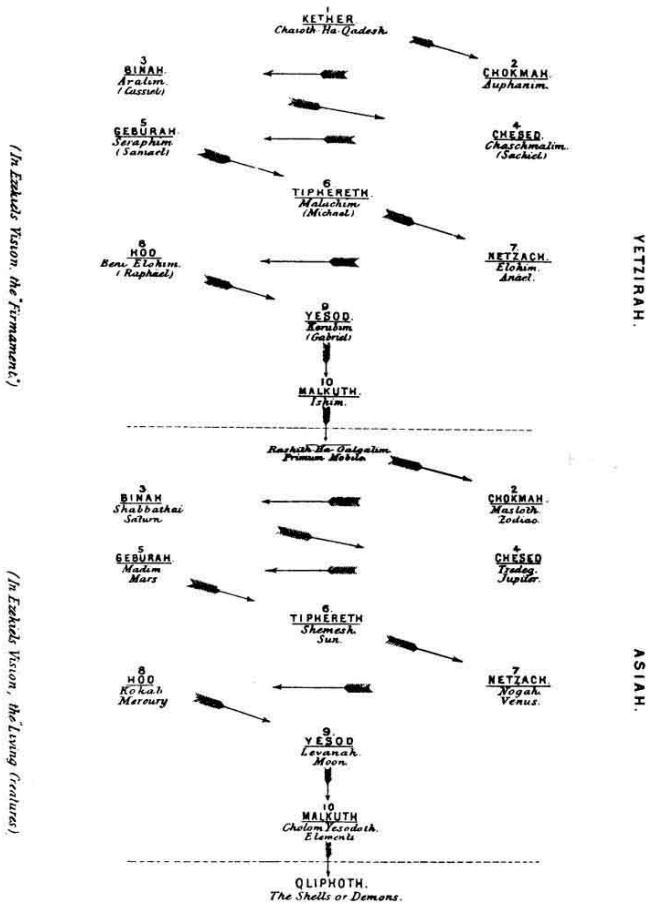
TABLE  
SHOWING THE RECEPTION AND TRANSMISSION OF  
THE SEPHIROTH IN THE FOUR WORLDS.

Plate IX.

[In Esoteric Vision the Appearance of a Man]

[In Esoteric Vision the Throne]





And this dragon hath in his head nostril (after the manner of whales) in order that he may receive influence, and in himself he containeth all other dragons, concerning which it is said: "Thou hast broken the heads of the dragons upon the waters" (Ps. lxxiv. 13). And here the idea or universal form of all the shells is understood, which encompasseth the seven inferior emanations of the queen after the manner of a serpent, as well from the right as from the left and from every side.)

[The excavation or receptacle of a Sefhira is that quality whereby it receives the supernal influence from that which immediately precedes it; hence each Sefhira has a double quality of receiving and of transmitting, which passes through the four worlds in each which the Sephiroth exist, though in gradually decreasing light. (See Table subjoined.) The "shells," *Qlipoth*, are the demons, in whom again is a form of the Sephiroth, distorted and averse. This great dragon which is here described is evidently identical with the leviathan of Job. He is the executor of judgment, the centripetal force, the old serpent ever seeking to penetrate into Paradise; finally, in a more exoteric sense he is Satan and the devil, the accusing one. In the Sepher Yetzirah, a most important qabalistical book, he is called *Theli*, ThLI, the dragon. Now, by Gematria. ThLI = 400 + 30 + 10 = 440; and if we "repress his crest"--i.e., take away the first letter, which is Th, *Tau*,--400, there will remain LI = 40 = M, *Mem*, the water. The "400 desirable worlds" are the numerical value of Th, and signify the power of the Tetragrammaton on the material plane (See note to section 21, foregoing). There is much alchemical symbolism contained in the "Siphra Dtzenioutha." The "Seven Inferior Emanations" of the queen, are the seven lower Sephiroth--viz., Chesed, Geburah, Tiphereth, Netzach, Hod, Yesod, and Malkuth; or Microprosopus and his bride, the king and queen. Shells," *Qlipoth*, are the evil spirits.]

26. His tail is in his head (that is, he holdeth his tail in his mouth, in order that he may form a circle, since he is said to encompass holiness). He transferreth his head to behind the shoulders (that is, he raiseth his head at the back of the bride of Microprosopus, where is the place of most severe judgments), and he is despised (since in him is the extremity of judgments and severities, whence wrath is the attribute of his forms). He watcheth (that is, he accurately searcheth out and seeketh in what place he may gain an entry into holiness. And he is concealed (as if laying traps; since he insinuateth himself into the inferiors, by whose sins he hath access to the holy grades, where the carrying out of judgments is committed to him.) He is manifested in one of the thousand shorter days. (Numbers are called days, and numbers of the inferior world short days; among which tens are attributed to the factive, on account of their decimal numeration; hundreds to the formative, since they are numbers of the light of their author, and draw their existence from the tens; but thousands to the creative, for the same reason. But that dragon hath about this his. most powerful location, whence, if a defect occurreth only in one numeration of that system through the fault of the inferiors, he is immediately manifest, and thus commenceth his accusations before the throne of glory.)

[Here is the origin of the well-known symbol of a serpent holding his tail in his mouth, like a circle--the serpent of Saturn. The reason that he raiseth his head behind the shoulders of the bride (Malkuth) is because he is, so to speak, not only the executor of judgment, but also the destroyer; destruction as opposed to creation, death as opposed to life. For the whole Sephiroth are represented as being the balance of mercy and justice, and the tenth Sephira is especially of the nature of justice, as also is Geburah, the fifth. He is concealed, because he is not called into action till justice requires him. The term "decimal numeration" of course refers to the ten Sephiroth. The presence of the serpent when revealed, is an accusation, because it shows that the balance is destroyed; just as in a watch, if one of the wheels be injured, irregularity is at once manifested. Now, life, when it consists of birth into another form, necessarily implies death in the previous form. The throne of glory is the Briatic world.]

27. There are swellings in his scales (that is, like as in a crocodile; because great in him is the heaping together of judgments). His crest keepeth its own place (that is, there is in him no further power of hastening to things beyond in the Outer).

[There is in the destroyer no "hastening to the outer," because he is *centripetal* and not *centrifugal*.]

28. But his head is broken by the waters of the great sea. (The great sea is wisdom, the fountain of mercy and loving-kindness; which, if it sendeth down its influence, judgments are pacified, and the hurtful power of the shells is restricted); like as it is written, Ps. lxxiv. 13: "Thou hast broken the heads of the dragons by the waters."

["The waters of the great sea," are the influence of the supernal mother, Binah, of whom Malkuth is the reflection. But Binah receives the influence of Chokmah. See Introduction.]

29. They were two (male and female, whence the text of the Psalm speaketh of the dragons in the plural number; but when the plural number is given in its least form, two only are understood). They are reduced into one (for the female leviathan hath been slain, lest they should seek to multiply judgments). Whence the word ThNINM, *Thenanim* (in the before-mentioned passage of the Psalm), is written in a defective form (purposely to denote that restriction).

[I may refer the reader to the Talmud for further information regarding Jewish ideas of the Leviathan. *Thenanim* is written in a defective form, because the letter I of the plural is omitted. Written fully, it should be ThNINIM, instead of ThNINM.]

30. (But it is said) heads (in the plural number, for the purpose of denoting a vast multitude, as well of species as of individuals in that genus); like as it is written, Ezek. i. 22: "And a likeness as a firmament above the heads of the living creature." (Where also the word living creature, ChIH, *Chiah*, is put in the singular as a genus of angels; and heads in the plural for the purpose of denoting species and innumerable individuals.)

["Thou hast broken the heads of the dragons (Thenanim) by the waters." It must be remembered that this dragon is said by the author of the "Royal Valley" to be the king of all the "shells" or demons. Now, the demons are divided into ten classes. corresponding to the ten Sephiroth, but in an averse form, and are called in the book, "Beth Elohim," the "impure Sephiroth." The heads of the leviathan (cf. the Lernæan Hydra which Hercules slew) are probably these. Compare the description of the beast in Revelation.]

31. "And the Elohim said, let there be light, and there was light." (The sense may be sought from that Psalm xxxiii. 9) where it is written, "Since He Himself spake, and it was done." (First, therefore, is commemorated) the Path HVA, *Hoa*, (that is, the mother of understanding, who is called ALHIM, *Elohim*, near the beginning of the verse. "And the Elohim said." She also is called HVA, *Hoa*, in the words of Psalm xxxiii. 9, on account of her truly secret nature) is alone (as well with Moses as with David). The word VIHI, *Vayehi*, "and it was done," is also alone. (As if the six members were considered separately, seeing that V, *Vau*, occupieth the first place in the word VIHI, *Vayehi*.)

[This statement, that the supernal mother symbolized by the word *Hoa*, He, seems at first sight at variance with the statement in another place, that *Hoa* represents Macroprosopus. But the letter H in the Tetragrammaton symbolizes the supernal mother, and this is also the initial letter of *Hoa*. And again by Gematria (see Introduction) *Hoa*, HVA = 5 + 6 + 1 = 12, and the digits of 12 1 + 2 = 3. And 3 symbolizes Binah because she is the third Sephira. "Seeing that V, *Vau*, occupies the first place in the word VIHI," because V stands for the number 6. See Table of the Alphabet, &c., in Introduction.]

32. Then are the letters inverted, and become one. (If, namely, in the word *VIHI, Vayehi*, the letters *I, Yod*, and *H, He*, be placed in front so that it may read *IHVI, Yahevi*, it maketh one Tetragrammaton, which exhausteth the whole Divinity. But since these belong to the mother, from whom arise the judgments, hence this tetragrammaton is here written in retrograde order, which mode of writing is referred by qabalists to the judgments, on account of the nature of averse things; whence this ought to be written in this way: *IHVI, Yahevi, IHV, Yeho, IH, Yah, I, Yod*. But since in the path of understanding those judgments themselves do not exist, but only their roots, while in itself this path is only pure mercy; hence the retrograde order is inverted, in order that it may be posited entire in this manner as at first): *I, Yod, IH, Yah, IHV, Yeho, IHVI, Yahevi*. (But it is not written in the usual manner, *IHVH, Yod, He, Vau, He*; because the word is derived from *VIHI, Vayehi*, whose metathesis is here discussed. And nevertheless the letter) which is last (namely, *I, Yod*, which is put in the place of the last *H, He*, in the ordinary form of the Tetragrammaton, denoteth), the Schechinah (or the queenly presence) which is below (that is, a path of the kingdom, namely, *MLKVTh, Malkuth*, the tenth and last Sefhira); like as (in the other instance) the letter *H, He*, is found to be the Schechinah.

[The reader will be utterly unable to follow the reasoning in this section, unless he reads carefully what I have said in the Introduction concerning the Literal Qabalah under the heads of Notariqon and Temurah, to which therefore I refer him. Any four-lettered name is of course a tetragrammaton, but this term is especially applied to the word of four letters called by biblical translators Jehovah. It must be remembered that the natural course of writing Hebrew and Chaldee is from *right to left*, and that when it is written from *left to right*, it is said to be written "backwards," "in retrograde order," or "averse." By the "path of understanding" is meant Binah, the third Sefhira. Schechinah is of course the Divine Presence manifested in the path of Malkuth. I have explained in the Introduction the meaning of the term "path" as employed in the Zohar.]

33. But in one balance are they equiponderated. (The balance denoteth the male and the female; and the meaning is, that the fetters *I, Yod*, and *H, He*--of which the former is masculine and referreth to the path of the foundation; and the latter is feminine, pertaining to the queen--are interchangeable; since whilst the equilibrium existeth there is an intercommunication between them, and they are joined together as one. Add to this that the queen is also called *ADNI, Adonai*, wherein the letter *I, Yod*, bringeth up the rearguard of the army, as it were; because



also it is accustomed to be called the Lesser Wisdom.) And the living creatures rush forth and return. (This is what is said in Ezek. i. 14 concerning the living creatures, which it is accustomed to be said concerning those letters of the Tetragrammaton, which sometimes hold the last place and sometimes the first; as when I, *Yod*, rusheth forth unto the last place, and when it returneth unto the beginning again; and so also the letter H, *He*. Likewise, then, also the living creatures are said to rush forth, when the Tetragrammaton is written with the final H, *He*, because then the whole system of emanatives is exhausted. But they are said to return when the Tetragrammaton is written with the final I, *Yod*, so that the sense may be collected in such a manner as to return from the last path of the queen into the penultimate of the foundation, which is designated by this letter I, *Yod*.

[I have defined "balance" in the Introduction, § 29, which see. The "path of the foundation" is of course Yesod, the ninth Sefhira, while the queen is Malkuth, the tenth. Yesod is therefore the connecting link between the Microprosopus and the bride. The letter I "bringeth up the rearguard as it were" in the name ADNI, *Adonai*, because it is the last letter. Ezek, i. 14: the Qabalists by the term CHIVTh HQDSh, *Chaioth Ha-Qadesch*, the Holy Living-Creatures, understand the letters of the Tetragrammaton. With regard to the "letters of the Tetragrammaton, which sometimes hold the last place and sometimes the first," the following are two examples--namely, as in the form IHVI, *Yod, He, Van, Yod*, the letter I, *Yod*, is both at the beginning and end of the word; and in the form which is more usual IHVH, *Yod, He, Van, He*, the letter H, *He*, is in the second and last place.]

34. Like as it is written: "And the Elohim saw the substance of the light, that it was good. (Here a reason is adduced from the proposed text itself, showing how the last letter of this form of the Tetragrammaton, namely, I, *Yod*, may be said to symbolize the bride, since God himself might behold in that light the path of conjunctive foundation, which the word "goodness" pointeth out; but when the foundation is in the act of conjunction--that is, under the idea of communicating goodness--there then is the bride. But also that the word "goodness" denoteth the foundation is proved from Isa. iii. 10, where it is said, "Say ye unto the righteous man" (that is, to the path of foundation, because the first man is said to be the foundation of the world, Prov. x. 25),,that it shall be well with him." Therefore, then do they ascend within the equilibrium. (That is, these two letters, I, *Yod*, and H, *He*, mean one and the same thing. Or, again: But behold, how in balanced power ascend the letters of Tetragrammaton. That is, how those letters agree when in

conjunction, which before were standing separated in the word VIHI, *Vayehi*.)

(The "path of foundation" is of course the ninth Sefhira, Yesod, which is the sixth member of Microprosopus (see section 16, foregoing). and typifies reproductive power. Malkuth is the queen. We must remember that in the Tetragrammaton, IHVH, I, *Yod*, is the father (who is not Macroprosopus, though he is implied therein. as the top point of the Hebrew letter *Yod* is said to symbolize him); H, *He*, the supernal mother; V, *Vau*, the son (Microprosopus); and H, *He*, final, the bride (the queen). And this is their proper order. Other variations of the Tetragrammaton, therefore, alter the position of the letters with regard to each other their normal and correct position being IHVH.]

35 (Whilst the spouse, Microprosopus) was at first alone (he was standing by, whilst the letter V, *Vau*, occupied the first place, then was he separated from his bride). But all things returned into the unity. (That is, not only were father and mother conjoined into one, because the two letters, I, *Yod*, and H, *He*, were combined; but also the Microprosopus returned to his bride, whilst V, *Vau*, was placed next to I, *Yod*, in the Tetragrammaton, IHVI, *Yahevi*. For) V, *Vau*, descendeth (when in the word VIHI, *Vayehi*, "and it was done," it occupieth the first place; but in the proposed metathesis it descended into the third place, in order that it might be IHVI, *Yahevi*). And they are bound together the one to the other (male and female, V, *Vau*, and I, *Yod*, the path of beauty and the queen), namely, I, *Yod*, and H, *He* (by which are shown wisdom and knowledge, father and mother), like unto two lovers who embrace each other. (By two lovers are understood either V, *Vau*, and I, *Yod*, only--that is, at the end; or I, *Yod*, and H, *He*, together--that is, at the beginning).

[The "path of beauty," or Tiphereth, the sixth Sefhira, is sometimes represented by V, *Vau*, and therefore sometimes stands for Microprosopus by itself; it is really the *central* Sefhira of the group of six Sefhiroth which compose him. The numerical value of *Vau* is 6.]

36. (Now the author of the "Siphra Dtzenioutha" hasteneth to the latter explanation of these letters, I, *Yod*, and V, *Vau*; and concerning V, *Vau*, he saith): Six members are produced from the branch of the root of his body. (The body is Microprosopus; the root of the body is the mother, who is symbolized by the letter H, *He*; the branch of the root is the letter V, *Vau*, enclosed and hidden within the letter H, *He*; and from that very

branch were produced the six members--that is, the entire letter V, *Vau*, now having obtained the head.)

[The mother here mentioned is of course the third Sephira, Binah. The six members of Microprosopus forming the entire letter Vau in an allusion to the numerical value of that letter being 6.]

37. "The tongue speaketh great things" (see Dan, vi. 8. And by the tongue is understood the foundation--namely, the letter I, *Yod*, joined with his bride; the speech is the marital influx flowing forth from the bride; for the queen is called the word; but the great things are the inferiors of all grades produced.)

[The inferiors of all "grades" or "paths" are the Sephiroth in the inferior worlds.]

38. This tongue is hidden between I, *Yod*, and H, *He*. (For father and mother are perpetually conjoined in ISVD, *Yesod*, the foundation, but concealed under the mystery of Daath or of knowledge.)

[The conjunction of the letters V and H at the end of the Tetragrammaton IHVH is similar to that of I and H at the beginning.]

39. Because it is written (Isa. xlv. 5): "That man shall say, I am of the Tetragrammaton." (The word ANI, *Ani*, I, when the discourse is concerning judgments, pertaineth to the queen. But whensoever mercy is introduced it referreth to the understanding, like as in this place. In order that the sense may be: The supernal path, which is called I, or the understanding in act of conjunction with the father, is for the purpose of the formation of the Tetragrammaton, and this is one conjunction between the father and the mother for the constitution of the six members.) And that shall be called by the name Jacob, IOQB, *Yaqob*. (To call by name is to preserve; and another conjunction of father and mother is introduced for the purpose of preserving the Microprosopus, which is called Jacob.) And that man shall write with his hand, "I am the Lord's" (To write belongeth to the written law, or the beautiful path, and the same also signifieth to flow in. "With his hand," BIDV, *Byodo*, is by metathesis BIVD, *Byod*, by I, *Yod*--that is, through the foundation; in order that the sense may be, it may be formed from his influx, so that the Tetragrammaton may be written with I, *Yod*, as we have above said.) And by the name of Israel shall he call himself. He shall call himself thus in truth. (For the conception of the Microprosopus is more

properly under the name of Jacob, whose wife is Rachel; and his cognomen, as it were, is Israel, whose wife is Leah.)

[The understanding is Binan, the third Sefhira, which is referred to the supernal H, *He*, The "beautiful path" is Tiphereth, the sixth. The foundation is Yesod, the ninth. It is the *final* Yod, I, of the form of the Tetragrammaton IHVI, which is referred to Yesod, and not the initial, which belongs to Chokmah, the second Sefhira, the Father.]

40. That man shall say, I am the Lord's; he descendeth. (That is: that very conception of the word I, which is elsewhere attributed to the supernal mother, forasmuch as in her agree the three letters of the word ANI, *Ani*, I; namely A, *Aleph*, is the highest crown; N, *Nun*, is the understanding itself, in its fifty celebrated gates; I, *Yod*, is the foundation or knowledge of the Father; but in this instance it is attributed to the lowest grade of the lower mother, and now is ADNI, *Adonai*, without the D, *Daleth*, D, or poverty, but filled with the influx, and is ANI, *Ani*.) And all things are called BIDV, *Byodo* (that is, all these things are applied to IVD, *Yod*, concerning which this discourse is.) All things cohere by the tongue, which is concealed in the mother. (That is, through Daath, or knowledge, whereby wisdom is combined with the understanding, and the beautiful path with his bride the queen; and this is the concealed idea, or soul, pervading the whole emanation.) Since this is opened for that which proceedeth from itself (that is, Daath is itself the beautiful path, but also the inner, whereto Moses referreth; and that path lieth hid within the mother, and is the medium of its conjunction. But whensoever it is considered in the outer, when it hath come forth from the mother, then is it called Jacob.)

[The reader is referred to the Introduction for the names, &c., of the Sefhiroth. *Nun* in its fifty gates refers to the numerical value of the letter N, which is 50. The "lower mother" is of course the final H of the word IHVH, the "bride." Daath generally symbolizes the conjunction of the second and third Sefhiroth.]

41. (And herein IHV *Yod*, *He*, *Vau*, differeth from the whole name and from all the four letters. Now, he turneth back to the other portion of the four--namely, IHV, *Yod*, *He*, *Vau*--and saith:) The Father resideth in the beginning (that is, that the letter I, *Yod*, which is the symbol of the wisdom and of the father, in that part holdeth the first place, like as in the whole system; since the crown nevertheless is hidden, and is only compared to the highest apex of the letter I, *Yod*). The mother in the

middle (for the letter H, *He*, which is the symbol of the unformed understanding and the supernal mother, holdeth the middle place between I, *Yod*, and V, *Vau*, even as in the supernals she is comprehended by the Father from above, and by the Microprosopus, which is her son, she is covered from below, in whom she sendeth herself downward into the path of Hod, or of glory.) And she is covered on this side and on that (by the two, father and son). Woe, woe unto him who revealeth their nakedness! (Since this can be done by the faults of the inferiors, so that Microprosopus loseth this influx, whereby he is of so great power that he can seek to enshroud his mother; for that covering is the reception of the supernal influx, and the capability of transmitting the same to the inferiors, which cannot be done if the mother be uncovered and taken away from the Microprosopus, as the Israelites did when they committed the sin of the calf.

[IHV is of course the Tetragrammaton without the final H. It is interesting to note that in the qabalistical work called the "Sepher Yetzirah," this trigrammatic name is used instead of the Tetragrammaton. The crown which is hidden is Kether, the first Sefhira, or Macroprosopus, who is AHHH, and is therefore not openly shown in IHVH. The path of Hod is the eighth Sefhira. The father and the son, by whom the mother is enclosed, are of course the letters I and V in the word IHV. With regard to what is said regarding the Israelites when they committed the sin of the calf. I imagine that it is intended to intimate--(a) That the calf was a symbol of ALHIM, Elohim, not of IHVH; for the Israelites had said, "Make us Elohim to go before us." (b) That this name, "Elohim" is applied to the feminine portion of the Tetragrammaton HH. (c) That therefore the force was unbalanced which they adored, and that it would have been just as wrong to adore IV alone.)

42. And God said, let there be MARTh, *Maroth*, lights in the firmament of the heaven. (Now he hasteneth to the third part of that quadrilateral name, namely, to these two letters IH, *Yod*, *He*. But by lights are understood the sun and the moon, the beautiful path and the kingdom or bride. And herein the sense is this: although usually by these two letters are accustomed to be understood the Father and the Mother, or the wisdom and the understanding, yet in this place the supernal lights are wanting, like as the word MARTh, *Maroth*, is written in a defective form; and the meaning is proper to be applied unto the firmament of the heaven--that is, to the foundation, extended and prepared for marital conjunction; for the spouse is called the heaven, and the member of the treaty is the firmament, like, as, therefore, the two last

paths in the whole name IHVI, *Yod, He, Vau, Yod* are designated by the letters V, *Vau*, and I, *Yod*, so likewise these in this portion of the square are designated by the letters, I, *Yod*, and H, *He*.) The husband hath dominion over the wife (since it is not written by V, *Vau*, but by I, *Yod*, which is the symbol of the member of the treaty, and herein denoteth the actual combination with the female): like as it is written (Prov. x. 25): "And the just man is the foundation of the world." (By this saying he illustrateth his meaning; because by the letter I, *Yod*, is understood the fundamental member by which the world is preserved in existence.)

(If the reader refers to the Introduction, he will there find in the Table showing the operation of the Sephiroth in the four worlds. &c., that in the world of Asiah the sun is referred to Tiphereth and the moon to Yesod. Furthermore, the circumstance of certain words being written defectively or redundantly is commented on in the Introduction, § 15. The term "square," or "square name," is sometimes applied to the Tetragrammaton. The phrase "member of the treaty" probably alludes to the symbolism of circumcision. In this sense, I, *Yod*, in the path of Yesod, the ninth Sephira, has a symbolical phallic signification.)

43. I, *Yod*, therefore irradiateth two. (That is, the letter I, *Yod*, in this square of the Tetragrammaton hath a double sense of influx, forasmuch as in the first instance it signifieth the father who illuminateth the mother; and forasmuch as in the second instance it signifieth the Microprosopus, or rather his treaty, which illuminateth the kingdom.) And (again in another manner) it shineth (that is, and also hath a third signification, whilst in the complete name it constituteth the last letter), and passeth on into the woman. That is, and denoteth the bride of Microprosopus, as is shown above, because it is put in the place of the last H, *He*, of the Tetragrammaton IHVH; like as also it hath the same power of signification in the connection of the names of existence and domination in this manner, IACHD, VNHL.)

44. (Now he turneth to the last part of this square, which is I, *Yod*, alone, and saith), I, *Yod*, remaineth one and alone (in order that it may show that all flow out from the one single letter I, *Yod*, which is in the form of a point, yet partaking of three parts, concerning which see elsewhere; yet in this place denoting only the woman, or the kingdom, wherein are contained all the supernals.).

[*Yod* at the end of the Tetragrammaton denotes the synthesis, the circular movement by which the end returns to the beginning. In the

secret qabalistical alphabet known as the "celestial alphabet," Yod is represented by three circles at the angles of an equilateral triangle with the apex uppermost. Malkuth, the tenth Sephira, of course receives the influx of all the other Sephiroth (see Table showing the reception and transmission of the Sephiroth in the four worlds.)

45. And then (if now the Tetragrammaton be not considered in the manner just described, but in this manner of instituting the square, IHVI, IHV, IH, I, then *Yod* also is in a certain sense solitary, but in a plainly contrary sense. For it ascendeth in its path upwards and upwards. (That is, it doth not so much receive the *higher* sense, in order that it may denote the beautiful path or the foundation; but the *highest*, that is, the father or the wisdom.) The woman is again hidden. (That is, in this instance, the former meaning by which it denoted the bride of Microprosopus, namely, the last letter of the above-written form of the Tetragrammaton, ceaseth in itself.)

(This is in the converse manner. The letter I no longer signifies the bride when it ceases to be the final letter of a Tetragrammaton.)

46. And the mother is illuminated (that is, in the second part of the ordinary averse Tetragrammaton, which consists of the letters IH, to the letter I, *Yod*, which hath the signification of the father, is added the letter H, *He*, which is the mother, and because these two are combined by themselves, hence that luminous influence is denoted wherewith the understanding is imbued by the supernal wisdom); and is opened out into her gates (that is, if these two letters be bound closely together, then out of the dead the pentad originateth the number 50, by which are denoted the fifty gates of the understanding; these are said to be opened because the letter H, *He*, is last and unprotected, not being shut in by any other succeeding letter.)

[This is taking the letters Th separate from the rest of the Tetragrammaton, but themselves conjoined. And as  $I = 10$  and  $H = 5$ , these two conjoined (multiplied together) give  $N = 50$ . And these are the fifty gates or properties of the understanding. These are opened, because in the word IH, Yah, the letter H is last, not being shut in, as by VH in the Tetragrammaton IHVH, or V in the trigram IHV.]

47. The key is added which containeth six, and closeth its gate. (That is, in the third part of this averse form, which is IHV, the letter H is not altogether the last; but V, the third letter of the Tetragrammaton, closeth

it in on the other side, whereby are denoted the six members of the Microprosopus, superinvesting the six members of the mother in such a manner that her last gate, which is the path of glory, HVD, *Hod*, is closed, and combined with the remainder, which are--Benignity, Severity, Beauty, Victory; drawing their existence singly out of the decad.)

[In the Trigram IHV, V may be called the key. because it closeth the fifty gates symbolized by IH, by coming next to H, so as to close or shut in that letter between itself and I. By "the decad" is meant the ten Sephiroth, which are symbolized by the numerical value of I, which is 10.]

48. And it applieth to the inferiors and to this part. (Or, as others read, "it applieth to this side and to that." Now, the discourse is concerning the fourth part of the square, where the name is complete, whether written as H or as I in the last path; so that, nevertheless, the bride of Microprosopus may be added. Therefore on either side hath Microprosopus a connecting link, for he superinvesteth the mother from the supernal part, so that he may receive her into himself as his soul; and he also again is covered by his bride from the inferior part, so that he in his turn may himself become her soul.)

[The bride, the inferior H, *He*. is said to be a reflection of the mother, the supernal H, *He*, in the Tetragrammaton: just as Microprosopus is said to be the reflection of Macroprosopus.]

49. Woe unto him who shall open her gate! (The gates are said to be paths through which influence rusheth forth; they are said to be closed, because, on the other hand, too much influence cannot be taken away from the inferiors; wherefore the members are said to be overshadowed by the members, so that the light may diminish in its transit. But when those very concatenations and cohibitions of the lights are separated by the sins of the inferiors, no influx can come into the universe in a proper manner.)

[Following out the symbol of the equilibrium in the Sephiroth, the sin of the inferior paths would be the introduction of unbalanced force. The reader will at first find a little difficulty in following the reasoning of these last few sections, but after reading them over once or twice, their meaning will seem clearer to him.]



## CHAPTER II.

1. The beard of truth. (That is, now followeth a description of the beard of Macroprosopus, and its thirteen parts, which are more fully described in the "Idra Rabba.")

[The beard is the influx which descends from the first Sefhira through all the others. Macroprosopus is of course, as I have fully explained in the Introduction. the first Sefhira, Kether, or the crown; also called the Ancient One.]

2. Of the beard mention hath not been made. (The correct Mantuan Codex hath this correction, so that the word DQNA, *Deqena*, is here inserted in the original text. The meaning is, that Solomon in the "Song of Songs" maketh mention of all the other members, but not of the beard.) Because this is the ornament of all. (It is called an ornament because it covereth the rest, just as a garment which ornamenteth the body covereth that. But this beard covereth not only the Macroprosopus, but also the father and the mother, and descendeth even unto Microprosopus. Whence, on account of the communication of so copious a light, it hath also itself been clothed as with a garment with the great reverence of silence.)

(By this beard, covering "not only Macroprosopus, but also the rather and the mother," is meant that, while it is an important attribute of Macroprosopus (who is, be it carefully remembered by the reader *Eheieh*, AHHH, and not IHVH, in which latter name he is only alluded to as "the uppermost point of the letter I, *Yod*"), it also extends through the Sephiroth, for it covers the father and the mother (*i.e.*, the second Sefhira, *Chokmah*, wisdom. and the third Sefhira, *Binah*, understanding, the IH of IHVH). Thus, therefore, though properly speaking a part of AHHH, and *not* of IHVH, it extends through the Tetragrammaton IHVH, for it "descendeth even unto Microprosopus," the next six Sephiroth, the V of IHVH.)

3. From the ears it proceedeth about the circumference of the open space; the white locks ascend and descend. Into thirteen portions it is distributed in adornment. (Of all these see the explanation in the "Idra Rabba" and "Idra Zuta.")

[These thirteen divisions of the beard of Macroprosopus are all descanted upon at length in both the "Greater" and "Lesser Holy

Assembly," in the first mentioned of which a chapter is devoted to the consideration of each division. I therefore shall not need to enter into the subject here. as the reader will find all the information he requires in the latter part of this volume. By Gematria (see Introduction). the word AChD, *Achad*, one, unity = 13. The beard therefore is a glyph of the unity.]

4. Concerning that ornamentation it is written (Jer. ii. 6). "No man passed through it; and where no man dwelt." Man is without, man is not included therein; much less the male.

[The verse runs in the English version: "Through a land that no man passed through, and where no man dwelt."]

5. Through thirteen springs are the fountains distributed (by which there is an influx upon Microprosopus and the inferiors). Four are separately joined together, but nine flow upon the body (or, as others read, by advice of the correct Mantuan Codex), encircle the garden (that is, the Microprosopus).

[The four, separately joined, probably refer to the four letters of the Tetragrammaton, and the nine to the last nine Sephiroth--*i.e.*, exclusive of Kether. The Garden, or Paradise, is another term expressive of the whole Sephirothic system in Atziloth the archetypal world.]

6. This ornamentation beginneth to be formed before the gate of the ears.

7. It descendeth in beauty into the beginning of the lips; from this beginning into that beginning.

8. There existeth a path which goeth out beneath the two galleries of the nostrils, in order that he may seek to pass over transgression; like as it is written, Prov. xix. 11. "And it is glory to pass over a transgression."

[The parting of the moustache on the centre of the upper lip. "It is his glory to pass over a transgression."]

9. Beneath the lips the beard goeth about into another beginning.

10. Beneath that another path goeth forth.

11. It covereth the approaches to the aromatic beginning which is above.

12. Two apples are beheld, to illuminate the lights.

[The two "apples," or "apple-trees," are the cheeks. Compare with this the imagery of the Song of Solomon.]

13. The influence of all floweth down as far as the heart (therein hang suspended the superiors and the inferiors).

14. Among those locks which hang down, none shineth forth above another.

15. The lesser cover the throat like an ornament; the greater are restored to perfect proportion.

16. The lips are free on every side. Blessed is he who shall become the receiver of their kisses.

17. In that influence of all stream down thirteen drops of most pure balm.

18. In this influence all things exist and are concealed.

19. At that time, when the seventh month draweth nigh, those months shall be found to be thirteen (for in the Codex, so often said to be correct, this word *THRISR*, *Tharisar*, or twelve, is expunged; as if it were then shown to be a year of thirteen months, according to the number of those thirteen divisions of the influence) in the supernal world, and the thirteen gates of mercy are opened. At that time (by which principally the day of expiation is meant, according to that passage of Isaiah, iv. 6): "Seek ye the Lord while He can be found."

[The "thirteen divisions of the influence in the supernal world are of course these thirteen parts of the beard of Macroprosopus considered in the sense of Atziloth, the archetypal world, the habitation of the pure Sephiroth alone: "Seek ye the LORD while he may be found."]

20. It is written, Gen. i. 11. "And the Lord said, Let the earth bring forth germination; (let there be) grass yielding seed." (If here the word *IHL*, *Yehi*, "let there be," be inserted, they make nine words.) This is that

which is written: "And humble your bodies in the ninth of the month at even." (This is to be understood concerning that time concerning which we have spoken above, because then the Lord is to be sought out.)

[VIAMR ALHIM ThDShA HARTz DShA OShB MZRIO ZRO, eight words, to which if IHI be added, we have nine. The English version = "And God said, Let the earth bring forth grass, the herb yielding seed."]

21. (In that passage, Deut. iii. 24, where it is written): "Adonai Jehovah, thou hast begun to show unto Thy servant Thy greatness," the name, Tetragrammaton, IHVH existeth perfectly written in its sides. (So that the name ADNI, *Adonai*, denoteth the inferior H, *He*, from the one side; and the points of the name ALHIM, *Elohim*, denote the superior H, *He*, from the other side.)

["In its sides"--*i.e.*, in its aspects. The points are the vowel marks.]

22. But here in this progermination of the earth it is not perfect, because IHI, *Yehi* (let there be), is not written. (But we read it so that also these letters do not represent a perfect name.)

23. (But therein is represented to us) the superior I, *Yod* (that is, the mark of supernal mercy, which is that most holy Ancient One, as the correct Mantuan Codex shows in a marginal note), and the inferior I, *Yod* (that is, the mark of inferior mercy, which is Microprosopus with the influence which he hath from Macroprosopus, which two I, *Yods*, are also represented in that passage, Gen. ii. 7): VIITzR IHVH, *Vayeyetsir*, *Yod*, *He*, *Vau*, *He*, and Tetragrammaton formed (the supernal I, *Yod*, (and the inferior I, *Yod*).

[The only way that I can possibly see that VIITzR IHVH will bear the construction put upon it here is this (in which an eminent Hebrew scholar, Mr. Mew, agrees with me): V, *Vau*, and I, *Yod*, the *Yod*, ITzR, *Yetzer*, be formed (namely, the) IHVH, Tetragrammaton. In this construction the first letter *Yod* in the word VIITzR is taken as the object of the verb ITzR, and not as a pronominal prefix. The most holy Ancient One is the origin of Kether in Ain Soph when in the condition of the Ain Soph Aur (see Introduction), while the inferior *Yod* is the symbol of *Yesod*.]

24. (But in) IHI (besides) the superior and inferior (also existeth) the H, *He*, between both (like as) a connexion of perfection (whereby the influx

is derived from the Macroprosopus and passed on to the Microprosopus.)

25. (Wherefore) it is perfect (since it is this name without separation), but it is not turned to every side (because therein is no symbol of the bride of Microprosopus). (Therefore) this name is taken out from this place and planted in another (that is, those letters also receive another signification from the inferior paths).

26. (For) it is written, Gen. ii. 8: "And the Tetragrammaton Elohim planted." (Whereby is understood) that H, *He*, which is between the two I, *Yods*, of the word IHI, *Yehi*, which in the supernals is) the position of the nose of the more Ancient One over the Microprosopus (concerning which see further in the "Idra Rabba," § 175). (For this) existeth not without the spirit.

[For this H, *He*, symbolised in Elohim, is rather the supernal *He* alone, than either the inferior *He* alone, or both conjoined. The nose of Macroprosopus is said in the "Idra Rabba" to be life in every part--*i.e.*, it, the life, existeth not therefore without the influx of the spirit which rusheth forth therefrom (See *ante*, Chapter I. § 15.)]

27. Through H, *He*, therefore, it is perfected (rather by reason of the mother than by reason of the bride, of whom it is the soul). For the one H, *He*, is above (namely, designating the first understanding of the Tetragrammaton; and the other is) the H, *He*, below (denoting the queen and the bride).

29. Like as it is written, Jer. xxxii. 17: AHH ADNI IHVH, *Ahah, Adonai, Yod He Vau He*: "Ah, Lord Jehovah," &c., where there is a cohesion of the connecting links (that is, in the word AHH, *Ahah*, those two HH, *He's*, are combined which elsewhere are the media of the connecting path). For by the spirit is made the connection of the balanced equilibria (that is, of the combinations as well of the father and mother as of the Microprosopus and his bride).

29. (Now the author of the "Siphra Dtzenioutha" descendeth to the inferior paths, leaving out Macroprosopus, and examineth the name IHV, *Yod He Vau*. In this are represented father and mother and Microprosopus. And first occurreth) the supernal I, *Yod* (the symbol of the father), which is crowned with the crown of the more Ancient One (that is, whose highest apex denoteth the highest crown, or

Macroprosopus; or, according to another reading of the passage, "which is surrounded by the secret things"--that is by the influence or beard of Macroprosopus, which covereth both the father and the mother). it is that membrane of the supernal brain which, on account of its excellency, both shineth and is concealed. (Concerning this matter further, see the "Idra Rabba," § 58.)

30. The supernal H, *He* (then presenteth itself), which is surrounded by the spirit which rusheth forth from the entrances of the galleries (or the nostrils of Macroprosopus), that it may give life to all things.

P. The supernal V, *Vau*, is that tremendous flashing flame (which is the beginning of Judgment, seeing that doubtless hitherto the Microprosopus existeth in the mother) which is surrounded by its crown (namely, the mother).

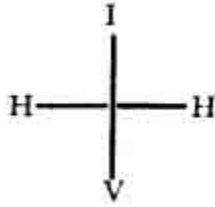
32. And after are the letters taken in extended form (so that this name is written at length, in this manner: VV, *Vau*, HH, *He*, IVD, *Yod*, which form, when it is perfect, is usually called BN, Ben, because its numeration is 52), and in Microprosopus are they comprehended (seeing that then he embraceth his bride).

[See Introduction, page 33, Table showing the writing of the Tetragrammaton in the four worlds.]

33. When (this form) beginneth, they are discovered in the cranium (namely, these letters, and therein are they distributed in the most supernal part of Macroprosopus).

["In the cranium" (or skull), BGVLGLThA. *Begolgoltha*, or in Golgoltha. In the New Testament it is worthy of note that Jesus Christ (the Son) is said to be crucified at Golgotha (the skull): while here, in the Qabalah, Microprosopus (the Son), as the Tetragrammaton, is said to be extended in the form of a cross, thus---in Golgotha (the skull). The text above says, at the end of section 33, "of Macroprosopus"; but I think this is a misprint for "of Microprosopus."]

34. Thence are they extended throughout his whole form (from the original benignity), even to the foundation of all things (namely, as the soul of the inferiors).



35. When it is balanced in the pure equilibrium (that is, when the white locks of the most holy Ancient One send down the lights or names) then are those letters equilibrated. (That is, from their virtue cometh the light.)

[The "lights or names" are the ten Sephiroth and the Divine names associated with them (see Introduction), which are (with the exception of the first Sefhira) comprehended in the Tetragrammaton IHVH.]

36. When he is manifested in Microprosopus (namely, Macroprosopus), in him are those letters, and by them is he named.

37. IVD, *Yod*, of the Ancient One, is hidden in its origin (that is, the father, who is usually symbolized by I, *Yod*, and is himself also called the Ancient One, is shrouded by the beard of Macroprosopus; or otherwise. Instead of that manner in which the other two letters duplicate their literal parts--e.g., HH and VV--I, *Yod*, by reason of his very nature, cannot be expressed by this duplication, but remaineth one and alone), because the name is not found; that is, because if II be put, it can no longer be pronounced as I, *Yod*; therefore is it written IVD).

[The "Ancient One" is one of the titles of Macroprosopus, the first Sefhira. But the letter I, *Yod*, of the Tetragrammaton is referred to the second Sefhira, *Chokmah*, which is also called the Father. See Introduction, § 67.]

38. HA, *He*, is extended by another (*He*, as it is written HH in open and plain writing; but also it is sometimes written in another way, HI, also HA; the one in the name OB, *Aub*, the other in the name MH, *Mah*), and in the feminine symbol it denoteth the two females (namely, the supernal mother and the inferior mother; the understanding and the kingdom). And it is discovered through the forms. (That is, when the

beard of Macroprosopus, and its forms or parts, send down his light into Microprosopus; then herein is his bride produced in the light, and the supernal H, *He*, is reflected by another inferior H, *He*.)

[See introduction, wherein a table is given showing the writing of the Tetragrammaton in the four worlds.]

39. VV, *Vau*, is extended by another (*Vau*, as it is written VV, for likewise it is elsewhere written with I in the name OB, *Aub*, and by A in the names SG, *Seg*, and MH, *Mah*, in this manner VAV. So also in the name BN, *Ben*, it is thus written, VV. But to be disclosed it is fully written). Like as it is written, Cant. vii. 9, "Going down sweetly to my delight" (whereby "sweetly" are understood these two letters VV properly extended).

[The Authorised Version renders it: "And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly. causing the lips of those that are asleep to speak."]

40. In that tremendous flashing flame (is he found--*i.e.*, in Microprosopus, seeing that in a lesser degree he hath in himself unmixed judgments), for the purpose of enshrouding that gate (that is, in order that he may be advanced to the condition of maturity, and may then superumbrate his mother, who is symbolised by the fifty gates).

["He," that is the letter V, *Vau*, of the Tetragrammaton. I have before noticed that the fifty gates of the understanding are equivalent to I and H, 10 and 5, multiplied together, which yield 50 = numerical value of the letter N. *Nun*.]

41. (He is therefore called) the supernal V, *Vau* (Daath or knowledge, and) the inferior V, *Vau* (that is, the external Microprosopus. And thus also) the supernal H, *He* (the mother), the inferior H, *He* (the bride). But I, *Yod*, is above all (symbolizing the father), and with him is none other associated; he is I, *Yod*, as at first; neither ascendeth he in himself (through the height of the numeration, like as with H, *He*, the pentad, with *Vau*, the hexad, ascend to a similar height) except as a symbolic glyph. (That is, the decad, which is expressed not in that same letter I, *Yod*, but by a hexad and a tetrad).

[But *Vau*, V, is produced by *adding* the numerical values of I and H (the father and the mother of the Tetragrammaton), and then taking the *last*



number of the result, thus:  $I + H = 10 + 5 = 15$ , and by adding the digits of 15 together,  $1 + 5$ , we obtain  $6 = V, Vau$ . By the phrase "with H, *He*, the pentad (5), with V, *Vau*, the hexad (6), ascend," is implied the numerical value of those letters *taken as symbolical sephirotic glyphs*. The decad is repeated in the word IVD, Yod, by the addition of the last two letters, V and D, which  $= 6+4 = 10$ . I, *Yod*, again.]

42. For when the double forms are manifested (namely, the letters of the name in the above proposed form, as HH and VV) and are united in one path, in one combination, in order that they may be explained (that is, when they are fully written out in the above manner), then VD, *Vau, Daleth* (and *not* another I, *Yod*), are added unto I, *Yod* (so that also in it there may be a certain hidden analogy of the equilibrium).

43. Woe! woe! when this is taken away, and when the other two alone are manifested (that is, when from those two letters VD, in the word IVD, the letter I is taken away; seeing it representeth the abstraction of the father from the Microprosopus and his bride, who are as yet hidden in the mother, so that the disclosure of these two is vain and abortive, because the generative power of the father is absent \* \*) \* \* \*. (Or, in another sense, if the influx be hindered and the supernal paths suffer disruption). Far, far from us be that effect!

44. (But that this may be done by the sins of the inferiors is clear from these words) Ezek. i. 14: "And the living creatures rush forth and return." Also Num. xxiv. iii: "Flee unto thy place." Also Obad. i. 4: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I cast thee down."

45. (Again it is said) Gen. i. 12: "And the earth brought forth germination." When? When the name is planted therein (that is, when Microprosopus receiveth his proper conformation, according to the requisite numbers--248 of the members, and 365 of the veins.)

[These numbers, 248 and 365, are formed by an elaborate combination of Gematria, too complicated to enter upon here.]

46. And then the wind bloweth (that is, the vital influx rusheth forth from Macroprosopus) and the spark of flame is prepared (that is, Microprosopus, who, great as he is, yet is in respect of the superiors only as a spark compared with fire, as he is produced from that terrific light.)

47. And amid the insupportable brilliance of that mighty light, as it were, the likeness of a head appeareth. (That is, the highest crown is found in Macroprosopus.)

48. And above him is the plenteous dew, diverse with two-fold colour. (Like as in Macroprosopus it is white alone, so here it is white and red, on account of the judgments. See "Idra Rabba," § 44.)

[Above Microprosopus, *not* Macroprosopus.]

49. Three hollow places are manifested, wherein the letters are expressed. (These are to be understood as symbolizing his three-fold brain, of wisdom, understanding, and knowledge, which here appear more plainly; whereas in the supernals they are more concealed.)

["The letters," that is, IHV, the first three letters of the Tetragrammaton.]

50. The black (locks issuing) from the four (sides of the head) float down over the curved openings of the ears, so that he may not hear.

["So that he may not hear." Remember, this is Microprosopus, or Zaur Anpin. *not* Macroprosopus, or Arikh Anpin.]

51. Right and left is here given (in all parts of the face and head).

["Right and left:" that is, Microprosopus is symbolized by a face in full; while in Macroprosopus "all is right"--*i.e.*, he is symbolized by a profile. This and the following sections are considered at length in the "Idra Rabba Qadisha" ("The Greater Holy Assembly"), and the "Idra Zuta Qadisha" ("The Lesser Holy Assembly"), to which the reader is referred.]

52. One slender higher path existeth. (The parting of the hair.)

53. His forehead, which shineth not, regulating the far distant future when it is his will to behold the same. (All the qualities, with their antitheses, which are found in Macroprosopus, are more fully described in the "Idra Rabba" and "Idra Zuta," which see).

54. His eyes are of triple colour (that is, red, black and gold) so that terror may go before them; and with glittering glory are they glazed.

55. It is written, Isa. xxxiii. 20: "Thine eyes shall behold Jerusalem at peace, even thy habitation."

56. Also it is written, Isa. i. 21: "Righteousness dwelled in it."

57. The "peaceful habitation" is the Ancient One, who is hidden and concealed. Wherefore "thine eyes" is written OINK, *Auinak* (without the letter *Yod*. All these things are explained in the "Idra Rabba.")

58. There is also the nose, to dignify the face of Microprosopus.

59. Through its nostrils three flames rush forth.

60. The profound path existeth in his ears for hearing both the good and the evil.

61. It is written, Isa. xiii. 8: "I am the Tetragrammaton, that is my name, and my glory I give not to another." (Now the author of the "Siphra Dtzenioutha" beginneth to explain the ulterior difference between Microprosopus and Macroprosopus, even as to their appellations; where the word ANI, *Ani*, "I," in the above passage referreth to the Microprosopus, since it involveth the idea of the bride.) Also it is written, Deut. xxxii. 39: "I slay, and I make alive." Also it is written, Isa. xlvi. 4: "I will bear, and I will deliver you."

[In the word ANI, *Ani*, the idea of the bride (Malkuth, the H final of the Tetragrammaton) is implied by the letter I, *Yod*, being last, where it symbolizes the ninth Sephira, *Yesod*, which is the connecting link between Microprosopus and the queen. Also N, the second letter, symbolizes the conjunction of the father and the mother, I and H, as I have before observed.]

62. (Now, indeed, Macroprosopus is not so closely known by us as to address us in the first person; but he is called in the third person, HVA, *Ho*, he.) Like as it is said, Ps. c. 3: "*He* hath made us, and not we ourselves." And again in Job xxiii. 13: "And *He* existeth in the unity, and who can turn *Him* aside?"

[For Macroprosopus is only the *commencement of manifested Deity*.]

63. (Therefore in the third person, HVA, *Hoa*, is He called who is the Concealed One, and is not found of any. He, who cometh not before the eyes, of man; He, who is not called by the Name.

["He, who is not called by the Name;" for, as I have frequently before noticed, the first Sefhira is not comprehended in the Tetragrammaton.]

64. (Hitherto hath the disquisition been concerning Microprosopus, to whom also was referred that fulness of form of the letter H, *He*, wherein it is written by the duplicated HH. But now another point is taken into consideration, namely, concerning the remaining two modes of writing that letter, when It is written with A, *Aleph*, and with I, *Yod*; of which the former is made in the name MH, *Mah*, and the latter in the names OB, *Aub*, and SG, *Seg*; which two forms are given conjoined in the name AHHH, *Eheieh* (translated "I am" in Exodus). Therefore are to be considered) HA and HI. (Whilst, therefore, it is written HA, this form can be resolved into HVA, *Hoa*, he, that pronoun of the third person concerning which mention hath been made above: because A, *Aleph*, in itself containeth V, *Vau*; to which latter letter the middle line, in the form of the character of the letter *Aleph*, can be assimilated. And thus, while it is written HA, the word HVA can be symbolized; but not *vice versâ*. For although) V in itself containeth A (because the figure of the letter A may be said to be composed of VIV, if its middle line be divided; so, that also, without taking the whole character A into consideration, it may be read HV: this HV) nevertheless doth not contain in itself any real form of writing H, so that it can be read HV or HI.

[The reader must remember that the argument in this section is concerning the *shape* of the Hebrew letters mentioned, alone, and that neither their numerical value nor articulate power is taken into consideration. The shape of the Hebrew letters can be seen in the Table of the Alphabet.]

65. (Moreover, in that same form of writing HA, like as A passeth into V, so that HVA, *Hoa*, may be read: so also) A is pronounced *Aleph* (and this is the second way of pronouncing the writing HA, which simply is referred unto MH, *Mah*. But, moreover, also) Aleph is pronounced as IVD, *Yod* (because the form of the letter A is usually resolved into these three letters, so that *Yod* may be above, *Vau* in the middle, and *Daleth* below. So that same written form HA in itself comprehendeth also that sublimer triune idea. But not *vice versâ*, from HI is HA to be understood,

for I, *Yod*, is not pronounced Aleph; but IVD is pronounced as I, *Yod*, which is concealed with all concealments, and to which VD are not joined (like as that form is to be found in the shape of the letter *Aleph*.)

[H, *He*, in Hebrew is the definite article; so that H-A may be read *He-Aleph*, the Aleph.]

66. (But this form, which in itself includeth V, *Vau*, and D, *Daleth*, is usual in the inferior paths, and also in the father. And) Woe! when I, *Yod*, irradiateth not the letters V, *Vau*, and D, *Daleth*; (and much more) when I, *Yod*, is taken away from V, *Vau*, D, *Daleth*, through the sins of the world; (because then) the nakedness of them all is discovered.

67. Therefore it is written, Lev. xviii. 7: "The nakedness of thy father thou shalt not uncover." (For VD, *Vau Daleth* are the same as H, *He*; and when it is written IVD, it is the same as if it were called IH (namely if V, *Vau*, be inserted in D, *Daleth*). Woe! when *Yod* is taken away from *He* (that is, wisdom from understanding, which is the conceiving mother) because it is written, Lev. xviii. 7. "And the nakedness of thy mother thou shalt not uncover; she is thy mother, thou shalt not uncover her nakedness." Revere her; she is thy mother; because it is written, Prov. ii. 3: "Because thou shalt call understanding thy mother." (This is arrived at by reading the word AM in this passage with the pointing *Tsere*, instead of with the usual *Chireq* pointing.)

["VD = H." This is again referring to the shape of the letter in question.]

[I have already stated in the Introduction, for the benefit of those of my readers who are not Hebrew or Chaldee scholars. that the Hebrew alphabet is chiefly consonantal, the vowels being supplied by small points or marks placed close to the letters.]

### CHAPTER III.

1. Nine are said to be the conformations of the beard (of Microprosopus). For that which remaineth concealed (that is, the other four forms, which meanwhile are not found in Microprosopus), and which is not manifested, is supernal and venerable (that is, properly and of itself doth not refer to Microprosopus, but nevertheless descendeth upon him in another manner).

[It must be remembered that the beard of Macroprosopus had thirteen divisions, therefore the other four forms are the difference between the nine of Microprosopus and the thirteen of Macroprosopus.]

2. Thus, therefore, is this most excellent beard arranged. The hairs overhang the hairs from before the opening of the ears, even unto the beginning of the mouth. (This is the first conformation.)

3. From the one beginning even unto the other beginning (of the mouth. This is the second conformation--namely, the beard on the upper lip).

4. Beneath the two nostrils existeth a path filled with hairs, so that it appeareth not. (This is the third conformation.)

5. The cheeks extend on one side and on the other. (This is the fourth conformation.)

6. In them appear apples red as roses. (This is the fifth conformation.)

7. In one tress hang down those hairs strong and black, even unto the breast. (This is the sixth conformation.)

8. Red are the lips as roses, and bare. (This is the seventh conformation.)

9. Short hairs descend through the place of the throat and cover the position of the neck. (This is the eighth conformation.)

10. Long and short descend alike. (This is the ninth conformation.)

11. Whosoever is found among them, is found strong and robust. (That is, he who directeth his meditations herein.)

12. It is written, Ps. cxviii, 4: "I called upon *Yah*, IH, in distress." (In this place) David commemorateth (these) nine (conformations) even unto (those words) "all nations compassed me about," in order that they (the nine above mentioned) might surround and protect him.

13. (It is written, Gen. i. 12) "And the earth brought forth germination, the herb yielding seed after its kind; and the tree bearing fruit, whose seed is therein, according to its kind."

14. Those nine (paths of Microprosopus) are evolved from the perfect name (that is, from the understanding or mother, in whom they were conceived; for unto her pertaineth the name IHVH, which is Tetragrammaton expressed and Elohim hidden, which form the nine in power). And thence are they planted into the perfect name, like as it is written, Gen. ii. 8: "And IHVH ALHIM planted" (that is, these nine letters of the perfect masculine and feminine name, so that they may be a garden--that is, Microprosopus in action).

[By the expression "Tetragrammaton expressed and Elohim hidden," is meant that the former is written with the vowel points of the latter. They "form nine in power," because the four letters IHVH together with the five letters ALHIM make nine.]

15. The conformations of the beard (of Microprosopus) are found to be thirteen when that which is superior becometh inferior. (That is, whensoever the beard of Macroprosopus sendeth down its light. But in the inferior (that is, Microprosopus taken by himself), they are beheld in nine (parts of that form).

16. The twenty-two letters are figured forth in their colour; not only when the law is given forth in black fire upon white fire, but also in ordinary writings, because this beard is black.)

[The number of the letters of the Hebrew alphabet is twenty-two. "Black fire" and "white fire" are the colours of the beards of Microprosopus and of Macroprosopus respectively.]

17. Concerning this (beard, that is understood which is said) concerning him who in his sleep beholdeth the beard. "When any one dreameth that he taketh the upper beard of a man in his hand, he hath peace with his Lord, and his enemies are subject unto him."

[By the "upper beard" is meant the moustache.]

18. Much more (if he seeketh to touch) the supernal beard. For the inferior light, taking its rise from the supernal light which existeth within the benignity (thus the beard of Macroprosopus is entitled), is called in Microprosopus the benignity in a more simple manner; but when it hath its action within the light, and it shineth; then is it called abounding in benignity. (Others read this passage thus:--He who dreameth that he toucheth the moustache of a man with his hand, he

may be sure that he hath peace with his Lord, and that his enemies are subject unto him. If that happeneth because he beholdeth in sleep such a thing as this only, much more shall it occur if he be found sufficiently worthy to behold what the supernal beard may be. For this, seeing that it is the superior, and is called the benignity, irradiateth the inferior. But in Microprosopus, &c.]

19. It is written, Gen. 1. 20: "Let the waters bring forth the reptile of a living Soul" (Ch-IH, *Chiah*, living creature is to be here noted).

(To this section belongs the annotation which is placed at the end of this chapter; which see.)

20. Like as it is said IH, *Yah* (Ch-IH, *Chiah*, the corrected Mantuan Codex hath it, so that it may explain the word ChIH, *Chiah*, living creature, out of the eighth path of the understanding, which is that water of the name *Yah*, which denoteth father and mother. For when) the light of the former is extended unto the latter (which is the moving of the water) all things reproduce their kind at one and the same time--the waters of good and the waters of evil. (That is, there is reproduction as well in divinity and sanctity as among terrestrial living creatures and man; for by the reptile form souls are symbolized.)

21. (For) while it saith: IShRTzV, *Yeshratzu*, "Let them bring forth abundantly," they have vital motion; and the one form is at once included in the other form; the living superior, the living inferior; the living good, the living evil.

22. (So also it is written, Gen. i. 26) "And Elohim said, Let us make man." (Where) it is not written HADM, *Ha-Adam*, "this man"; but Adam, man, simply, in antithesis of the Higher One who hath been made in the perfect name.

[Regarding the "form of the heavenly man, see Introduction, § 55.]

23. When that one was perfected, this one also was perfected; but perfected as male and female, for the perfecting of all things.

24. (When therefore it is said) IHVH, *Yod, He, Vau, He* (then is expressed), the nature of the male. (When) ALHIM, *Elohim* (is joined



therewith, there is expressed), the nature of the female (who is called the kingdom).

["The female who is called the kingdom," *i.e.*, Malkuth, the tenth Sephira.]

25. (Therefore) was the male extended, and formed with his members (in order that he might have), as it were, regenerative power.

[The "members of the male" are the six Sephiroth which together form Microprosopus.]

26. By means of this regenerative power those kings, who had been destroyed, were herein restored, and obtained stability. (For when the lights were sent down through narrow channels in less abundance, the inferior intelligences could take possession of them.)

[The "kings who had been destroyed" are the "Edomite kings;" the "worlds of unbalanced force," "who could not subsist because the form of the heavenly man" was not as yet. See Introduction, § 41. 56.]

27. The rigours (of judgments, which are symbolized by those kings), which are masculine, are vehement in the beginning; but in the end they are slackened. In the female the contrary rule obtaineth.

28. (We have an example of this in this form of the name) VIH (where the male hath two letters, and the female one only; and the masculine also the letter in the beginning long, and afterwards short. But also in this form) the channels of connection are shrouded beneath His covering (that his, the supernal letters are doubtless connected in marital conjunction, but they are enshrouded in the letter *Vau*. And) *Yod* (is in this place) small, (a symbol of the foundation; because) in the very form (of the female, that is, even as he is hidden within H, *He*, which also is not the supernal but the inferior H, *He*) he is found. (And all are judgments, because the supernal influx is wanting.)

29. But if (these) judgments are to be mitigated, necessarily the Ancient One is required (that is, the first letters of the Tetragrammaton, denoting, IH, *Yah*, the father together with the crown, which is the apex of the primal letter, and is called Macroprosopus.)

30. The same species of rigours and judgments occurred in the inferiors. For like as to the *He* of the bride, are added the two letters *Yod* and *Vau*, under the idea of the leviathan; (so) the serpent came upon the woman, and formed in her a nucleus of impurity, in order that he might make the habitation evil.

31. Like as it is written., Gen. iv. 1: "And she conceived and brought forth ATH QIN, *Ath Qain*, Cain, (that is) the nucleus QINA, *Qaina*, of the abode of evil spirits, and turbulence, and evil occurrences." (See further in the "Treatise of the Revolutions of the Soul.")

[The "Treatise of the Revolutions of the Soul" is not published in this volume.]

32. (But this name VIH) is restored (if it be written IHV; and thus) in that man (the supernal, concerning whom it hath been spoken above; and also) in those two (namely, the father and the mother, also in the androgynous Microprosopus; and also partly) in genus (seeing that *Vau* alone symbolizeth both the Microprosopus and his bride) and in species (seeing that *Yod* and *He* are placed separately as father and mother).

33. (But just as much) are they contained in the special (representation of those spouses, as) also in the general (that is, as much in father and mother as in Microprosopus with his bride); legs and arms right and left (that is, the remaining numerations, collected together in two lateral lines, with the middle line representing *Vau* and *Yod*.)

34. (But) this (that is, the supreme equality) is divided in its sides, because *Yod* and *He* are placed expressly as the father and the mother; but in another equality) the male is conformed with the female (like an androgyn, because the last *He* is not added. Whence are made) IHV.

35. I, *Yod*, is male (namely, the father); H, *He*, is female (namely, the mother); V, *Vau* (however, is androgynous, like as) it is written, Gen. v. 2: "Male and female created He them, and blessed them, and called their name Adam."

36. (Thus also) the form and person of a man was seated upon the throne; and it is written, Ezek. i. 26: "And upon the likeness of the throne was the likeness as the appearance of a man above it."

[This piece alludes to the Tetragrammaton itself, showing the hieroglyphic form of a man: the I = head, H = arms, V = body, and H = legs. See Introduction and Table of Alphabet.]

ANNOTATION.

(*Belonging to § 19, foregoing.*)

1. Another explanation. "Let waters bring forth abundantly." In this place, in the Chaldee paraphrase, it is said IRChShVN, which hath a general meaning of movement. As if it should be said: "When his lips by moving themselves and murmuring, produced the words, like a prayer from a righteous heart and pure mind, the water produced the living soul." (The meaning is concerning the act of generating life.)

2. And when a man wishes to utter his prayers rightly before the Lord, and his lips move themselves in this manner, (his invocations) rising upward from him, for the purpose of magnifying the majesty of his Lord unto the place of abundance of the water where the depth of that fountain riseth and floweth forth (that is, understanding emanating from wisdom); then (that fountain floweth forth plentifully, and) spreadeth abroad so as to send down the influx from the Highest, downwards from that place of abundance of water, into the paths singly and conjointly, even unto the last path; in order that her bountiful grace may be derived into all from the highest downwards.

[H, *He*, the supernal mother.]

3. Then indeed is such a man held to intertwine the connecting links of (them) all, namely, those connecting links of true and righteous meditation; and all his petitions shall come to pass, whether his petition be made in a place of worship, whether in private prayer.

["Such a man"--*i.e.*, a righteous man, when praying sincerely. "Links of them"--*i.e.*, the paths.]

4. But the petition, which a man wisheth to make unto his Lord can ordinarily be propounded in nine ways.

5. Either (1) by the alphabet, or (2) by commemorating the attributes of the most holy and blessed God, merciful and gracious, &c. (according to

the passage in Exodus xxxiv. 6, &c.); or (3) by the venerable names of the most holy and blessed God; such are these: AHIH, *Eheieh* (in respect of the Crown), and IH, *Yah* (in respect of the Wisdom); IHV, *Yod He Vau* (in respect of the Understanding); AL, *El* (in respect of the Majesty); ALHIM, *Elohim* (in respect of the Severity); IHVH, *Yod He Vau He* (in respect of the Beauty); TzBAVTh, *Tzabaoth* (in respect of the Victory and the Glory); ShDI, *Shaddai* (in respect of the Foundation); and ADNI, *Adonai* (in respect of the Kingdom). Or (4) by the ten Sephiroth or numerations, which are: MLKVTh, *Malkuth*, the Kingdom; ISVD, *Yesod*, the Foundation; HVD, *Hod*, the Glory; NTzCh, *Netzach*, the Victory; ThPARTh, *Tiphereth*, the Beauty; GBVRH, *Geburah*, the Severity; ChSD, *Chesed*, the Benignity; BINH, *Binah*, the Understanding; ChKMH, *Chokhmah*, the Wisdom; and KThR, *Kether*, the Crown. Or (5) by the commemoration of just men, such as are patriarchs, prophets, and kings. Or (6) by those canticles and psalms wherein is the true Qabalah. And (7), above all these, if any one should know how to declare the conformations of his Lord, according as it is honourable to do. Or (8) if he may know how to ascend from that which is below to that which is above. Or (9) those who know also how to derive the influx from the highest downward. And in all these nine ways there is need of very great concentration of attention; because if he doeth not that, it is written concerning him, 1 Sam. ii. 30: "And they that despise Me shall be lightly esteemed."

["(1) by the alphabet"--i.e., according to the mystic qabalistic, theosophic values of the letters. (2) Exod. xxxiv. 6, 7: "And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering and abundant, in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." (3) By the Divine Names associated with the Sephiroth. (4) The ten Sephiroth. (5) Those analogous to his desire. (6) Phrases bearing on the subject. (7) The qabalistical development of Deity. (8) By the paths. (9) The converse of (8).]

6. Hereto also pertaineth the meditation of the word Amen, AMN! which in itself containeth the two names IHVH, ADNI, *Yod He Vau He Adonai* (the numeration of the former alone, and of these two together yielding the same, 91); of which the one concealeth its goodness and benediction in that treasury which is called HIKL, *He-yekal*, the palace. (Which word by equality of numeration is the same as ADNI, *Adonai*,

but this name is said to be the palace of Tetragrammaton, because, in the first place it is pronounced by its aid; also, in the second place, it is mingled with it alternately, letter by letter, in this way--IAHDVNIH.

[A + M + N = 1 + 40 + 50 = 91. I + H + V + H + A + D + N + I = 10 + 5 + 6 + 5 + 1 + 4 + 50 + 10 = 91. Again: H + I + K + L = 5 + 10 + 20 + 30 = 65. A + D + N + I = 1 + 4 + 50 + 10 = 65. The Jews, when they come to the word IHVH in reading the Scriptures, either do not pronounce it at all and make a slight pause, or else substitute for it the word *Adonai*, ADNI.]

7. And this is pointed out in that saying, Hab. ii. 20: "But the Lord is in His holy temple; let all the earth keep silence before Him." (HIKL, *Hayekal*, "the temple, or palace;" HS, *Hes*, "keep silence;" and ADNI, Adonai, "Lord;" all have the same numeration--namely, 65.)

[H + S = 5 + 60 = 65.]

8. For which reason our wise men of pious memory have said mystically, that every good thing of a man is in his house; according to that which is written, Num. xi.,

7: "He is faithful in all Mine house." Which is the same as if it were said "in all which is with Me."

9. But if any man attentively meditateth on the nine divisions of these forms (*see* § 5 *ante*), like as it is meet to do; that man is one who honoureth the Name of his Lord, even the Holy Name. And hereunto belongeth that which is written, 1 Sam. ii. 30: "Since those who honour Me will I honour; and they that despise Me shall be lightly esteemed." I will honour him in this world, that I may preserve him, and provide him with all things of which he hath need, in order that all nations of the earth may see that the Name of the Lord is called upon by him; and that they may fear him. And in the world to come he shall be found worthy to stand in the tabernacle of the righteous.

10. Wherefore such an one seeketh nothing of which he hath need, because he is kept under the special providence of his Lord, and can meditate concerning Him, as it is right to do.

11. But what is to be understood by that passage--"And they that despise Me shall be lightly esteemed?" Such an one is that man who can neither institute the union of the Holy Name, nor bind together the links of truth, nor derive the supernals into the position required, nor honour the Name of his Lord. Better were it for that man had he never been created, and much more for that man who doth not attentively meditate when he saith Amen!

12. For which reason, concerning that man especially who moveth his lips (in prayer), with a pure heart (meditating) on those purifying waters, in that passage expressly and clearly written, Gen. i. 26: "And the Elohim said, Let us make man." As if it were said concerning such a man who knew how to unite image and likeness, as it is right: And they shall have dominion over the fish of the sea, &c.

Hereunto is the annotation.

#### **CHAPTER IV.**

1. THE Ancient One is hidden and concealed; the Microprosopus is manifested, and is not manifested.

[The "Ancient One" is Kether. Eheieh, Macroprosopus, the Vast Countenance. See introduction, §§, 42, 77.]

2. When he is manifested, he is symbolized by the letters (in the ordinary form in which the Tetragrammaton is written).

3. When he is concealed, he is hidden by the letters which are not disposed according (to the proper order) of the letters, or (according to another reading of this passage) in their proper place; because also in him their superiors and inferiors are not rightly disposed (because of the disturbed transpositions).

4. In Gen. i. 24 it is written: "The earth brought forth the living creature after its kind, cattle and reptile," &c. Hereunto belongeth that which is written, Ps. xxxv. 7: "O Lord, thou shalt preserve both man and beast."

5. The one is contained under the general meaning of the other, and also the beast under the general idea of the man (on account of the mystery of the revolution of the soul).

6. (And hereunto pertaineth that passage) Levit. i. 2: "When a man shall bring *from among you* an offering unto the Lord, &c. Ye shall offer, &c." Because animals are included under the generic term man.

7. When the inferior man descendeth (into this world), like unto the supernal form (in himself), there are found two spirits. (So that) man is formed from two sides--from the right and from the left.

8. With respect unto the right side he had NShMThA QDIShA, *Neschamotha Qadisha*, the holy intelligences; with respect unto the left side, NPSH ChIH, *Nephesh Chiah*, the animal soul.

[These answer to the right and left pillars of the Sephiroth. See Introduction.]

9. Man sinned and was expanded on the left side; and then they who are formless were expanded also. (That is those spirits of matter, who received dominion in the inferior paths of the soul of Adam, whence arose base concupiscence.) When (therefore) both were at once joined together (namely by base concupiscence, together with connexion, and the animal soul) generations took place, like as from some animal which generateth many lives in one connexion.

10. (There are given) twenty-two letters hidden and twenty-two letters manifested (which are the symbols of those sublime forms).

11. (The one) *Yod* is concealed; the other is manifested. (The one is the understanding or mother, the other is the kingdom or queen; so that at the same time it looketh back to the superior paths.) But that which is hidden and that which is manifest are balanced in the equilibrium of forms. (That is, masculine and feminine; the one, the father and the mother; the other, the foundation and the queen; meaning principally the female idea, which includeth form and receptacle.)

12. Out of *Yod* are produced male and female (if, namely, it be fully written as IVD, *Yod*, they are then its augment), *Vau* and *Daleth*. In this position *Vau* is male, and *Daleth* is female. And hence arise DV, the two letters which are the duad male and female; and not only the duad, but also the co-equal duads (of the superior and inferior conjunctions).

13. *Yod* by itself is male (the father); *He*, female (the mother).

14. H, *He*, at first was D, *Daleth*; but after it was impregnated by I, *Yod* (so that thence it might produce the form H--namely the I, *Yod*, placed at the left hand lower part of Daleth) it brought forth V, *Vau*. (That is, the mother impregnated by the father produced Microprosopus. But in the shape of the letter out of that minute I, *Yod*, which is hidden within the H, *He*, V, *Vau*, is said to be formed. Or from the upper horizontal line of the letter H, which is one V, *Vau*, and from the right-hand vertical line, which is another V, *Vau*, and from the inserted I, *Yod*, is made VIV, the full form of letter *Vau*.)

[This is again referring to the *shape* of the letter. See Table of the Alphabet for Hebrew form.]

15. Whence it is plain that in the letter H, *He*, are hidden the letters D, *Daleth*, V, *Vau*; and in IVD, *Yod*, is hidden H: whence are formed IHV. Therefore it appeareth that IVD in its own form containeth IHV, whensoever it is fully written by IVD, which are male and female (namely I, *Yod*, male, and V, *Vau*, D, *Daleth*, in the form, H, *He*, female); hence is compounded (the son, who is) V, *Vau*, and who overshadoweth his mother. (That is V placed after H, so that IHV may form the father, the mother, and Microprosopus.)

16. (Therefore in the letter IVD, *Yod*, and in the name IHI are hidden two males and two females, which is symbolized in that saying, Gen. vi. 2: "And the sons of the Elohim beheld (the plural in its least form denoteth two) the daughters of men" (and this also). This explaineth on this account that which is written, Josh. ii. 1: "Two men as Spies, saying" (hence is revealed the mystery of the two men). But how (is it proved that two females are understood) by the words, "Daughters of men?" Because it is written, 1 Kings iii. 16: "Then came there two women unto the king."

17. Of these it is written, *ibid.* 28: "Because they saw that the wisdom of Elohim was in him." (Here are involved the two males, in the wisdom, the father; in Solomon, Microprosopus. Therefore) then came they (even the two women, the understanding and the queen) and not before.

18. In the palace of the union of the fountains (that is, in the world of creation) there were two connexions by conjunctions among the supernals; these descended from above, and occupied the earth; but they rejected the good part, which in them was the crown of mercy; and were crowned with the cluster of grapes. (That is instead of benignity,



they were surrounded with judgments and rigours. Which also can be explained concerning Microprosopus and his bride, first in the mother, and afterwards in the existences below, and in exile with surrounding rigours and severities.)

[Referring to the previous symbolical explanation of Joshua ii, 1.]

19. (Also we find these two equations in that saying) Exod. xiv. 15: "And the Lord said unto Moses (who is referred to the mother), Why criest thou unto Me?" (But also a cry is referred to the mother, just as a groan is to the beautiful path, and an exclamation to the kingdom. But) ALLI, *Eli*, unto me (note this is the same as, "and unto I, *Yod*," or the father). "Speak unto the children of Israel (the speech is the queen; Israel is the beautiful path) that they set forward." Wherein note well the word VISOV, *Vayesaau*, "that they set forward," wherein are VI masculine letters; SO feminine letters).

["But also a cry, &c." Meaning the three Sephiroth, *Binah*, *Tiphereth*, and *Malkuth*.]

20. From above the power of life flowed down in equilibrium, for he entreated the influence of the Venerable One.

["The Venerable One"--*i.e.*, the first Sephira, proceeding from the AIN SVP AVR, *Ain Soph Aur*. See Introduction.)

21. Hereunto also pertaineth that passage, Exod. xv. 26: "And if thou shalt do right in His eyes, and shalt hearken unto His precepts, and shalt keep all His statutes." (Where in the last word also two equations are placed.) "Because I am the Lord thy God who healeth thee." (Note this, because again here is hidden the mystery of the understanding and the wisdom, of the path of beauty and of the congregation of Israel.)

## CHAPTER V.

1. (It is written) Isa. i. 4: "Woe unto the sinful nation, unto the people heavy with iniquity, unto the seed of evildoers, &c." (Here the author of the "Siphra Dtzenioutha" reasoneth concerning the small word HVI, "woe," which also is a form of the name. And this word is alone separated from the following portions of the sentence.)

2. Seven are the paths (if the Tetragrammaton, be written in this way partially complete), IVD, HH, V, H, (where the father and mother are written in full, Microprosopus and his bride are written uncovered. If here the last and first letters be combined, and the penultimate and second, and therefore the paths at either extremity, so that they may form the letters) HI and VV (mother and son), then are produced (the three middle letters) HH, D (which are the symbols of the queen, heavy with judgments. But if mother and daughter be combined) HVI and HH, (then) is produced forth VV (or Microprosopus) as well as DV (or the androgyn, who also is a condition of judgments), for occultly Adam is denoted, or the male and female, who are that DV concerning whom it is written (in the place cited above) "corrupt children."

3. (When it is said) BRASHITH, BRA, *Berashith bera*, "In the beginning created," (the supernal paths are understood. For) BRASHITH, *Berashith*, is the speech (one of the ten rules of Genesis), but BRA, *Bera*, is the speech halved. (But there are here understood) Father and Son, the hidden and the manifest. (And also)

4 The superior Eden is hidden and concealed. (That is, no mention is made of the crown.) The inferior Eden cometh forth so that it may be transferred (towards the inferiors) and manifested (through the voice of its original, which denoteth wisdom.)

["No mention made of the crown"--i.e., Kether, the first Sephira, Macroprosopus.]

5. For the name (Tetragrammaton) IHVH, *Yod, He, Vau, He*, includeth the name IH, *Yah*, (which is of the father, and the name) ALHIM, *Elohim* (which here followeth in the text, and pertaineth unto the mother).

6. ATh, *Ath* (the fourth word of this text, which in another manner signifieth the name) ADNI, *Adonai*, "Lord" (namely, the path of the kingdom; also the name) AHIH, *Eheieh* (that is, the path of the crown, and this symbolizeth in itself the two extreme paths; here denoteth) the right and the left (that is, benignity and severity), which are united in one (equilibrium).

[*Ath*, ATh, means "the," "the very substance of." Qabalistically it signifies "the beginning and the end," and is like the term "Alpha and Omega" used in the Apocalypse. For as Alpha and Omega are respectively the first and last letters of the Greek alphabet, so are Aleph

and Tau of the Hebrew. The "two extreme paths" are the crown, Kether, and the kingdom, Malkuth, the first and tenth Sephiroth. the highest and the lowest, Macroprosopus, and the queen. If the reader turn to the introduction, to the Table showing the Sephiroth arranged in three pillars, he will see that Malkuth is, as it were, the antithesis of Kether; and hence it is said that "Malkuth is Kether after another manner." And this recalls the precept of Hermes in the Smaragdine Tablet "That which is below is like that which is above, and that which is above is like that which is below."]

7. HShMIM, *Ha-Shamaim*, "the heavens" (the fifth word of this text, and) VATH, Vaath, "and the substance of" (the sixth word; they are referred unto the paths of beauty and victory) like as it is written, 1 Chron. xxix. 11: "And the beauty and the victory." These paths are joined together in one.

["The beauty and the victory" are Tiphereth and Netzach, the sixth and seventh Sephiroth.]

8. HARTz, *Haaretz*, "the earth" (the seventh word of this beginning denoteth the queen joined together with the glory and the foundation), like as it is written, Ps. Viii. 2: "How magnificent (this is the path of glory) is Thy name in all the world" (whereby is symbolized the foundation); the earth which is the kingdom. Also) Isa. vi. 3: "The whole earth is full of His glory" (where these three paths again concur).

9. "Let there be a firmament in the midst of the waters," "to make a distinction between the Holy Place and between the Holy of Holies." (That is, between Microprosopus and Macroprosopus.)

10. The Most Ancient One is expanded into Microprosopus (or the Crown into the Beauty), and adhereth (unto it, so that it may receive increase. If) it be not perfectly expanded (so that Microprosopus as it were existeth by himself, but instead is retained in his mother's womb) the mouth speaking great things moveth in that place (that Microprosopus, so that he may be fully born), and he is crowned with the lesser crowns under the five divisions of the waters. (That is, Microprosopus receiveth the influx of the five benignities, which are called "crowns," because they descend from the crown, or Macroprosopus; but "lesser crowns," because they take their rise from benignity in the *Microprosopic Path*; and they are called the five divisions of the waters, because the water belongeth unto the benignity, and in

this verse, (Gen. i. 6, 7, the word MIM, Meim, waters, filleth the fifth place).

11. Like as it is written, Num. xix. 17: "And shall pour upon him living waters in a vessel." (But the life looketh towards the mother; and it) is (understood to be that path which is called) ALHIM **ChIIM**, *Elohim Chiiim*, "the Elohim of life;" and the king of the universe (that is, the understanding. Whereunto belong also the following sayings:--) Ps. cxvi. v. 9: "I will walk before the Lord in the lands of life." Also 1 Sam. 29: "And the soul of my Lord shall be bound in the quiver of life." Also Gen. ii. 9: "And the tree of life in the midst of the garden." (All these, I say, refer unto the understanding, from which the six members receive the influx. And to it also pertain the following names, namely, the name) IH, *Yah* (whensoever it is written in full with A in this manner:) IVD HA, *Yod Ha* (and containeth the number of the numeral powers of the letters of the Tetragrammaton, namely, 26; unto which also is referred that form of the name belonging unto the intelligence), AHII, *Eheii* (where in the place of the final *He*, *Yod* is put, as in a former instance. (See Chap. I, § 32.)

[In the Hebrew, ChIIM, Chiim, "living"; in our version of the Old Testament it is translated "running water." Chiim is plural.]

12. Between the waters and the waters. (Since there are the superior perfect waters, and (those which are in Microprosopus) imperfect waters (or those mingled with severities; because in another manner it is said) perfect compassion, imperfect compassion. (Now followeth a mystical explanation of Gen. vi. 3.)

13. And the Tetragrammaton hath said: "My spirit shall not strive with man for ever, seeing that he also is in the flesh." (In this passage, when it is said:) "And the Tetragrammaton hath said," (it is to be noted that) after that there was formed (the supernal structure), in the last place concerning Microprosopus (this name is understood). For when it is said, "He calleth this also by the name," the Ancient One speaketh occultly in a hidden manner.

[The Ancient One is symbolized by the pronoun He in the sentence, "He calleth this also by the name."]

14. "My spirit shall not strive with man." (Here is understood, not the spirit of Microprosopus, but) that which is from the supernals, because

from that spirit which rusheth forth from the two nostrils of the nose of Macroprosopus the influx is sent down unto the inferiors.

15. And because it is written (in the same place) "And his days shall be a hundred and twenty years," I, *Yod*, is either perfect (whenever its singular parts exist in the form of decads) or imperfect (when they are in monads or units). When (therefore *Yod* (is placed by itself) alone (it is understood to be perfect, because in itself it containeth) a hundred. (But if) two letters (are put, then are understood the ten units) twice reckoned; (hence are produced) the hundred and twenty years.

[The "singular parts" of *Yod* are the numbers from one to ten, for the number of *Yod* is ten. But when *Yod* is taken as its square  $I \times I = 10 \times 10 = 100$ . But  $II = I \times I + I + I$  (or the two letters both multiplied and added together)  $= 10 \times 10 + 10 + 10 = 120$ . But when *Yod* = 100, its digits are tens and not units--namely, the numbers 10, 20, 30, &c., instead of 1, 2, 3, &c.]

16. *Yod* is alone whenever he is manifested in Microprosopus (that is when the lights of Macroprosopus descend into Him, then indeed the paths of the decads are increased, and this decad) is increased into ten thousands (by the paths joined with the four letters of the Tetragrammaton) of years. (But) hence (if it be conceived only according unto the power of Macroprosopus, it hath that position) which is written, Ps. cxxxix. 5; "And thou shalt place upon me thine hand:" *KPKH*, *Khephakha*. (Where this word *KPKH*, if it be written according to the usual custom *KPK*, *Khephakh*, yieldeth the number 120. But now by adding the paragoric H of the female, there is given the number 125, on account of the five severities.)

["This decad is increased into ten thousand by the paths joined with the four letters of the Tetragrammaton "--i.e., the paths are the Sephiroth = the numbers from one to ten; and they are said to be joined with the four letters by multiplying the decad to the fourth power, or  $10^4$ . Hence for I, the first letter, we have  $10 \times 1 = 10$ ; for H, the second letter, we have  $10 \times 10 = 100$ ; for V, the third letter,  $10 \times 10 \times 10 = 1,000$ ; and for H, the fourth letter,  $10 \times 10 \times 10 \times 10 = 10,000$ .

In the Shemitic languages, a paragoric letter is one which is added to a word to give it additional emphasis.]

17, "There were giants in the earth," Gen. vi. 4. (If this word HIV, *Hayu*, is considered, which also is a form of the often varied name, it taketh its rise from the kingdom.) This is that which is written, Gen. ii. 10: "And thence is it divided, and is in four heads." (Where is understood the end of that emanation which the separated universe followeth. Nevertheless) from the place where the body is divided, they are called those trees (or, as the Mantuan Codex correcteth the passage: Where the garden is divided, and the seven inferior emanations are understood; where then it divideth the universe into the inferior worlds and provideth a habitation for the shells or spirits of matter). Hence it is written: "And from hence is it divided."

["The shells" = elemental spirits. The Qabalah always calls the evil elemental spirits of matter "shells."]

18. They were in the earth in those days, but not in the following time, until Joshua came. (That is, they are applicable unto the path of the bride, which also is called the land of Canaan, wherein Joshua found the giants. For the word NPILIM, *Nephilim*, occurreth not fully, except when it is used in the incident of the spies, Num. xiii. 33.)

19. And the sons of the Elohim are guarded (nor is mention made of a similar case) until Solomon came and joined himself with the daughters of men; like as it is written, Eccles. ii. 8: VThONVGVTh, *Ve-Thonogoth* "And the *delights* of the sons of men," &c. Where (in the feminine gender) he calleth the word ThONVGVTh, *Thonogoth*, and not (as elsewhere in the masculine gender) ThONVGVTh, *Thonogim*, "sons of Adam;" so that it is intimated in an occult manner that the latter (the sons of the Elohim) are of those other spirits who are not contained under the supernal wisdom; concerning which it is written, 1 Kings v. 12: "And the Lord gave wisdom unto Solomon." (Concerning these matters, further see the "Treatise of the Revolutions)."

["The Treatise of the Revolutions" is not published in this volume.]

20. Also it is written, *ibid.* iv. 31: "And He was wise above every man." Because these are not classed with man.

21. (But when it is said) "And the Tetragrammaton gave him wisdom," then is understood the supernal *He*. (Because he gave unto him the influx of the wisdom of the queen.) "And he was wise before every

man," because from her he received the wisdom here below (through the path to the kingdom).

22. Those (spirits) are powerful who exist from eternity. That is, from (eternity or) the supernal world (the understanding, namely, whence are excited severity and rigour). The men of the name (that is) who exercised themselves in the name.

23. In what name? In the Holy Name, wherein they exercised themselves (for the performing of various wonders), and not the holy inferiors. Yet (these) did not exercise themselves save in the name (and not in holiness).

24. It is said openly "the men of the name," and not "the men of the Tetragrammaton." Not (therefore used they the name) with respect unto the mystery of the Arcanum, or in a diminutive form; nor yet with any diminution of the (name itself).

25. (And because) the men of the name (are) openly (spoken of, hence) are they shut out from the general conception of man.

26. It is written, Ps. xlix. 12: "Man being in honour, abideth not." (When it is said) "man being in honour" (the same is as if also it were said, a man such as was Solomon) shall not remain long in the honour of the King without the spirit. (That is, in the influx from the King, Microprosopus, to whom, or to the beautiful path, the spirit belongeth.)

27. Thirteen kings (that is, the twelve metatheses of the Tetragrammaton with its radix, which are the measures of mercies) wage war with seven (with the Edomite kings; because, while the lights of the former flowed down, these could not maintain themselves, and, besides, they are the classes of the most rigorous judgments which are opposed to the mercies. For) seven kings are seen in the land (Edom), and now after that their vessels are broken, they are called shells, who have fallen down among the inferiors. (These) nine vanquished in war (the measures of Microprosopus, concerning which see the "Idra Rabba"; through which David conquered his enemies), which ascend in the paths of those which pass downward, on account of His ruling power (that is, which make thirteen, as they are in Macroprosopus and his beard, which is called his influence, and freely floweth down), and there is none who can withhold their hand. (For whilst the supernal measures permit the increase in the inferiors, all judgments are subdivided.)

[Concerning the "twelve banners of the sacred Name," the metatheses of the Tetragrammaton, see Introduction, § 62; also concerning the Edomite kings. I have before remarked that the demons are called Qliphoth, or "shells," by the Qabalists. The thirteen in Microprosopus is composed of nine manifest and four hidden.

28. Five kings (that is, the five letters MNTzPK, *Me, Nun, Tzaddi, Pe, Kaph*, which are the roots of the judgments), betake themselves into swift flight before four (the four letters of the Tetragrammaton which bear with them the influx of benignity. They cannot remain (since the judgments and rigours cease and flee).

[The letters of the Hebrew alphabet are divided into three classes, the three mothers as they are called, AMSH; the seven duplex letters, BGDKPRTh, so called because they are sometimes tenues and sometimes aspirates, according to whether they are written with or without the Daghesh point; and the twelve simple letters, HVZChTILNSOTzQ. They are also divided into the three categories of *Chesed, Din, and Rachmim*, or mercy, judgment, and mildness. Now these five letters MNTzPK denote the severest judgments, and their number = 280 = PR = the name of the angel *Sandalphon*, SNDLPVN, the angel IOR, or of the wood of the world of Asiah, since the greatest part of it are sterile trees.]

29. Four kings slay four (that is, the four letters of the Tetragrammaton are bound together with the four letters ADNI, *Adonai*, which) depend from them like grapes in a cluster (in the concatenation of these two names, thus, IAHDVNHI).

30. Among them are set apart (that is, among these paths of the Divine names a selection of holiness is made from these broken vessels) seven channels (that is, seven broken vessels, which now are like the shells, and contain in themselves a great part of the lights and souls); they testify testimony (that is, the souls thus selected, thence having been born into the universe, testify that they are freed from impurity) and they do not remain in their place (and are no longer detained under the shells).

31. The tree which is mitigated (that is, the path of the kingdom or Schechinah, which is the tree of the knowledge of good and evil, which in itself existeth from the judgments, but is mitigated by the bridegroom through the influx of mercies) resideth within (within the shells);



because the kingdom hath its dominion over all things, and its feet descend into death). In its branches (in the inferior worlds) the birds lodge and build their nests (the souls and the angels have their place). Beneath it those animals which have power seek the shade (that is, the shells, "for in it every beast of the forest doth walk forth," Ps. civ. 20).

[See the Introduction for the Sephiroth arranged in the three pillars, or tree of life.]

32. This is the tree which hath two paths (for thus is this passage restored in the corrected Codex) for the same end (namely, good and evil, because it is the tree of the knowledge of good and evil). And it hath around it seven columns (that is, the seven palaces), and the four splendours (that is, the four animals) whirl around it (in four wheels) on their four sides (after the fourfold description of the chariot of Yechesqiel (Ezekiel).

[The seven palaces answer to the 3rd, 4th, 5th, 6th, 7th, 8th, and 9th Sephiroth, operating through the respective orders of the angels into the spheres of the seven planets, Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna. The four animals, or *Chaioth Ha-Qadesch*, are the vivified powers of the four letters of the Tetragrammaton operating under the presidency of the first Sephira as the mainspring of *primum mobile* of creation. The four wheels are their correlatives under the second Sephira, on their four sides--namely, the four elements of the air, fire, water, and earth, which are the abodes of the spirits of the elements, the sylphs, salamanders, undines, and gnomes, under the presidency of the tenth Sephira.]

33. The serpent (which was made from the rod of Moses--that is, the shell--NVOH, *Nogah*, or splendour) which rusheth forth with three hundred and seventy leaps (the thirty-two names together with the five letters of ALHIM, *Elohim*, which make 37, multiplied by the decad 370, and the judgments of the bride are denoted, to which that shell directeth his springs, because he is of middle nature betwixt the holy and the profane). "He leapeth upon the mountains, and rusheth swiftly over the hills," like as it is written (Cant. ii. 8. That is, he leapeth high above the rest of the shells). He holdeth his tail in his mouth between his teeth (that is, his extremity, by which he is linked to the shells, turneth towards his other extremity wherewith he looketh towards holiness). He is pierced through on either side (so that he may seek to receive the superior and inferior nature). When the chief ariseth (who is Metatron)

he is changed into three spirits (that is, he assumeth the nature of three inferior shells).

["Nogah" is also the qabalistical title of the sphere of the planet Venus. MTTRVN, *Metatron*, or *Methraton*, is the particular intelligence of the first Sefhira, and is called the "Prince of Faces;" he is said also to have been the "ruler of Moses." Methraton has the same numeration as ShDI, *Shaddai*, the Almighty.]

34. (But concerning Metatron) it is written, Gen. v. 22: "And Enoch walked with the Elohim" (because out of Enoch, Metatron is formed). And it is written, Prov. xxii. 6: "Enoch hath been made into a boy, according to his path." (That is, "hath been changed into") the boy (namely, Metatron, who is spoken of under his name NOR, *Nour*, which meaneth a "boy").

["Enoch hath been made into a boy," &c. This peculiar rendering of the passage, "Train up a child in the way," &c., arises from reading in the Hebrew text ChNVK, *Chanokh*, Enoch, instead of ChNK, *Chanekh*, "train up," or "instruct."]

35. With the Elohim, and not with the Tetragrammaton (because he himself is referred unto the path of the queen, to whom is attributed this name of Rigour). "And he existed not" (longer) under this name (Enoch), because the Elohim took him in order that he might be called by this name. (For this name is communicable unto the angels, and in the first instance unto this chief among them, namely, Metatron.)

36. There are three houses of judgment given, which are four (that is, the three letters IHV, referred into the understanding, which yield the four letters of the Tetragrammaton, pointed with the vowel points of the name Elohim. For) there are four superior houses of judgment (the four said Tetragrammatic letters) and four inferior (which are the four letters ADNI, *Adonai*, belonging unto the kingdom). For it is written, Lev. xix. 35: "Ye shall not do iniquity in judgment, in dimension, in weight, and in measure." (Where these four are mystically intimated.)

37. (There is one) rigorous judgment (of severity), another that is not rigorous (that is, of the kingdom). There is one judgment by balance (wherein are the two scales of merit and error), another judgment which is not made by balance; (and this is) the gentle judgment (whereby the

Israelites are judged. But also there is given) the judgment which is neither of the one nature nor of the other. (Namely, the beautiful path.)

[Of course the "beautiful path" is Tiphereth, the sixth Sefhira.]

38. (Further on it is written), Gen. vi. 1. "And it came to pass when man began to multiply upon the face of the earth." (Where by these words) ADM, Adam, began to multiply (there is understood Daath, or the knowledge, the soul of the beautiful path, to which Moses is referred; which sendeth down many lights into the bride, the earth, when the spouse ascendeth thither). This is that which is written (*ibid.* 3): BShGM, *Bshegam*, "in that also, he is flesh" (which word *Bshegam*, "in that also," by equality of numeration equalleth MShH, *Moses*) Adam (namely) the supernal (Daath, or knowledge). And it is written: "Upon the face of the earth" (which face of the earth is this, that the highest representation of the queen is the understanding, the mother, unto whose gates Moses ascended).

39. (Concerning this face, it is written) Exod. xxxiv. 29: "And Moses knew not that the skin of his face shone" (where by the face the mother is understood; by the skin, the queen.) This is that which is said, Gen. iii. 21: "Tunics of skin" (because by itself the kingdom is wanting in light).

40. To shine (but when it is said "the face of Moses," the mother is understood, according to that passage, 1 Sam. xvi. 13: "And Samuel took the horn of oil" (where by the oil, the wisdom, by the horn, or the splendour of the oil, the understanding is denoted). For there is no anointing except by the horn (that is, every descent of unction is through the mother). Hence it is said, Ps. lxxxix. 18: "And in thy favour our horn shall be exalted." (Also) Ps. cxxxii. 17: "There shall the born of David flourish" (that is, the queen shall receive the influx from the mother). This is the tenth of the kings (that is, the path of the kingdom), and originateth from jubilee, who is the mother.

41. For it is written, Josh. vi. 5: "And it shall be when the horn of jubilee is sounded." This is the splendour of the jubilee, and the tenth (path) is crowned by the mother.

42. (This is) the horn which receiveth the horn and the spirit, that it may restore the spirit of *Yod He* unto *Yod He*. (That is, when the spirit is to be given unto Microprosopus, his mother contributed as much, which is QRN, *Qaran*, "the horn," the brilliancy, as the increase which he

receiveth from the father.) And this is the horn of jubilee. And IVBL, *Yobel*, "jubilee," is H, *He* (the first *He* of the Tetragrammaton); and *He* is the spirit rushing forth over all (because the mother is the world to come, when in the resurrection all things will receive the spirit); and all things shall return unto their place (like as in the jubilee, so in the world to come).

43. For it is written, AHH, IHVH, ALHIM, *Ahah Tetragrammaton Eloim!*  
"Ah Tetragrammaton Elohim!"

When the H, *He*, appeareth (first), and H, *He* (in the second place); then is Tetragrammaton called Elohim (like as a judge; because in the world to come there will be work for much strength. This is) the full name. And it is written, Isa. ii. 11: "And Tetragrammaton alone shall be exalted in that day." When the one *He* is turned towards the other *He*, and *Yod* is taken away, then cometh vengeance into the universe; and except for that Adam who is called Tetragrammaton, the universe would not exist; but all things would be destroyed. Hence it is written: "And the Tetragrammaton alone," &c.

44. Hereunto is the hidden and involved Mystery of the King, that is "The Book of Concealed Mystery," Blessed is he who entereth into and departeth therefrom, and knoweth its paths and ways.

# CHAPTER FIVE MYSTERY RELIGION

## Wisdom of Thoth/Hermes the Prophet (Who are Considered Different Incarnations of the Same Prophet) and Mystery Religion The Emerald Tablet of Hermes

*Emerald Tablet of Hermes, History of the Tablet, History of the Tablet (largely summarised from Needham 1980, & Holmyard 1957) The Tablet probably first appeared in the West in editions of the psuedo-Aristotlean Secretum Secretorum which was actually a translation of the Kitab Sirr al-Asar, a book of advice to kings which was translated into latin by Johannes Hispalensis c. 1140 and by Philip of Tripoli c.1243. Other translations of the Tablet may have been made during the same period by Plato of Tivoli and Hugh of Santalla, perhaps from different sources. The date of the Kitab Sirr al-Asar is uncertain, though c.800 has been suggested and it is not clear when the tablet became part of this work.*

## Translations

From Jabir ibn Hayyan.

0) Balinas mentions the engraving on the table in the hand of Hermes, which says:

- 1) Truth! Certainty! That in which there is no doubt!
- 2) That which is above is from that which is below, and that which is below is from that which is above, working the miracles of one.
- 3) As all things were from one.
- 4) Its father is the Sun and its mother the Moon.
- 5) The Earth carried it in her belly, and the Wind nourished it in her belly,
- 7) as Earth which shall become Fire.
- 7a) Feed the Earth from that which is subtle, with the greatest power.
- 8) It ascends from the earth to the heaven and becomes ruler over that which is above and that which is below.
- 14) And I have already explained the meaning of the whole of this in two of these books of mine.

[Holmyard 1923: 562.]

Another Arabic Version (from the German of Ruska, translated by 'Anonymous').

0) Here is that which the priest Sagijus of Nabalus has dictated concerning the entrance of Balinas into the hidden chamber... After my entrance into the chamber, where the talisman was set up, I came up to an old man sitting on a golden throne, who was holding an emerald table in one hand. And behold the following - in Syriac, the primordial language- was written thereon:

- 1) Here (is) a true explanation, concerning which there can be no doubt.
- 2) It attests: The above from the below, and the below from the above - the work of the miracle of the One.
- 3) And things have been from this primal substance through a single act. How wonderful is this work! It is the main (principle) of the world and is its maintainer.
- 4) Its father is the sun and its mother the moon; the
- 5) wind has borne it in its body, and the earth has nourished it.
- 6) the father of talismen and the protector of miracles
- 6a) whose powers are perfect, and whose lights are confirmed (?),
- 7) a fire that becomes earth.
- 7a) Separate the earth from the fire, so you will attain the subtle as more inherent than the gross, with care and sagacity.

- 8) It rises from earth to heaven, so as to draw the lights of the heights to itself, and descends to the earth; thus within it are the forces of the above and the below;
  - 9) because the light of lights within it, thus does the darkness flee before it.
  - 10) The force of forces, which overcomes every subtle thing and penetrates into everything gross.
  - 11) The structure of the microcosm is in accordance with the structure of the macrocosm.
  - 12) And accordingly proceed the knowledgeable.
  - 13) And to this aspired Hermes, who was threefold graced with wisdom.
  - 14) And this is his last book, which he concealed in the chamber.
- [Anon 1985: 24-5]

#### Twelfth Century Latin

- 0) When I entered into the cave, I received the tablet zaradi, which was inscribed, from between the hands of Hermes, in which I discovered these words:
  - 1) True, without falsehood, certain, most certain.
  - 2) What is above is like what is below, and what is below is like that which is above. To make the miracle of the one thing.
  - 3) And as all things were made from contemplation of one, so all things were born from one adaptation.
  - 4) Its father is the Sun, its mother is the Moon.
  - 5) The wind carried it in its womb, the earth breast fed it.
  - 6) It is the father of all 'works of wonder' (Telesmi) in the world.
  - 6a) Its power is complete (integra).
  - 7) If cast to (turned towards- versa fuerit) earth,
  - 7a) it will separate earth from fire, the subtle from the gross.
  - 8) With great capacity it ascends from earth to heaven. Again it descends to earth, and takes back the power of the above and the below.
  - 9) Thus you will receive the glory of the distinctiveness of the world. All obscurity will flee from you.
  - 10) This is the whole most strong strength of all strength, for it overcomes all subtle things, and penetrates all solid things.
  - 11a) Thus was the world created.
  - 12) From this comes marvelous adaptations of which this is the procedure.
  - 13) Therefore I am called Hermes, because I have three parts of the wisdom of the whole world.
  - 14) And complete is what I had to say about the work of the Sun, from

the book of Galieni Alfachimi.

[From Latin in Steele and Singer 1928: 492.]

Translation from Aurelium Occultae Philosophorum..Georgio Beato

- 1) This is true and remote from all cover of falsehood
  - 2) Whatever is below is similar to that which is above. Through this the marvels of the work of one thing are procured and perfected.
  - 3) Also, as all things are made from one, by the consideration of one, so all things were made from this one, by conjunction.
  - 4) The father of it is the sun, the mother the moon.
  - 5) The wind bore it in the womb. Its nurse is the earth, the mother of all perfection.
  - 6a) Its power is perfected.
  - 7) If it is turned into earth,
  - 7a) separate the earth from the fire, the subtle and thin from the crude and course, prudently, with modesty and wisdom.
  - 8) This ascends from the earth into the sky and again descends from the sky to the earth, and receives the power and efficacy of things above and of things below.
  - 9) By this means you will acquire the glory of the whole world, and so you will drive away all shadows and blindness.
  - 10) For this by its fortitude snatches the palm from all other fortitude and power. For it is able to penetrate and subdue everything subtle and everything crude and hard.
  - 11a) By this means the world was founded
  - 12) and hence the marvelous conjunctions of it and admirable effects, since this is the way by which these marvels may be brought about.
  - 13) And because of this they have called me Hermes Trismegistus since I have the three parts of the wisdom and Philosophy of the whole universe.
  - 14) My speech is finished which I have spoken concerning the solar work
- [Davis 1926: 874.]

Translation of Issac Newton c. 1680.

- 1) 'Tis true without lying, certain & most true.
- 2) That which is below is like that which is above & that which is above is like yet which is below to do ye miracles of one only thing.
- 3) And as all things have been & arose from one by ye mediation of one: so all things have their birth from this one thing by adaptation.



- 4) The Sun is its father, the moon its mother,
  - 5) the wind hath carried it in its belly, the earth its nourse.
  - 6) The father of all perfection in ye whole world is here.
  - 7) Its force or power is entire if it be converted into earth.
  - 7a) Seperate thou ye earth from ye fire, ye subtile from the gross sweetly wth great indoustry.
  - 8) It ascends from ye earth to ye heaven & again it desends to ye earth and receives ye force of things superior & inferior.
  - 9) By this means you shall have ye glory of ye whole world & thereby all obscurity shall fly from you.
  - 10) Its force is above all force. ffor it vanquishes every subtile thing & penetrates every solid thing.
  - 11a) So was ye world created.
  - 12) From this are & do come admirable adaptaions whereof ye means (Or process) is here in this.
  - 13) Hence I am called Hermes Trismegist, having the three parts of ye philosophy of ye whole world.
  - 14) That wch I have said of ye operation of ye Sun is accomplished & ended.
- [Dobbs 1988: 183-4.]

Translation from Kriegsmann (?) alledgedly from the Phoenician

- 1) I speak truly, not falsely, certainly and most truly
- 2) These things below with those above and those with these join forces again so that they produce a single thing the most wonderful of all.
- 3) And as the whole universe was brought forth from one by the word of one GOD, so also all things are regenerated perpetually from this one according to the disposition of Nature.
- 4) It has the Sun for father and the Moon for mother:
- 5) it is carried by the air as if in a womb, it is nursed by the earth.
- 6) It is the cause, this, of all perfection of all things throughout the universe.
- 6a) This will attain the highest perfection of powers
- 7) if it shall be reduced into earth
- 7a) Distribute here the earth and there the fire, thin out the density of this the suavest (suavissima) thing of all.
- 8) Ascend with the greatest sagacity of genius from the earth into the sky, and thence descend again to the earth, and recognise that the forces of things above and of things below are one,
- 9) so as to posses the glory of the whole world- and beyond this man of abject fate may have nothing further.
- 10) This thing itself presently comes forth stronger by reasons of this

fortitude: it subdues all bodies surely, whether tenuous or solid, by penetrating them.

11a) And so everything whatsoever that the world contains was created.

12) Hence admirable works are accomplished which are instituted (carried out- instituuntur) according to the same mode.

13) To me therefor the name of Hermes Trismegistus has been awarded because I am discovered as the Teacher of the three parts of the wisdom of the world.

14) These then are the considerations which I have concluded ought to be written down concerning the readiest operations of the Chymic art. [Davis 1926: 875 slightly modified.]

From Sigismund Bacstrom (allegedly translated from Chaldean).

0) The Secret Works of CHIRAM ONE in essence, but three in aspect.

1) It is true, no lie, certain and to be depended upon,

2) the superior agrees with the inferior, and the inferior agrees with the superior, to effect that one truly wonderful work.

3) As all things owe their existence to the will of the only one, so all things owe their origin to the one only thing, the most hidden by the arrangement of the only God.

4) The father of that one only thing is the sun its mother is the moon,

5) the wind carries it in its belly; but its nourse is a spirituous earth.

6) That one only thing is the father of all things in the Universe.

6a) Its power is perfect,

7) after it has been united with a spirituous earth.

7a) Separate that spirituous earth from the dense or crude by means of a gentle heat, with much attention.

8) In great measure it ascends from the earth up to heaven, and descends again, newborn, on the earth, and the superior and the inferior are increased in power.

9) By this wilt thou partake of the honours of the whole world. And Darkness will fly from thee.

10) This is the strength of all powers. With this thou wilt be able to overcome all things and transmute all what is fine and what is coarse.

11a) In this manner the world was created;

12) the arrangements to follow this road are hidden.

13) For this reason I am called Chiram Telat Mechasot, one in essence, but three in aspect. In this trinity is hidden the wisdom of the whole world.

14) It is ended now, what I have said concerning the effects of the sun.

Finish of the Tabula Smaragdina.  
[See Hall 1977: CLVIII.]

From Madame Blavatsky

- 2) What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of the one thing.
  - 3) As all things were produced by the mediation of one being, so all things were produced from this one by adaption.
  - 4) Its father is the sun, its mother the moon.
  - 6a) It is the cause of all perfection throughout the whole earth.
  - 7) Its power is perfect if it is changed into earth.
  - 7a) Separate the earth from the fire, the subtle from the gross, acting prudently and with judgement.
  - 8) Ascend with the greatest sagacity from earth to heaven, and unite together the power of things inferior and superior;
  - 9) thus you will possess the light of the whole world, and all obscurity will fly away from you.
  - 10) This thing has more fortitude than fortitude itself, because it will overcome every subtle thing and penetrate every solid thing.
  - 11a) By it the world was formed.
- [Blavatsky 1972: 507.]

From Fulcanelli (translated from the French by Sieveking)

- 1) This is the truth, the whole truth and nothing but the truth:-
- 2) As below, so above; and as above so below. With this knowledge alone you may work miracles.
- 3) And since all things exist in and emanate from the ONE Who is the ultimate Cause, so all things are born after their kind from this ONE.
- 4) The Sun is the father, the Moon the mother;
- 5) the wind carried it in his belly. Earth is its nurse and its guardian.
- 6) It is the Father of all things,
- 6a) the eternal Will is contained in it.
- 7) Here, on earth, its strength, its power remain one and undivided.
- 7a) Earth must be separated from fire, the subtle from the dense, gently with unremitting care.
- 8) It arises from the earth and descends from heaven; it gathers to itself the strength of things above and things below.
- 9) By means of this one thing all the glory of the world shall be yours and all obscurity flee from you.
- 10) It is power, strong with the strength of all power, for it will penetrate all mysteries and dispel all ignorance.

- 11a) By it the world was created.
  - 12) From it are born manifold wonders, the means to achieving which are here given
  - 13) It is for this reason that I am called Hermes Trismegistus; for I possess the three essentials of the philosophy of the universe.
  - 14) This is the sum total of the work of the Sun.
- [Sadoul 1972: 25-6.]

From Fulcanelli, new translation

- 1) It is true without untruth, certain and most true:
  - 2) that which is below is like that which is on high, and that which is on high is like that which is below; by these things are made the miracles of one thing.
  - 3) And as all things are, and come from One, by the mediation of One, So all things are born from this unique thing by adaption.
  - 4) The Sun is the father and the Moon the mother.
  - 5) The wind carries it in its stomach. The earth is its nourisher and its receptacle.
  - 6) The Father of all the Theleme of the universal world is here.
  - 6a) Its force, or power, remains entire,
  - 7) if it is converted into earth.
  - 7a) You separate the earth from the fire, the subtle from the gross, gently with great industry.
  - 8) It climbs from the earth and descends from the sky, and receives the force of things superior and things inferior.
  - 9) You will have by this way, the glory of the world and all obscurity will flee from you.
  - 10) It is the power strong with all power, for it will defeat every subtle thing and penetrate every solid thing
  - 11a) In this way the world was created.
  - 12) From it are born wonderful adaptations, of which the way here is given.
  - 13) That is why I have been called Hermes Trismegistus, having the three parts of the universal philosophy.
  - 14) This, that I have called the solar Work, is complete.
- [Translated from Fulcanelli 1964: 312.]

From Idres Shah

- 1) The truth, certainty, truest, without untruth.
- 2) What is above is like what is below. What is below is like what is

above. The miracle of unity is to be attained.

3) Everything is formed from the contemplation of unity, and all things come about from unity, by means of adaptation.

4) Its parents are the Sun and Moon.

5) It was borne by the wind and nurtured by the Earth.

6) Every wonder is from it

6a) and its power is complete.

7) Throw it upon earth,

7a) and earth will separate from fire. The impalpable separated from the palpable.

8) Through wisdom it rises slowly from the world to heaven. Then it descends to the world combining the power of the upper and the lower.

9) Thus you will have the illumination of all the world, and darkness will disappear.

10) This is the power of all strength- it overcomes that which is delicate and penetrates through solids.

11a) This was the means of the creation of the world.

12) And in the future wonderful developments will be made, and this is the way.

13) I am Hermes the Threefold Sage, so named because I hold the three elements of all wisdom.

14) And thus ends the revelation of the work of the Sun.

(Shah 1964: 198).

#### Hypothetical Chinese Original

1) True, true, with no room for doubt, certain, worthy of all trust.

2) See, the highest comes from the lowest, and the lowest from the highest; indeed a marvelous work of the tao.

3) See how all things originated from It by a single process.

4) The father of it (the elixir) is the sun (Yang), its mother the moon (Yin).

5) The wind bore it in its belly, and the earth nourished it.

6) This is the father of wondrous works (changes and transformations), the guardian of mysteries,

6a) perfect in its powers, the animator of lights.

7) This fire will be poured upon the earth...

7a) So separate the earth from the fire, the subtle from the gross, acting prudently and with art.

8) It ascends from the earth to the heavens (and orders the lights above), then descends again to the earth; and in it is the power of the highest and the lowest.

9) Thus when you have the light of lights darkness will flee away from

you.

10) With this power of powers (the elixir) you shall be able to get the mastery of every subtle thing, and be able to penetrate everything that is gross.

11a) In this way was the great world itself formed.

12) Hence thus and thus marvellous operations will be achieved.

[Slightly altered from Needham 1980: 371.]

### TEXTUAL REMARKS

On #3 Some Latin texts have *meditatione* (contemplation), others *mediatione* (mediation). Some texts have *adaptatione* (by adaptation), some have *adoptionis* (by adoption).

On #6 'Telesmi' is a greek word, some texts have 'thelesmi'.

On #6, 7 In some texts 'Its Power is Complete' is a separate line. In the generally accepted reading, this runs into #7 producing 'Its Power is complete if versa fuerit to earth'. Where possible this has been indicated by diving these lines in 6, 6a, 7, & 7a

On #7, 8 In some texts the 'Wisdom, capacity' (*magno ingenio*) is read as referring to #7, and hence the operation of Separation is to be carried out 'carefully', in other readings the 'wisdom' is held to refer to #8 and the product of the Separation which thus ascends with 'wisdom'.

Needham quotes Ruska to the effect that sections 3, 12 and 14 are probably late additions (op. cit)

### COMMENTARIES

#### On #1

Hortulanus: "... the most true Sun is procreated by art. And he says most true in the superlative degree because the Sun generated by this art exceeds all natural Sun in all of its properties, medicinal and otherwise" (Davis modified by `Linden')

#### On #2

Albertus Magnus: Hermes says "the powers of all things below originate in the stars and constellations of the heavens: and that all these powers are poured down into all things below by the circle called Alaur, which is, they said, the first circle of the constellations". This descent is "noble when the materials receiving these powers are more like things above in their brightness and transparency; ignoble when the materials are confused and foul, so that the heavenly power is, as it were oppressed. Therefore they say that this is the reason why precious stones more than anything else have wonderful powers" (60 -61). While the "seven kinds of metals have their forms from the seven planets of the lower spheres" (168).

Hortulanus: "the stone is divided into two principle parts by the magistray, into a superior part which ascends above and into an inferior part which remains below fixed and clear. And these two parts moreover are concordant in their virtue since the inferior part is earth which is called nurse and ferment, and the superior part is the spirit which quickens the whole stone and raises it up. Wherefore separation made, and conjunction celebrated, many miracles are effected."

Burckhardt: "This refers to the reciprocal dependence of the active and the passive... essential form cannot be manifested without passive materia.. the efficacy of the spiritual power depends on the preparedness of the human 'container' and vice versa.... 'Above' and 'below' are thus related to this one thing and complement one another in its regard".

Schumaker: "There are corresponding planes in various levels of creation, hence it is safe to draw analogies between macrocosm and microcosm, the mineral kingdom and the human, animal and vegetable kingdoms etc".

Needham: "the whole affirmation looks remarkably like the doctrine that extreme of Yang generates Yin, and vice versa".

### **On #3**

Hortulanus: "our stone, which was created by God, was born and came forth from a confused mass, containing in itself all the elements- and hence our stone was born by this single miracle".

Trithemius: "Is it not true that all things flow from one thing, from the goodness of the One, and that whatever is joined to Unity cannot be

diverse, but rather fructifies by means of the simplicity and adaptability of the One" "What is born from Unity? Is it not the ternary? Take note: Unity is unmixed, the binary is compounded, and the ternary is reduced to the simplicity of Unity. I, Trithemius, am not of three minds, but persist in a single integrated mind taking pleasure in the ternary, which gives birth to a marvelous offspring" (Bran).

Burckhardt: "the undivided, invisible Light of the unconditioned One is refracted into multiplicity by the prism of the Spirit". As the Spirit contemplates the Unity without full comprehension "it manifests the 'many-sided' All, just as a lens transmits the light it receives as a bundle of rays".

Schumaker: As God is one, all created objects come from one thing, an undifferentiated primal matter.

#### **On #4**

Hortulanus: " As one animal naturally generates more animals similar to itself, so the Sun artificially generates Sun by the power of multiplication of...the stone.... in this artificial generation it is necessary that the Sun have a suitable receptacle, consonant with itself, for its sperm and its tincture, and this is the Luna of the philosophers"

Redgrove: Sun and Moon "probably stand for Spirit and Matter respectively, not gold and silver".

Burckhardt: Sun "is the spirit (nous), while the moon is the soul (psyche)".

Schumaker: "If the moon is associated with water, as because of its 'moisture' [as] was usual, and the sun with fire, the prima materia is understood to have been generated by fire, born of water, brought down from the sky by wind, and nourished by earth".

#### **On #5**

Albertus Magnus: by this Hermes "means the levigatio [making light weight] of the material, raising it to the properties of Air. And why he says the wind carries the material [of the stone] in its belly is that, when the material is placed in an alembic- which is a vessel made like those in which rosewater is prepared- then by evaporation it is rendered subtle and is raised towards the properties of Air... And there distills and



issues from the mouth of the alembic a watery or oily liquor with all the powers of the elements" (17). In metals the moisture is not separated from the dryness, but is dissolved in it; and being so dissolved, it moves about there as if it had been swallowed by the Earth and were moving about in its bowels. And on this account Hermes said 'The mother of metal is Earth that carries it in her belly'".

Hortulanus: "It is plain that wind is air, and air is life, and life is spirit... And thus it is necessary that the wind should bear the whole stone.... [However] our stone without the ferment of the earth will never come to the effect, which ferment is called food"

Trithemius: "the wind carries its seed in her belly".

Maier: By "the wind carried him in its belly" Hermes means " 'He, whose father is the Sun, and whose mother is the Moon, will be carried before he is born, by wind and vapour, just as a flying bird is carried by air'. From the vapours of winds, which are nothing else but wind in motion, water proceeds, when condensed, and from that water, mixed with earth, all minerals and metals arise". The substance carried by the wind is "in chemical respect.. the sulphur, which is carried in mercury". Lull says "'The stone is the fire, carried in the belly of the air'. In physical respect it is the unborn child that will soon be born". To be clearer, "'All mercury is composed of vapours, that is to say of water, which the earth raises along with it into the thin air, and of earth, which the air compels to return into watery earth or earthy water" As the elements contained within are each reduced to a watery condition, they either follow the volatile elements upward as in common mercury, or they stay below with the solid elements as in philosophical Mercury "and in the solid metals". So "Mercury is the wind which receives the sulphur... as the unripe fruit from the mothers womb, or from the ashes of the burnt mother's body and takes it to a place where it may ripen". Ripley says "our child shall be born in the air, that is the belly of the wind" [de Jong 1969: 55- 7.]

Maier (2nd Comment) on "The earth is its nurse": Food changes into the substance of the eater and is then assimilated. "This harmony dominates the whole of nature, for the like enjoys the like". The same happens in the Work and Nature "just as is the growth of the child in the mother's womb. So also a father, a mother and a nurse have been attributed to the philosophical child... it comes into being from the twofold seed and then grows as an embryo does". As a woman must moderate her diet to

avoid miscarriage, "in the same way one must set about philosophical work with moderation". The Seeds also have to be united. "Philosophers say that the one comes from the East and the other from the West and become one; what does this mean but combining in a retort, a moderate temperature and nourishment?". "One may wonder why the earth is referred to as the nurse of the philosophic child, since barrenness and dryness are the main properties of the element earth". The answer is that not the element, but the whole Earth is meant. "It is the nurse of Heaven not because it resolves, washes and moistens the foetus, but because it coagulates, fastens and colours the latter and changes it into sap and blood... The Earth contains a wonderful juice which changes the nature of the one who feeds on it, as Romulus is believed to have been changed by the wolf's milk into a bellicose individual" [de Jong 1969: 63 -5.]

Burckhardt: "The wind which carries the spiritual germ in its body, is the vital breath". Vital breath is the substance of the realm between heaven and earth, it "is also Quicksilver which contains the germ of gold in a liquid state". The earth is "the body, as an inward reality".

#### **On #6**

Burckhardt: the word talisman is derived from Telesma. Talismans work by corresponding to their prototype, and by making a "condensation", on the subtle plane, of a spiritual state. This explains the similarity between the talisman, as the bearer of an invisible influence, and the alchemical elixir, as the 'ferment' of metallic transformation".

#### **On #7**

Hortulanus: The stone is perfect and complete if it is turned into earth "that is if the soul of the stone itself.... is turned into earth, namely of the stone and is fixed so that the whole substance of the stone becomes one with its nurse, namely the earth, and the whole stone is converted to ferment"

Trithemius: it is the seed from #5 that must be cast upon the earth.

Bacstrom: "Process- First Distillation".

Burckhardt: "when the Spirit is 'embodied', the volatile becomes fixed".

Schumaker: if the prime matter is to be used it must be fixed into a substance "capable of being handled".

### **On #7a**

Hortulanus: "You will separate, that is, you will dissolve, because solution is separation of parts.."

Burkhardt: The separation "means the 'extraction' of the soul from the body".

Schumaker "Since the volatile principle is fire -or sometimes, air-stability is produced by its removal. Or, alternatively but less probably, the earth is impurity ('the gross') and a purified fire ('the subtle') is what is wanted.

### **On #8**

Albertus Magnus: In intending to teach the operations of alchemy Hermes says the stone "'ascends to heaven' when by roasting and calcination it takes on the properties of Fire; for alchemists mean by calcinatio the reduction of material to powder by burning and roasting. And the material 'again descends from heaven to earth' when it takes on the properties of Earth by inhumatio, for inhumation revives and nourishes what was previously killed by calcination".

Hortulanus: "And now he deals with multiplication [of the stone]." "Although our stone is divided in the first operation into four parts... there are really two principle parts". The ascending, non fixed, and the earth or ferment. "It is necessary to have a large quantity of this non fixed part and to give it to the stone which has been made thoroughly clean from dirt.... until the entire stone is borne above by the virtue of the spirit"

"Afterwards it is necessary to incerate the same stone,..with the oil that was extracted in the first operation, which oil is called the water of the stone" Roast or boil by sublimation until the "entire stone descends... and remains fixed and fluent". "That which is coporeal is made spiritual by sublimation, and that which is spiritual is made corporeal by descension".

Trithemius: "When the ternary has at last returned to itself it may, by an

inner disposition and great delight, ascend from the earth to heaven, thereby receiving both superior and inferior power; thus will it be made powerful and glorious in the clarity of Unity, demonstrate its ability to bring forth every number, and put to flight all obscurity".

Bacstrom: "Last Digestion". "The Azoth ascends from the Earth, from the bottom of the Glass, and redescends in Veins and drops into the Earth and by this continual circulation the Azoth is more and more subtilised, Volatilizes Sol and carries the volatilized Solar atoms along with it and thereby becomes a Solar Azoth, i.e. our third and genuine Sophic Mercury". The circulation must continue until "it ceases of itself, and the Earth has sucked it all in, when it becomes the black pitchy matter, the Toad [the substances in the alchemical retort and also the lower elements in the body of man -Hall], which denotes complete putrification or Death of the compound".

Read, suggests this section describes the use of a kerotakis, in which metals are suspended and subject to the action of gasses released from substances heated in the base, and from their condensation and circulation.

Burckhardt: "dissolution of consciousness from all formal 'coagulations' is followed by the 'crystalisation' of the Spirit, so that active and passive are perfectly united."

Schumaker: "Separate the volatile part of the substance by vaporization but continue heating until the vapour reunites with the parent body, whereupon you will have obtained the Stone".

### **On #9**

Trithemius: When the ternary has returned to Unity cleansed of all impurities "the mind understands without contradiction all the mysteries of the excellently arranged arcanum".

Bacstrom: the black matter becomes White and Red. The Red "having been carried to perfection, medicinally and for Metals" is capable of supporting complete mental and physical health, and provides "ample means, in finitum multiplicable to be benevolent and charitable, without any diminution of our inexhaustable resources, therefore well may it be called the Glory of the whole World". Contemplation and study of the Philosopher's Stone ("L. P.") elevates the mind to God. "The Philosophers say with great Truth, that the L.P. either finds a good man

or makes one". "By invigorating the Organs the Soul makes use of for communicating with exterior objects, the Soul must acquire greater powers, not only for conception but also for retention". If we pray and have faith "all Obscurity must vanish of course".

Burckhardt: "Thus the light of the Spirit becomes constant..[and] ignorance, deception, uncertainty, doubt and foolishness will be removed from consciousness".

### **On #10**

Trithemius: The Philosopher's Stone is another name for the 'one thing', and is able to "conquer every subtle thing and to penetrate every solid". "This very noble virtue... consists of maximal fortitude, touching everything with its desirable excellence."

Bacstrom: "The L.P. does possess all the Powers concealed in Nature, not for destruction but for exhaltation and regeneration of matter, in the three Departments of Nature". "It refixes the most subtil Oxygen into its own firey Nature". The power increases "in a tenfold ratio, at every multiplication". So it can penetrate Gold and Silver, and fix mercury, Crystals and Glass Fluxes.

Burckhardt: "Alchemical fixation is nevertheless more inward... Through its union with the spirit bodily consciousness itself becomes a fine and penetrating power". He quotes Jabir "The body becomes a spirit, and takes on... fineness, lightness, extensibility, coloration... The spirit... becomes a body and acquires the latter's resistance to fire, immobility and duration. From both bodies a light substance is born, which.. precisely takes up a middle position between the two extremes".

Schumaker: The product of the distillation and reunion will "dominate less solid substances, but because of its own subtlety it will 'penetrate' and hence dominate, other solid things less pure and quasi-spiritual than itself".

### **On #11**

Burckhardt: "the little world is created according to the prototype of the great world", when the human realises their original nature is the image of God.

Schumaker: "The alchemical operation is a paradigm of the creative process. We may note the sexual overtones of what has preceeded"

### **On #12**

Burckhardt: "In the Arabic text this is: "This way is traversed by the sages".

### **On #13**

Hortulanus: "He here teaches in an occult manner the things from which the stone is made." "the stone is called perfect because it has in itself the nature of minerals, of vegetables and of animals. For the stone is three and one, tripple and single, having four natures.... and three colours, namely black, white and red. It is also called the grain of corn because unless it shall have died, it remains itself alone. And if it shall have died... it bears much fruit when it is in conjunction..."

Newton: "on account of this art Mercurius is called thrice greatest, having three parts of the philosophy of the whole world, since he signifies the Mercury of the philosophers.... and has dominion in the mineral kingdom, the vegetable kingdom, and the animal kingdom".

Bacstrom: the wisdom of the world (?) is hidden in "Chiram and its Use". Hermes "signifies a Serpent, and the Serpent used to be an Emblem of Knowledge or Wisdom."

Burckhardt: "The three parts of wisdom correspond to the three great divisions of the universe, namely, the spiritual, psychic and corporeal realms, whose symbols are heaven, air and earth".

Schumaker: "The usual explanation of Trismegistus.. is that Hermes was the greatest philosopher, the greatest priest, and the greatest king".

### **General**

Trithemius: "our philosophy is celestial, not worldly, in order that we may faithfully behold, by means of a direct intuition of the mind through faith and knowledge, that principle which we call God...."

Trithemius: "Study generates knowledge; knowledge prepares love; love, similarity; similarity, communion; communion, virtue; virtue, dignity; dignity, power; and power performs the miracle".

Newton "Inferior and superior, fixed and volatile, sulphur and quicksilver have a similar nature and are one thing, like man and wife. For they differ from one another only by degree of digestion and maturity. Sulphur is mature quicksilver, and quicksilver is immature sulphur: and on account of this affinity they unite like male and female, and they act on each other, and through that action they are mutually transmuted into each other and procreate a more noble offspring to accomplish the miracles of this one thing". "And just as all things were created from one Chaos by the design of one God, so in our art all things... are born from this one thing which is our Chaos, by the design of the Artificer and the skilful adaptation of things. And the generation of this is similar to the human, truly from a father and mother".

Blavatsky: the mysterious thing "is the universal, magical agent, the astral light, which in the correlations of its forces furnishes the alkahest, the philosopher's stone, and the elixir of life. Hermetic philosophy names it Azoth, the soul of the world, the celestial virgin, the great Magnes, etc" It appears to be that which gives organisation ("the maze of force-correlations"), and form i.e. the perfect geometry of snowflakes.

Sherwood Taylor: "the operation of the Sun.. was carried out by a 'spirit', universal, the source of all things, having the power of perfecting them. Its virtue is integral [# 6a] (ie having the power to convert the diverse into a single substance), if it be turned into earth (ie. solidified). This conveyed that the Stone was to be a solidified pneuma. Pneuma was the link between earth and heaven, having the virtue of the celestial and subterranean regions- the power of the whole cosmos from the fixed stars to the centre of the earth. It overcomes every nature and penetrates every solid. It is the source of the whole world and so it can be the means of changing things in a wonderful way. The three parts of the philosophy of the whole world are presumably of the celestial, terrestrial, and subterranean regions".

Shah: The table is "the same as the Sufi dictum... 'Man is the microcosm, creation the macrocosm - the unity. All comes from One. By the joining of the power of contemplation all can be attained. This essence must be separated from the body first, then combined with the body. This is the Work. Start with yourself, end with all. Before man, beyond man, transformation".

## A COMMENTARY OF IBN UMAIL

HERMUS said the secret of everything and the life of everything is Water.... This water becomes in wheat, ferment; in the vine, wine; in the olive, olive oil.... The beginning of the child is from water.... Regarding this spiritual water and the sanctified and thirsty earth, HERMUS the great, crowned with the glorious wisdom and the sublime sciences, said [#1] Truth it is, indubitable, certain and correct, [#2] that the High is from the Low and the Low is from the High. They bring about wonders through the one, just as things are produced from that one essence by a single preparation. Later by his statement [#4] Its father is the Sun and its mother the Moon he meant their male and their female. They are the two birds which are linked together in the pictures given regarding the beginning of the operation, and from them the spiritual tinctures are produced. And similarly they are at the end of the operation. Later in his statement [#7 ?] the subtle is more honourable than the gross, he means by the subtle the divine spiritual water; and by the gross the earthly body. As for his later statement [#8] with gentleness and wisdom it will ascend from the earth to the sky, and will take fire from the higher lights, he means by this the distillation and the raising of the water into the air. As for his later statement [#8a] It will descend to the earth, containing the strength of the high and the low, he means by this the breathing in (istinshaq) of the air, and the taking of the spirit from it, and its subsequent elevation to the highest degree of heat, and it is the Fire, and the low is the body, and its content of the controlling earthly power which imparts the colours. For there lie in it those higher powers, as well as the earthly powers which were submerged in it.

The natural operation and decay causes it to be manifest, and hence the strength of the earth, and of the air, and of the higher fire passed in to it. Later he said [#9] it will overcome the high and the low because it in it is found the light of lights: and consequently the darkness will flee from it. [See Stapleton et al. p 74, 81.]

## APPENDIX

Translation from Roger Bacon's edition of *Secretum Secretorum* made c 1445

- 1) Trough hath hym so, and it is no doubt,
- 2) that the lower is to the heigher, and the heigher to the lower  
aunsweren. The worcher forsoth of all myracles is the one and sool God,  
of and fro Whom Cometh all meruelous operacions.



- 3) So all thynges were created of o soole substance, and of o soole disposicion,
- 4 ) the fader wherof is the sone, and the moone moder,
- 5) that brought hym forth by blast or aier in the wombe, the erthe taken fro it,
- 6) to whom is seid the increat fader, tresour of myracles, and yever of vertues.
- 7) Of fire is made erthe.
- 7a) Depart the erthe fro the fire, for the sotiller is worthier than the more grosse, and the thynne thyng than the thik. This most be do wisely and discretly.
- 8) It ascendith fro the erth into the heven, and falleth fro heven to the erthe, and therof sleith the higher and the lower vertue.
- 9)And yf it lordship in the lower and in the heigher, and thow shalt lordship aboue and beneth, which forsoth is the light of lightes, and therfor fro the wolle fle all derknesse.
- 10) The higher vertue ouer-cometh all, for sothe all thynne thyng doth in dense thynges.
- 11a) After the disposicion of the more world rynneth this worchyng.
- 13) And for this prophetisyng of the trynyte of God Hermogenes it called Triplex, trebil in philosophie, as Aristotle seith.

[See Manzalaoui 1977: 65 -6.]

Translation of same source, made c. 1485.

- 1) The trwthe is so, and that it is no dowght,
- 2) that lower thyngis to hyer thyng, and hyer to lower be correspondent. But the Werker of myraclis is on Godde alone, fro Home descendencyth euiry meruulus werk.
- 3)And so alle thyngis be creat of one only substauns, be an only dysposicion,
- 4) of home the fadyr is the sonne, and the mone the modyr,
- 5 ) qwyche bar her be the wedyr in the wombe. The erthe is priuyd fro her-to.
- 6 )This is clepyd or seyde the fadyr of enchauntmentis, tresur of myracclys, the yessuer of vertuys.
- 7) Be a lytil it is made erthe.
- 7a) Depart that qwyche is erthly fro that qwyche is fi Fry, for that qwyche is sotel is mor wurthy han that qwyche is grose, and that rar, porous, or lyght, is mor bettyr than qwyche is thyk of substauns. This is

done wyseli or dyscretly.

8) It ascendyth fro the erth in-to heuyn and fallyth fro heuyn in-to erth, and ther-of it sleth the ouyr vertu and the nedyr vertu, so it hath lorchyp in the lowe thyngis and hye thingis,

9) and thu lordschyppest vppeward and downward, and with the is the lyght of lyghtys. And for that alle derkness schal fle fro the.

10) The ouyr vetu ourcomyth alle, for euiry rar rhyng werkyth in to euiry thyk thyng.

11a) And aftyr the dysposicion of the mor world rennyth thys werking.

13) And for that Hermogines is clepyd threhold in filosofhye, and of the meruellys of he world.

[See Manzalaoui 1977: 174-5]

# CHAPTER SIX

## ZOROASTRIANISM

### Wisdom of the Prophet

### Zarathustra and Zoroastrianism

#### Pahlavi Texts

#### The Menog-i Khrad ("The Spirit of Wisdom")

*Translated by E. W. West, from Sacred Books of the East,  
volume 24, Oxford University Press, 1885.*

#### CHAPTER 1.

Through the name and power and assistance of the creator Ohrmazd, the archangels who are good rulers and good performers, and all the angels of the spiritual and the angels of the worldly existences, by a happy dispensation (dahishn) and well-omened we write the *Opinions of the Spirit of Wisdom* through the will of the sacred beings.

1.

In the name and for the propitiation of the all-benefiting creator Ohrmazd, (2) of all the angels of the spiritual and worldly creations, (3) and of the learning of learnings, the Mazda-worshipping religion, (4) forth from which this, which is such a source of wisdom, is a selector. 5. Through the glory and will of the creator Ohrmazd who is promoting the prosperity of the two existences -- (6) and of all the greatly powerful angels, (7) and through the completely calm repose of the sacred beings, the princely, purpose-fulfilling sages, (8) presentations of various novelties for the appropriation of

wisdom, (9) through largely acquiring reasoning thought, are most wholesome for the body and soul in the two existences.

10.

As in the pure marvel of marvels, the unquestionable and well-betokened good religion of the Mazda-worshippers, by the words of the creator. Ohrmazd, and Zartosht the Spitaman, it is in many places decided, (11) that he, who is the all-good creator, created these creatures through wisdom, (12) and his maintenance of the invisible revolutions is through wisdom; (13) and the imperishable and undisturbed state, in that which is immortality for ever and everlasting, he reserves for himself by means of the most deliberative means of wisdom. 14. For the same reason it is declared, (15) that there was a sage who said, (16) that 'if this be known, that the religion of the sacred beings (yazdan) is truth, and its law is virtue, and it is desirous of welfare and compassionate as regards the creatures, (17) wherefore are there mostly many sects, many beliefs, and many original evolutions of mankind? 18. And, especially, that which is a sect, law, and belief, causing harm to the property (khel) of the sacred beings, and is not good? 19, 20. And this, too, one has to consider, that, in border to become a chooser in this matter, trouble to be undergone; (21) and it is necessary to become acquainted with this matter, (22) because, in the end, the body is mingled with the dust, and reliance is on the soul. 23. And every one is to undergo trouble for the soul, (24) and is to become acquainted with duty and good works; (25) because that good work which a man does unwittingly is little of a good work, (26) and that sin which a man commits unwittingly amounts to a sin in its origin. 27. And it is declared by the *Avesta* (28) thus: "Nothing was taken by him by whom the soul was not! taken (29) hitherto, and he takes nothing who does not take the soul (30) henceforward likewise; (31) because the spiritual and worldly existences are such-like as two strongholds, (32) one it is declared certain that they shall capture, and one it is not possible to capture."

33.

After being replete with those good actions of which it is declared certain that it is not possible to capture, (34) and when he surveyed the incitement for this, (35) he started forth (fravafto), in search of wisdom, into the various countries and various districts of this world; (36) and of the many religions and belief of those people who are superior in their wisdom he thought and inquired, and he investigated and came upon

their origin. 37. And when he saw that they are so mutually afflicting (hanbeshin) and inimical among one another, (38) he then knew that these religions and beliefs and diverse customs, which are so mutually afflicting among one another in this world, are not worthy to be from the appointment of the sacred beings; (39) because the religion of the sacred beings is truth, and its law is virtue. 40. And through this he became without doubt that, as to whatever is not in this pure religion, there is then doubtfulness for them in everything, (41) and in every cause they see distraction.

42.

After that he became more diligent in the inquiry and practice of religion; (43) and he inquired of the high-priests who have become wiser in this religion and more acquainted with the religion, (44) thus: 'For the maintenance of the body and preservation of the soul what thing is good and more perfect?'

45.

And they spoke, through the statement from revelation, (46) thus: 'Of the benefit which happens to men wisdom is good; (47) because it is possible to manage the worldly existence through wisdom, (48) and it is possible to provide also the spiritual existence for oneself through the power of wisdom. 49. And this, too, is declared, that Ohrmazd has produced these creatures and creation, which are in the worldly existence, through innate wisdom [asn khrad]; (50) and the management of the worldly and spiritual existences is also through wisdom.'

51.

And when, in that manner, he saw the great advantage and preciousness of wisdom, he became more thankful unto Ohrmazd, the lord, and the archangels of the spirit of wisdom; (52) and he took the spirit of wisdom as a protection. 53. For the spirit of wisdom one is to perform more homage and service than for the remaining archangels. 54. And this, too, he knew, that it is possible to do for oneself every duty and good work and proper action through the power of wisdom; (55) and it is necessary to be diligent for the satisfaction of the spirit of wisdom. 56. And, thenceforward, he became more diligent in performing the ceremonial of the spirit of wisdom.

57.

After that the spirit of wisdom, on account of the thoughts and wishes of that sage, displayed his person unto him. 58. And he spoke to him (59) thus: ' O friend and glorifier! good from

perfect righteousness! (60) seek advancement from me, the spirit of wisdom, (61) that I may become thy guide to the satisfaction of the sacred beings and the good, and to the maintenance of the body in the worldly existence and the preservation of the soul in the spiritual one.'

## CHAPTER 2.

1. The sage asked the spirit of wisdom (2) thus: 'How is it possible to seek the maintenance and prosperity of the body without injury of the soul, and the preservation of the soul without injury of the body?'
3. The spirit of wisdom answered (4) thus: 'Him who is less than thee consider as an equal, and an equal as a superior, (5) and a greater than him as a chieftain, and a chieftain as a ruler. 6. And among rulers one is to be acquiescent, obedient, and true-speaking; (7) and among accusers [or associates] be submissive, mild, and kindly regardful.
8. 'Commit no slander; (9) so that infamy and wickedness may not happen unto thee. 10. For it is said (11) that slander is more grievous than witchcraft; (12) and in hell the rush of every fiend [druj] is to the front, but the rush of the fiend of slander, on account of the grievous sinfulness, is to the rear.
13. 'Form no covetous desire; (14) so that the demon of greediness may not deceive thee (15) and the treasure of the world may not be tasteless to thee, and that of the spirit unperceived.
16. 'Indulge in no wrathfulness; (17) for a man, when he indulges in wrath, becomes then forgetful of his duty and good works, of prayer and the service of the sacred beings, (18) and sin and crime of every kind occur unto his mind, and until the subsiding of the wrath (19) he is said to be just like Ahriman.
20. 'Suffer no anxiety; (21) for he who is a sufferer of anxiety becomes regardless of enjoyment of the world and the spirit, (22) and contraction happens to his body and soul.
23. 'Commit no lustfulness, (24) so that harm and regret may not reach thee from thine own actions.
- 25.

- 'Bear no improper envy; (26) so that thy life may not become tasteless.
27. 'Commit no sin on account of disgrace; (28) because happiness and adornment, celebrity (khanidih) and dominion, skill and suitability are not through the will and action of men, but through the appointment, destiny, and will of the sacred beings.
29. 'Practice no sloth; (30) so that the duty and good work, which it is necessary for thee to do, may not remain undone.
31. 'Choose a wife who is of character; (32) because that one is good who in the end is more respected.
33. 'Commit no unseasonable chatter; (34) so that grievous distress may not happen unto Hordad and Amurdad, the archangels, through thee.
35. 'Commit no running about uncovered; (36) so that harm may not come upon thy bipeds and quadrupeds, and ruin upon thy children.
37. 'Walk not with one boot; (38) so that grievous distress may not happen to thy soul.
39. 'Perform no discharge of urine (peshar-var) standing on foot; (40) so that thou mayst not become a captive by a habit of the demons, (41) and the demons may not drag thee to hell on account of that sin.
42. 'Thou shouldst be (yehevunes) diligent and moderate, (43) and eat of thine own regular industry, (44) and provide the share of the sacred beings and the good; (45) and, thus, the practice of this, in thy occupation is the greatest good work.
46. 'Do not extort from the wealth of others; (47) so that thine own regular industry may not become unheeded. 48. For it is said (49) that: "He who eats anything, not from his own regular industry, but from another, is such-like as one who holds a human head in his hand, and eats human brains."
- 50.

'Thou shouldst be an abstainer from the wives of others; (51) because all these three would become disregarded by thee, alike wealth, alike body, and alike soul.

52.

'With enemies fight with equity. 53. With a friend proceed with the approval of friends. 54. With a malicious man carry on no conflict, (55) and do not molest him in any way whatever. 56. With a greedy man thou shouldst not be a partner, (57) and do not trust him with the leadership. 58. With a slanderous man do not go to the door of kings. 59. With an ill-famed man form no connection. 60. With an ignorant man thou shouldst not become a confederate and associate. 61. With a foolish man make no dispute. 62. With a drunken man do not walk on the road. 63. From an ill-natured man take no loan.

64.

'In thanksgiving unto the sacred beings, and worship, praise, ceremonies, invocation, and performing the learning of knowledge thou shouldst be energetic and life-expending. 65. For it is said (66) that: "In aid of the contingencies (jahishno) among men wisdom is good; (67) in seeking renown and preserving the soul liberality is good; (68) in the advancement of business and justice complete mindfulness is good; (69) and in the statements of those who confess (khustivan), with a bearing on the custom of the law, truth is good. 70. In the progress of business energy is good, (71) for every one to become confident therein steadfastness is good, (72) and for the coming of benefit thereto thankfulness is good. 73. In keeping oneself untroubled (anairang) the discreet speaking which is in the path of truth is good; (74) and in keeping away the disturbance of the destroyer from oneself employment is good. 75. Before rulers and kings discreet speaking is good, and in an assembly good recital; (76) among friends repose and rational friends are good; (77) and with an associate to one's own deeds the giving of advantage (suko) is good. 78. Among those greater than one (ajas masan) mildness and humility are good, (79) and among those less than one flattery and civility are good. 80. Among doers of deeds speaking of thanks and performance of generosity are good; (81) and among those of the same race the formation of friendship (humanoih) is good. 82. For bodily health moderate eating and keeping the body in action are good; (83) and among the skilled in thanksgiving performance is good. 84. Among chieftains unanimity and seeking advantage are good; (85) among those in unison and



servants good behavior and an exhibition of awe are good; (86) and for having little trouble in oneself contentment is good. 87. In chieftainship to understand thoroughly the good in their goodness and the vile in their vileness is good; and to make the vile unseen, through retribution, is good. 88. In every place and time to restrain oneself from sin and to be diligent in meritorious work are good; (89) and every day to consider and keep in remembrance Ohrmazd, as regards creativeness, and Ahriman, as regards destructiveness, is good. 90. And for dishonor not to come unto one a knowledge of oneself is good." 91. All these are proper and true and of the same description, (92) but occupation and guarding the tongue (pat-huzvanih) above everything.

93.

'Abstain far from the service of idols and demon-worship. 94. Because it is declared (95) that: "If Kay Khosraw should not have extirpated the idol-temples (aujdes-char) which were on the lake of Chechast, then in these three millenniums of Hoshedar, Hoshedarmah, and Soshyant -- of whom one of them comes separately at the end of each millennium, who arranges again all the affairs of the world, and utterly destroys the breakers of promises and servers of idols who are in the realm -- the adversary would have become so much more violent, that it would not have been possible to produce the resurrection and future existence."

96.

'In forming a store of good works thou shouldst be diligent, (97) so that it may come to thy assistance among the spirits.

98.

'Thou shouldst not become presumptuous through any happiness of the world; (99) for the happiness of the world is such-like as a cloud that comes on a rainy day, which one does not ward off by any hill.

100.

'Thou shouldst not be too much arranging the world; (101) for the world-arranging man becomes spirit-destroying.

102.

'Thou shouldst not become presumptuous through much treasure and wealth; (103) for in the end it is necessary for thee to leave all.

104.

- 'Thou shouldst not become presumptuous through predominance; (105) for in the end it is necessary for thee to become non-predominant.
106. 'Thou shouldst not become presumptuous through respect and reverence; (107) for respectfulness does not assist in the spiritual existence.
108. 'Thou shouldst not become presumptuous through great connections and race; (109) for in the end thy trust is on thine own deeds.
110. 'Thou shouldst not become presumptuous through life; (111) for death comes upon thee at last, (112) the dog and the bird lacerate the corpse, (113) and the perishable part (sejinako) falls to the ground. 114. During three days and nights the soul sits at the crown of the head of the body. 115. And the fourth day, in the light of dawn with the cooperation of Srosh the righteous, Vae the good, and Warharan the strong, the opposition of Astwihad, Vae the bad, Frazishto the demon, and Nizishto the demon, and the evil-designing action of Eshm, the evil-doer, the impetuous assailant it goes up to the awful, lofty Chinwad bridge, to which every one, righteous and wicked, is coming. 116. And many opponents have watched there, (117) with the desire of evil of Eshm, the impetuous assailant, and of Astwihad who devours creatures of every kind and knows no satiety, (118) and the mediation of Mihr and Srosh and Rashn, (119) and the weighing of Rashn, the just, (120) with the balance of the spirits, which renders no favor (hu-girai) on any side, neither for the righteous nor yet the wicked, neither for the lords nor yet the monarchs. 121. As much as a hair's breadth it will not turn, and has no partiality; (122) and he who is a lord and monarch it considers equally, in its decision, with him who is the least of mankind.
123. 'And when a soul of the righteous passes upon that bridge, the width of the bridge becomes as it were a league (parasang), (124) and the righteous soul passes over with the cooperation of Srosh the righteous. 125. And his own deeds of a virtuous kind come to meet him in the form of a maiden, (126) who is handsomer and better than every maiden in the world.
- 127.

'And the righteous soul speaks (128) thus: "Who mayst thou be, that a maiden who is handsomer and better than thee was never seen by me in the worldly existence?"

129.

In reply that maiden form responds (130) thus: "I am no maiden, but I am thy virtuous deeds, thou youth who art well-thinking, well-speaking, well-doing, and of good religion! 131. For when thou sawest in the world him who performed demon-worship, then thou hast sat down, and thy performance was the worship of the sacred beings. 132. And when it was seen by thee that there was any one who caused oppression and plunder, and distressed or scorned a good person, and acquired wealth by crime, then thou keptest back from the creatures their own risk of oppression and plunder; (133) the good person was also thought of by thee, and lodging and entertainment provided; and alms were given by thee to him (134) who came forth from near and him, too, who was from afar; and wealth which was due to honesty was acquired by thee. 135. And when thou sawest him who practiced false justice and taking of bribes, and false evidence was given by him, then thou hast sat down, and the recitation of truth and virtue was uttered by thee. 136. I am this of thine, the good thoughts, the good words, and the good deeds which were thought and spoken and done by thee. 137. For when I have become commendable, I am then made altogether more commendable by thee; (138) when I have become precious, I am then made altogether still more precious by thee; (139) and when I have become glorious, I am then made altogether still more glorious by thee."

140.

'And when he walks onwards from there, a sweet-scented breeze comes then to meet him, which is more fragrant than all perfume. 141. The soul of the righteous inquires of Srosh (142) thus: "That breeze is this, that never in the world so fragrant a breeze came into contact with me?"

143.

'Then Srosh, the righteous, replies to that righteous soul (144) thus: "This breeze is from heaven, which is so fragrant."

145.

'Afterwards, on his march, the first step is set on the place of good thoughts, the second on that of good words, the third on that of good deeds, (146) and the fourth step reaches up unto the endless light which is all-radiant. 147. And angels and

archangels of every description come to meet him, (148) and ask tidings from him (149) thus: "How hast thou come, from that which is a perishable, fearful, and very miserable existence, to this which is an imperishable existence that is undisturbed, thou youth who art well-thinking, well-speaking, well-doing, and of good religion?"

150.

'Then Ohrmazd, the lord, speaks (151) thus: "Ask ye from him no tidings; for he has parted from that which was a precious body, and has come by that which is a fearful road. 152. And bring ye unto him the most agreeable of eatables, that which is the mid-spring butter [Maidyozarem roghan], (153) so that he may rest his soul from that bridge of the three nights, unto which he came from Astwihad and the remaining demons; (154) and seat him upon an all-embellished throne."

155.

'As it is declared (156) that: "Unto the righteous man and woman, after passing away, they bring food of the most agreeable of eatables -- the food of the angels of the spiritual existences -- that which is the mid-spring butter; and they seat them down on an all-embellished throne. 157. For ever and everlasting they remain in all glory with the angels of the spiritual existences everlastingly."

158.

'And when he who is wicked dies, his soul then rushes about for three days and nights in the vicinity of the head of that wicked one, and sobs (159) thus: "Whither do I go, and now what do I make as a refuge?" 160. And the sin and crime of every kind, that were committed by him in the worldly existence, he sees with his eyes in those three days and nights. 161. The fourth day Vizaresh, the demon, comes and binds the soul of the wicked with the very evil noose; (162) and with the opposition of Srosh, the righteous, he leads it up to the Chinwad bridge. 163. Then Rashn, the just, detects that soul of the wicked through its wickedness.

164.

'Afterwards, Vizaresh, the demon, takes that soul of the wicked, and mercilessly and maliciously beats and maltreats it. 165. And that soul of the wicked weeps with a loud voice, is fundamentally horrified, implores with many supplicating entreaties, and makes many struggles for life disconnectedly. 166. Whom -- when his struggling and supplication are of no avail whatever, and no one comes to his assistance from the

divinities (bagan), nor yet from the demons -- moreover, Vizaresh, the demon, drags miserably to the inevitable hell.

167.

'And then a maiden who is not like unto maidens comes to meet him. 168. And that soul of the wicked speaks to that evil maiden (169) thus: "Who mayst thou be, that never in the worldly existence was an evil maiden seen by me, who was viler and more hideous than thee?"

170.

'And she speaks in reply to him (171) thus: "I am not a maiden, but I am thy deeds, thou monster who art evil-thinking, evil-speaking, evil-doing, and of evil religion! 172. For even when thou sawest him who performed the worship of the sacred beings, still then thou hast sat down, and demon-worship was performed by thee, (173) and the demons and fiends were served. 174. And also when thou sawest him who provided lodging and entertainment, and gave alms, for a good person who came forth from near and him, too, who was from afar, (175) then thou actedst scornfully and disrespectfully to the good person, and gave no alms, and even shut up the door. 176. And when thou sawest him who practiced true justice, took no bribe, gave true evidence, and uttered virtuous recitation, (177) even then thou hast sat down, and false justice was practiced by thee, evidence was given by thee with falsehood, and vicious recitation was uttered by thee. 178. I am this of thine, the evil thoughts, the evil words, and the evil deeds which were thought and spoken and done by thee. 179. For when I have become uncommendable, I am then made altogether still more uncommendable, by thee; (180) when I have become unrespected, I am then made altogether still more unrespected by thee; (181) and when I have sat in an eye-offending position, I am then made altogether still more really eye-offending (chashm-kah-ichtar-ich) by thee."

182.

'Afterwards he enters, the first step on the place of evil thoughts, the second on that of evil words, the third step on that of evil deeds, (183) and the fourth step rushes into the presence of the wicked evil spirit and the other demons. 184. And the demons make ridicule and mockery of him (185) thus: "What was thy trouble and complaint, as regards Ohrmazd, the lord, and the archangels, and the fragrant and joyful heaven, when thou approachedst for a sight of Ahriman and the demons and gloomy hell, (186) although we cause thee

misery therein and do not pity, and thou shalt see misery of long duration?"

187.

'And the evil spirit shouts to the demons (188) thus: "Ask ye no tidings from him (189) who is parted from that which was a precious body, and has come on by that which is a very bad road. 190. But bring ye unto him the foulest and vilest of eatables, the food which is nurtured in hell."

191.

'They bring the poison and venom of the snake and scorpion and other noxious creatures that are in hell, (192) and give him to eat. 193. And until the resurrection and future existence he must be in hell, in much misery and punishment of various kinds. 194. Especially that it is possible to eat food there only as though by similitude.'

195.

The spirit of innate wisdom spoke to the sage (196) thus: 'This which was asked by thee, as to the maintenance of the body and concerning the preservation of the soul, is also spoken about by me, and thou art admonished. 197. Be virtuously assiduous about it, and keep it in practice; (198) for this is thy chief way for the maintenance of the body and preservation of the soul.'

### CHAPTER 3.

1.

The sage asked the spirit of wisdom (2) thus; 'Is liberality good, or truth, (3) or gratitude, or wisdom, (4) or complete mindfulness, or contentment?'

5.

The spirit of wisdom answered (6) thus: 'As to the soul it is liberality, as to all the world it is truth, (7) unto the sacred-beings it is gratitude, as to a man's self it is wisdom, (8) as to all business it is complete mindfulness, and as to the comfort of the body and the vanquishing of Ahriman and the demons contentment is good.'

### CHAPTER 4.

1.

The sage asked the spirit of wisdom? thus: Which is a good work that is great and good?'

3.

The spirit of wisdom answered (4) thus: 'The greatest good work is liberality, and the second is truth and next-of-kin marriage. 5. The third is keeping the season festivals [Gahambars], and the fourth is celebrating all the religious rites. 6. The fifth is the ceremonial of the sacred beings, and the providing of lodging for traders. 7. The sixth is the wishing of happiness for every one. 8. And the seventh is a kind regard for the good.'

#### CHAPTER 5.

1.

The sage asked the spirit of wisdom (2) thus: 'Which land is the happier?'

3.

The spirit of wisdom answered (4) thus: 'That is the happier, in which a righteous man, who is true-speaking, makes his abode. 5. The second, in which they make the abode of fires. 6. The third, when oxen and sheep repose upon it. 7. The fourth is uncultivated and uninhabited land when they bring it back to cultivation and habitableness. 8. The fifth, from which they extirpate the burrows of noxious creatures. 9. The sixth, on which exist the ceremonies and coming of the sacred beings, and the sitting of the good. 10. The seventh, when they make populous that which was desolate. 11. The eighth, when from the possession of the bad it comes into the possession of the good. 12. The ninth, when of the produce and yield (beto) which arise from it they provide the share of the sacred beings, the good, and the worthy. 13. And the tenth in which they provide holy-water and ceremonies.'

#### CHAPTER 6.

1.

The sage asked the spirit of wisdom (2) thus: 'Which land is the unhappier?'

3.

The spirit of wisdom answered (4) thus: 'That land is the more afflicted, in which hell is formed. 5. The second, when they slay in it a righteous man who is innocent. 6. The third, for whose sake the demons and fiends work. 7. The fourth, in which they construct an idol-temple. 8. The fifth, when a wicked man, who is an evil-doer, makes an abode in it. 9. The sixth, when the interment of a corpse is performed below. 10. The seventh, in which a noxious creature has a burrow. 11. The

eighth, when from the possession of the good it comes into the possession of the bad. 12. The ninth, when they make desolate that which was populous. 13. And the tenth, in which they make lamentation and weeping.'

## CHAPTER 7.

1.

The sage asked the spirit of wisdom (2) thus: 'How is heaven, and how many? 3. How are the ever-stationary (hamistagan), and how many? 4. And how is hell, and how many? 5. What is the decision about the righteous in heaven, and from what is their happiness? 6. What are the misery and affliction of the wicked in hell? 7. And what and how is the decision about those who are among the ever-stationary?'

8.

The spirit of wisdom answered (9) thus: 'Heaven is, first, from the star station unto the moon station; (10) second, from the moon station unto the sun; (11) and, third, from the sun station unto the supreme heaven (garothman), whereon the creator Ohrmazd is seated. 12. Of heaven the first part is that of good thoughts (humato), the second is that of good words (hukhto), and the third is that of good deeds (huvarshto).

13.

'The righteous in heaven are undecaying and immortal, unalarmed, undistressed, and undisturbed. 14. And, everywhere, they are full of glory, fragrant, and joyful, full of delight and full of happiness. 15. And, at all times, a fragrant breeze and a scent which is like sweet basil come to meet them, which are more pleasant than every pleasure, and more fragrant than every fragrance. 16. For them, also, there is no satiety owing to the existence in heaven. 17. And their sitting and walking, perception and enjoyment are with the angels and archangels and the righteous for ever and everlasting.

18.

'Regarding the ever-stationary it is declared, that they are from the earth unto the star station; (19) and its affliction for them is then nothing whatever except cold and heat.

20.

'Of hell the first part is that of evil thoughts (dush-humato), the second is that of evil words (dush-hukhto), and the third is that of evil deeds (dush-huvarshto). 21. With the fourth step the wicked person arrives at that which is the darkest hell; (22) and they lead him forwards to the vicinity of Ahriman, the wicked.



23. And Ahriman and the demons, thereupon, make ridicule and mockery of him (24) thus: "What was thy trouble and complaint, as regards Ohrmazd and the archangels, and the fragrant and joyful heaven, when thou approachedst for a sight of us and gloomy hell, (25) although we cause thee misery therein and do not pity, and thou shalt see misery of long duration?" 26. And, afterwards, they execute punishment and torment of various kinds upon him.

27.

'There is a place where, as to cold, it is such as that of the coldest frozen snow. 28. There is a place where, as to heat, it is such as that of the hottest and most blazing fire. 29. There is a place where noxious creatures are gnawing them, just as a dog does the bones. 30. There is a place where, as to stench, it is such that they stagger about (bara larzhend) and fall down. 31. And the darkness is always such-like as though it is possible for them to seize upon it with the hand.'

## CHAPTER 8.

1.

The sage asked the spirit of wisdom (2) thus: 'How and in what manner has Ohrmazd created these creatures and creation? 3. And how and in what manner were the archangels and the spirit of wisdom formed and created by him? 4. And how are the demons and fiends and also the remaining corrupted ones of Ahriman, the wicked, miscreated? 5. How do every good and evil happen which occur to mankind and also the remaining creatures? 6. And is it possible to alter anything which is destined, or not?'

7.

The spirit of wisdom answered (8) thus: 'The creator, Ohrmazd, produced these creatures and creation, the archangels and the spirit of wisdom from that which is his own splendor, and with the blessing of unlimited time (zurvan). 9. For this reason, because unlimited time is undecaying and immortal, painless and hungerless, thirstless and undisturbed; and for ever and everlasting no one is able to seize upon it, or to make it non-predominant as regards his own affairs.

10.

'And Ahriman, the wicked, miscreated the demons and fiends, and also the remaining corrupted ones, by his own unnatural intercourse. 11. A treaty of nine thousand winters in unlimited time (daman) was also made by him with Ohrmazd; (12) and,

until it has become fully completed, no one is able to alter it and to act otherwise. 13. And when the nine thousand years have become completed, Ahriman is quite impotent; (14) and Srosh, the righteous, will smite Eshm, (15) and Mihr and unlimited time and the spirit of justice, who deceives no one in anything, and destiny and divine providence will smite the creatures and creation of Ahriman of every kind, and, in the end, even Azho [i.e. Az], the demon. 16. And every creature and creation of Ohrmazd becomes again as undisturbed as those which were produced and created by him in the beginning.

17.

'Every good and the reverse which happen to mankind, and also the other creatures, happen through the seven planets and the twelve constellations. 18. And those twelve constellations are such as in revelation are the twelve chieftains who are on the side of Ohrmazd, (19) and those seven planets are called the seven chieftains who are on the side of Ahriman. 20. Those seven planets pervert every creature and creation, and deliver them up to death and every evil. 21. And, as it were, those twelve constellations and seven planets are organizing and managing the world.

22.

'Ohrmazd is wishing good, and never approves nor contemplates evil. 23. Ahriman is wishing evil, and does not meditate nor approve anything good whatever. 24. Ohrmazd, when he wishes it, is able to alter as regards the creatures of Ahriman; and Ahriman, too, it is, who, when he wishes it, can do so as regards the creatures of Ohrmazd, (25) but he is only able to alter so that in the final effect there may be no injury of Ohrmazd, (26) because the final victory is Ohrmazd's own. 27. For it is declared, that "the Yim [Jamshed] and Faridoon and Kay Us of Ohrmazd are created immortal, (28) and Ahriman so altered them as is known. 29. And Ahriman so contemplated that Bevarasp [= Azi Zohak] and Frasiyav and Alexander should be immortal, (30) but Ohrmazd, for great advantage, so altered them as that which is declared."<sup>1</sup>

## CHAPTER 9.

1.

The sage asked the spirit of wisdom (2) thus: 'Is it possible to go from region to region [karshwar], or not? 3. From what

substance is the sky made? 4. And how and in what manner is the mingling of the water in the earth?'

5.

The spirit of wisdom answered (6) thus: 'Without the permission of the sacred beings, or the permission of the demons, it is then not possible for one to go from region to region.

7.

'The sky is made from the substance of the blood-stone, such as they also call diamond (almast).

8.

'And the mingling of the water in the earth is just like the blood in the body of man.'

#### CHAPTER 10.

1.

The sage asked the spirit of wisdom (2) thus: 'Can there be any peace and affection whatever of Ahriman, the wicked, and his demons and miscreations, with Ohrmazd and the archangels, one with the other, or not?'

3.

The spirit of wisdom answered (4) thus: 'There cannot be, on any account whatever; (5) because Ahriman meditates evil falsehood and its deeds, wrath and malice and discord, (6) and Ohrmazd meditates righteousness and its deeds, good works and goodness and truth. 7. And everything can change, except good and bad nature. 8. A good nature cannot change to evil by any means whatever, and a bad nature to goodness in any manner. 9. Ohrmazd, on account of a good nature, approves no evil and falsehood; (10) and Ahriman, on account of a bad nature, accepts no goodness and truth; (11) and, on this account, there cannot be for them any peace and affection whatever, one with the other.'

#### CHAPTER 11.

1.

The sage asked the spirit of wisdom (2) thus: 'Is wisdom good, or skill, or goodness?'

3.

The spirit of wisdom answered (4) thus: 'Wisdom with which there is no goodness, is not to be considered as wisdom; (5) and skill with which there is no wisdom, is not to be considered as skill.'

**CHAPTER 12.**

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when the treasure of the spiritual existence is allotted so truly, and that of the worldly existence so falsely?'

3.

The spirit of wisdom answered (4) thus: 'The treasure of the worldly existence was allotted as truly, in the original creation, as that of the spiritual existence. 5. And the creator, Ohrmazd, provided the happiness of every kind, that is in these creatures and creation, for the use (bun) of the sun and moon and those twelve constellations which are called the twelve chieftains by revelation; (6) and they, too, accepted it in order to allot it truly and deservedly.

7.

'And, afterwards, Ahriman produced those seven planets, such as are called the seven chieftains of Ahriman, for dissipating and carrying off that happiness from the creatures of Ohrmazd, in opposition to the sun and moon and those twelve constellations. 8. And as to every happiness which those constellations bestow on the creatures of Ohrmazd, (9) those planets take away as much of it as it is possible for them (the constellations) to give, (10) and give it up to the power of the demons and fiends and the bad.

11.

'And the treasure of the spiritual existence is so true on this account, because Ohrmazd, the lord, with all the angels and archangels, is undisturbed, (12) and they make the struggle with Ahriman and the demons, and also the account of the souls of men, with justice. 13. And the place of him whose good work is more is in heaven, (14) the place of him whose good work and sin are equal is among the ever-stationary, (15) and when the crime is more, his path is then to hell.'

**CHAPTER 13.**

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when oxen and sheep, birds, flying creatures, and fish are, each one, properly learned in that which is their own knowledge, (3) and men, so long as they bring no instruction unto them, and they do not perform much toil and trouble (anjino) about it, are not able to obtain and know the learning of the human race?'

4.

The spirit of wisdom answered (5) thus: 'Men have been so wise, in the original creation, that, as to the good works and crime which were performed by them, the recompense of the good works and the punishment of the crime were then seen by them with their own eyes, (6) and no crime whatever proceeded from men. 7. But, afterwards, Ahriman, the wicked, concealed the recompense of good works and the punishment of sin. 8. And on this account, moreover, it is said in revelation (9) that: "These four things are worse and more grievous than every evil which the accursed evil one, the wicked, committed upon the creatures of Ohrmazd, (10) that is, when the reward of good works and punishment of sin, the thoughts of men, and the consequence of actions were quite concealed by him."

11.

'And, for the same reason, he made many devotions and improper creeds current in the world. 12. And, on account of men's not knowing of duty and good works, every one believes that most, and considers it as good, which his teaching in devotion has included. 13. And that devotion, in particular, is more powerful, with which sovereignty exists. 14. But that one is the lordship and sovereignty of Vishtasp, the king of kings, (15) by whom, on account of knowing it unquestionably and certainly (aevariha), the perfect and true religion, which is in the word of the creator Ohrmazd, was received from the unique Zartosht, the Spitaman, (16) who has manifested clearly, explicitly, and unquestionably the treasure of the worldly and spiritual existences, of every kind, from the good religion of the Mazda-worshippers. 17. There is then no other creed, through which it is possible for one to obtain and know the treasure of the worldly and spiritual existences so explicitly and clearly, (18) but, on account of much controversy, they are so cut up (agishtako) and entangled, that the statements of their beginning are much unlike to the middle, and the middle to the end.'

#### CHAPTER 14.

1.

The sage asked the spirit of wisdom (2) thus: 'Which protection is the more defensive? 3. Which friend (4) and which supporter of fame are good? 5. Which helper of enjoyment is good? 6. Which wealth is the pleasanter? 7. And which is the supremest pleasure of all pleasures?'

8.

The spirit of wisdom answered (9) thus: 'The sacred being is the more defensive protection. 10. A virtuous brother is a good friend. 11. A child, who is virtuous and an upholder of religion, is a good supporter of fame. 12. A virtuous wife, who is well-disposed, is a good helper of enjoyment. 13. That wealth is better and pleasanter which is collected by honesty, and one consumes and maintains with duties and good works. 14. And the pleasures which are superior to all pleasures are health of body, freedom from fear, good repute, and righteousness.'

#### CHAPTER 15.

1.

The sage asked the spirit of wisdom (2) thus: 'Is poverty good, or opulence?'

3.

The spirit of wisdom answered (4) thus: 'Poverty which is through honesty is better than opulence which is from the treasure of others. 5. For it is stated (6) thus: "As to him who is the poorest and most secluded (armeshttum) person, whenever he keeps his thoughts, words, and deeds honest, and in duty to the sacred beings, for him even there is lawfully a share of all the duties and good works which mankind shall do in the world. 7. As to him, too, who is opulent, who is a man of much wealth, when the wealth is not produced by honesty, though he takes trouble (anjinako) in duties and good works and righteous gifts, his good work is then not his own, (8) because the good work is his from whom the wealth is abstracted."

9.

'And as to that much wealth which is collected by proper exertion, and one consumes and maintains with duties and good works and pleasure, even that is no better thereby, (10) because it is necessary to consider that as perfect. 11. But as to him who is a man of much wealth, whose wealth is collected by proper exertion, and he consumes and maintains it with duties and good works and pleasure, he is great and good and more perfect'.

12.

'And regarding even that which is sovereignty they state (13) thus: "What is good government in a village is better than what is bad government in a realm. 14. Because the creator Ohrmazd produced good government for effecting the protection of the

creatures, (15) and Ahriman, the wicked, has produced bad government as the adversary of good government."

16.

'Good government is that which maintains and directs a province flourishing, the poor untroubled, and the law and custom true, (17) and sets aside improper laws and customs. 18. It well maintains water and fire by law, (19) and keeps in progress the ceremonial of the sacred beings, duties, and good works. 20. It causes friendliness and pleading for the poor, (21) and delivers up itself, and even that which is its own life, for the sake of the good religion of the Mazda-worshippers. 22. And if there be any one who desists from the way of the sacred beings, then it orders some one to effect his restoration thereto; (23) it also makes him a prisoner, and brings him back to the way of the sacred beings; (24) it allots, out of the wealth that is his, the share of the sacred beings and the worthy, of good works and the poor; (25) and delivers up the body for the sake of the soul. 26. A good king, who is of that kind, is called equal to the angels and archangels.

27.

'Bad government is that (28) which destroys the true and proper law and custom, (29) and brings oppression, plunder, and injudiciousness into practice. 30. It dissipates the treasure of the spiritual existence, (31) and considers duty and good works a vexation, through greediness. 32. It keeps back a person performing good works from doing good works, (33) and he thereby becomes a doer of harm. (34) Its disbursement, too, of every kind is for its own self, (35) the administration of the treasure of the worldly existence, (36) the celebrity and exaltation of the vile, (37) the destruction and neglect of the good, (38) and the annihilation of the poor. 39. A bad king, who is of that kind, is called equal to Ahriman and the demons.'

## CHAPTER 16.

1.

The sage asked the spirit of wisdom (2) thus: 'Of the food which men eat, and the clothing which men put on, which are the more valuable and good?'

3.

The spirit of wisdom answered (4) thus: 'Of the food which men eat, the milk of goats is produced good. 5. Because, as to men and quadrupeds, who are born from a mother, until the

time when food is eaten by them, their growth and nourishment are then from milk, (6) and on milk they can well live. 7. And if men, when they withdraw from the milk of the mother, make thorough experience of the milk of goats, (8) then bread is not necessary for use among them. 9. Since it is declared, (10) that "the food of mankind, who are in Arezahi and Sawahi, Fradadhafshu and Widadhafshu, Wourubareshti and Wourujareshti, is the milk of goats and cows; (11) other food they do not eat." 12. And he who is a milk-consuming man is healthier and stronger, and even the procreation of children becomes more harmless.

13.

'Of grains wheat is called great and good, (14) because it is the chief of grains, (15) and even by the Avesta its name is then specified in the chieftainship of grains.

16.

'And of fruit the date and grape are called great and good. 17. When bread has not come, it is necessary to consecrate the sacred cake by means of fruit; (18) when the fruit to consecrate is the date or grape, it is allowable to eat every fruit; (19) and when those have not come, it is necessary to eat that fruit which is consecrated.

20.

'Regarding wine it is evident, that it is possible for good and bad temper to come to manifestation through wine. 21. The goodness of a man is manifested in anger, the wisdom of a man in irregular desire. 22. For he whom anger hurries on (aushtavet) is able to recover himself from it through goodness, (23) he whom lust hurries on is able to recover himself from it through wisdom, (24) and he whom wine hurries on is able to recover himself from it through temper.

25.

'It is not requisite for investigation, (26) because he who is a good-tempered man, when he drinks wine, is such-like as a gold or silver cup which, however much more they burn it, becomes purer and brighter. 27. It also keeps his thoughts, words, and deeds more virtuous; (28) and he becomes gentler and pleasanter unto wife and child, companions and friends, (29) and is more diligent in every duty and good work.

30.

'And he who is a bad-tempered man, when he drinks wine, thinks and considers himself more than ordinary. 31. He carries on a quarrel with companions, displays insolence,



makes ridicule and mockery, (32) and acts arrogantly to a good person. 33. He distresses his own wife and child, slave and servant; (34) and dissipates the joy of the good, (35) carries off peace, and brings in discord.

36.

'But every one must be cautious as to the moderate drinking of wine. 37. Because, from the moderate drinking of wine, thus much benefit happens to him: (38) since it digests the food, (39) kindles the vital fire, (40) increases the understanding and intellect, semen and blood, (41) removes vexation, (42) and inflames the complexion. 43. It causes recollection of things forgotten, (44) and goodness takes a place in the mind. (45) It likewise increases the sight of the eye, the hearing of the ear, and the speaking of the tongue; (46) and work, which it is necessary to do and expedite, becomes more progressive. 47. He also sleeps pleasantly in the sleeping place, and rises light. 48. And, on account of these contingencies, good repute for the body, righteousness for the soul, and also the approbation of the good come upon him.

49.

'And in him who drinks wine more than moderately, thus much defect becomes manifest, (50) since it diminishes his wisdom, understanding and intellect, semen and blood; (51) it injures the liver and accumulates disease, (52) it alters the complexion, (53) and diminishes the strength and vigor. 54. The homage and glorification of the sacred beings become forgotten. 55. The sight of the eye, the hearing of the ear, and the speaking of the tongue become less. 56. He distresses Hordad and Amurdad (57) and entertains a desire of lethargy. 58. That, also, which it is necessary for him to say and do, remains undone; (59) and he sleeps in uneasiness, and rises uncomfortably. 60. And, on account of these contingencies, himself, wife, and child, friend and kindred are distressed and unhappy, (61) and the superintendent of troubles and the enemy are glad. 62. The sacred beings, also, are not pleased with him; (63) and infamy comes to his body, and even wickedness to his soul.

64.

'Of the dress which people possess and put on, silk is good for the body, and cotton for the soul. 65. For this reason, because silk arises from a noxious creature, (66) and the nourishment of cotton is from water, and its growth from earth; and as a

treasure of the soul it is called great and good and more valuable.'

#### CHAPTER 17.

1.

The sage asked the spirit of wisdom (2) thus: 'Which is that pleasure which is worse than unhappiness?'

3.

The spirit of wisdom answered (4) thus: 'Whoever has acquired wealth by crime, and he becomes glad of it thereby, then that pleasure is worse for him than unhappiness.'

#### CHAPTER 18.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore do people consider these very little, these four things which it is necessary for them to consider more, as warnings (dakhshak), (3) the changeableness of the things of the worldly existence, the death of the body, the account of the soul, and the fear of hell?'

4.

The spirit of wisdom answered (5) thus: 'On account of the delusiveness (niyazanih) of the demon of greediness, and of discontent.'

#### CHAPTER 19.

1.

The sage asked the spirit of wisdom (2) thus: 'Is living in fear and falsehood worse, or death?'

3.

The spirit of wisdom answered (4) thus: 'To live in fear and falsehood is worse than death. 5. Because every one's life is necessary for the enjoyment and pleasure of the worldly existence, (6) and when the enjoyment and pleasure of the worldly existence are not his, and fear and even falsehood are with him, it is called worse than death.'

#### CHAPTER 20.

1.

The sage asked the spirit of wisdom (2) thus: 'For kings which is the one thing more advantageous, and which the more injurious?'

3.

The spirit of wisdom answered (4) thus: 'For kings conversation with the wise and good is the one thing more advantageous, (5) and speaking and conversation with slanderers and double-dealers are the more injurious for them.'

## CHAPTER 21.

1.

The sage asked the spirit of wisdom (2) thus: 'What is the end of the world-arranging and spirit-destroying man? 3. What is the end of him who is a scoffing man? 4-6. What is the end of the idle, the malicious, and the lazy man? 7. What is the end of a false-hearted one, (8) and the end of an arrogant one?'

9.

The spirit of wisdom answered (10) thus: 'He who is a world-arranging and spirit-destroying man is as injured, in the punishment of the three nights [i.e. the final judgment], as a raging fire when water comes upon it.'

11.

'Of him who is a scoffing man there is no glory in body and soul; (12) and every time when he opens his mouth his wickedness then increases. 13. All the fiends, too, become so lodged in his body, that they leave no goodness whatever for his body; (14) and he makes mockery of the good, and glorification of the vile. 15. Also in the worldly existence his body is infamous, and in the spiritual existence his soul is wicked. 16. And, for effecting his punishment in hell, they deliver him over to the scoffing fiend; (17) and that fiend inflicts a ridicule and a mockery upon him with every single punishment.'

18.

'As to him who is an idle man, yet devoid of wickedness, mostly when death comes on in the worldly existence, he thereupon (ajash) begets pleasantly for the sake of another.'

19.

'The bridge [Chinwad] which is for the soul of him who is a malicious man is more difficult than for the other wicked who are in hell. 20. For this reason, because malice proceeds by lineage; (21) and it is possible to manage every sin better than malice, (22) because malice will abide in a lineage. 23. There are instances when it adheres until the renovation of the universe; (24) for it is clearly declared by the pure revelation, (25) that the origin of the estrangement (aniranih) of the

Arumans, and even the Turanians, from the Iranians, was owing to that malice which was generated by them through the slaughter of Airik; (26) as it always adheres until the renovation.

27.

'He who is a lazy man is said to be the most unworthy of men. 28. Because it is declared by revelation, (29) that the creator Ohrmazd produced no corn for him who is a lazy man; (30) for him who is a lazy man there is then no giving of anything in gifts and charity, (31) and lodging and entertainment are not to be provided for him. 32. For this reason, because that food which a lazy man eats, he eats through impropriety and injustice; (33) and, on account of his laziness and unjust eating, his body then becomes infamous and the soul wicked.

34.

'He who is a false-hearted man is as dubious in good things as in bad; (35) he is dubious as to the treasure of the spiritual and worldly existences, and also as to the ceremonial, invocation, and service of the sacred beings. 36. And, on account of these circumstances, the angels and archangels shall accept little of the ceremonial and invocations which he performs, (37) and give unto him little of the gain, too, which he seeks. 38. And in the mouth of the good man he is always infamous, (39) and his soul becomes wicked.

40.

'The friends of him who is an arrogant man are few, and his enemies many. 41. And even of the gifts which he gives to any one, and the ceremonial, too, which he performs for the sacred beings, they shall accept little, on account of his arrogance, (42) and give little of the gain, too, which he seeks. 43. And in hell they deliver him to the fiend of arrogance, in order to inflict punishment upon his soul; (44) and the fiend of arrogance inflicts punishment of various kinds upon it, and is not pacified.'

## CHAPTER 22.

1.

The sage asked the spirit of wisdom (2) thus: 'Is it possible to provide, for one's own hand, the treasure and wealth of the worldly existence through exertion, or not?'

3.

The spirit of wisdom answered (4) thus: 'It is not possible to provide for one's self, through exertion, that benefit which is

not ordained; (5) but a morsel (kazd) of that which is ordained comes on by means of exertion. 6. Yet the exertion, when it is fruitless in the worldly existence, through the sacred beings not being with it, still comes, afterwards, to one's assistance in the spiritual existence, and outweighs in the balance.'

#### CHAPTER 23.

1.

The sage asked the spirit of wisdom (2) thus: 'Is it possible to contend with destiny through wisdom and knowledge, or not?'

3.

The spirit of wisdom answered (4) thus: 'Even with the might and powerfulness of wisdom and knowledge, even then it is not possible to contend with destiny. 5. Because, when predestination as to virtue, or as to the reverse, comes forth, the wise becomes wanting (niyazan) in duty, and the astute in evil becomes intelligent; (6) the faint-hearted becomes braver, and the braver becomes faint-hearted; (7) the diligent becomes lazy, and the lazy acts diligently. (8) Just as is predestined as to the matter, the cause enters into it, (9) and thrusts out everything else.'

#### CHAPTER 24.

1.

The sage asked the spirit of wisdom (2) thus: 'On account of the begging of favors, and the practice and worthiness of good works, do the sacred beings also grant anything to men otherwise, or not?'

3.

The spirit of wisdom answered (4) thus: 'They grant; (5) for there are such as they call thus: "Destiny and divine providence." 6. Destiny is that which is ordained from the beginning, (7) and divine providence is that which they also grant otherwise. 8. But the sacred beings provide and manifest in the spiritual existence little of that grant, on this account, because Ahriman, the wicked, through the power of the seven planets extorts wealth, and also every other benefit of the worldly existence, from the good and worthy, and grants them more fully to the bad and unworthy.'

#### CHAPTER 25.

1.

The sage asked the spirit of wisdom (2) thus: 'Of the rich who is the poorer, and of the poor who is the richer?'

3.

The spirit of wisdom answered (4) thus: 'Of the rich he is the poorer who is not content with that which is his, (5) and suffers anxiety for the increase of anything.

6.

'And of the poor he is the richer who is content with that which has come, (7) and cares not for the increase of anything.'

#### CHAPTER 26.

1.

The sage asked the spirit of wisdom (2) thus: 'Is a blind eye worse, or a blind mind (dil)? 3. Is the ill-informed worse, or the bad-tempered?'

4.

The spirit of wisdom answered (5) thus: 'He who is blind-eyed, when he has understanding in anything, and accomplishes learning, is to be considered as sound-eyed. 6. And he who is sound-eyed, when he has no knowledge and understanding, and even that which they teach him he does not accept, then that is worse than even a blind eye.

7.

'The ill-tempered is less evil than the ill-informed; (8) because the ill-tempered, except by a decree, is not able to seize anything away from any one; (g) and as to the ill-informed man, his desire of every kind is then for oppression and plunder. 10. Concerning him who is ill-informed it is declared that, apart from predestination, he is born free from fresh understanding.'

#### CHAPTER 27.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore have the people who were from Gayomard, and those, too, who were lords and monarchs, from Hooshang, the Peshdad, even unto Vishtasp, the king of kings, been such doers of their own wills? 3. Much benefit was also obtained by them from the sacred beings, (4) and they have been mostly those who were ungrateful unto the sacred beings, (5) and there are some even who have been very ungrateful, promise-breaking, and sinful. 6. For what benefit then have they been severally created, (7) and what result and advantage proceeded from them?'

8. The spirit of wisdom answered (9) thus: 'That which thou askest concerning them, as to benefit, or as to the reverse, thou shouldst become aware of and fully understand. 10. Because the affairs of the world of every kind proceed through destiny and time and the supreme decree of the self-existent eternity (zurvan), the king and long-continuing lord. 11. Since, at various periods, it happens unto every one, for whom it is allotted, just as that which is necessary to happen. 12. As even from the mutual connection of those ancients, who are passed away, it is manifest (13) that, ultimately, that benefit arose which was necessary to come from them to the creatures of Ohrmazd.
14. 'Because the advantage from Gayomard was this, (15) first, the slaying of Arzur, and making delivery of his own body, with great judiciousness, to Ahriman. 16. And the second advantage was this, (17) that mankind and all the guardian spirits of the producers of the renovation of the universe, males and females, were produced from his body. 18. And, thirdly, this, that even the metals were produced and formed from his body.
19. 'And the advantage from Hooshang, the Peshdad, was this, (20) that, of three parts, he slew two parts of the Mazendaran demons, who were destroyers of the world.
21. 'The advantage from Tahmurasp, the well-grown, was this, (22) that the accursed evil one, the wicked, was kept by him thirty years as a charger. 23. And the writing of penmanship of seven kinds, which that wicked one kept in concealment, he brought out to publicity.
24. 'The advantage from the well-flocked Yimshed [Jamshed], son of Vivangha, was this, (25) that an immortality of six hundred years, six months, and sixteen days is provided by him for the creatures and creation, of every kind, of the creator Ohrmazd; (26) and they are made unsuffering, undecaying, and undisturbed. (27) Secondly, this, that the enclosure formed by Yim [Jamshed] was made by him; (28) and when that rain of Malkos occurs -- since it is declared in revelation that mankind and the other creatures and creations of Ohrmazd, the lord, are mostly those which shall perish' -- (29) one shall afterwards

open the gate of that enclosure formed by Yim [Jamshed], (30) and the people and cattle, and other creatures and creations of the creator Ohrmazd, shall come out from that enclosure, (31) and arrange the world again. 32. Thirdly, (33) when he brought back the proportion of the worldly existences, which that evil-producing wicked one had swallowed, from his belly. Fourthly, when a goat (gospend) was not given by him to the demons in the character of an old man.

34.

'And the advantage from Azi Dahak [Zohak], the Bevarasp, and the accursed Frasiyav of Tur was this, (35) that, if the dominion should not have come to Bevarasp and Frasiyav, the accursed evil spirit would then have given that dominion unto Eshm; (36) and when it would have come unto Eshm, it would not have been possible to take it away from him till the resurrection and future existence, (37) for this reason, because he has no bodily existence.

38.

'And the advantage from Faridoon was this, (39) such as the vanquishing and binding of Azi Dahak [Zohak], the Bevarasp, who was so grievously sinful. 40. And, again too, many Mazendaran demons were smitten by him, and expelled from the region of Xwaniratha.

41.

'And the advantage from Manuschihar was this, (42, 43) that, in revenge for Airik, who was his grandfather, Salm and Tuj were kept back by him from disturbing the world. 44. From the land of Patashkhvargar unto the beginning of Dujako, such as Frasiyav had taken, by treaty (patmano) he seized back from Frasiyav, and brought it into the possession of the countries of Iran. And as to the enlargement of the sea of Kansai [Kyansih, i.e. Hamun], such as Frasiyav supplied, he also expelled the water from it.

45.

'And the advantage from Kay Kobad was this, (46) that he became a thanksgiver unto the sacred beings. 47. Dominion, also, was well exercised by him, (48) and the family and race of the Kayanians proceeded again from him.

49.

'And the advantage from Sahn was this, (50) that the serpent Srobovar and the wolf Kaput, which they also call Pehino, the watery demon Gandarep, the bird Kamak, and the deluding demon were slain by him. 51. And he also performed many



other great and valuable actions, (52) and kept back much disturbance from the world, (53) as to which, when one of those disturbances, in particular should have remained behind, it would not have been possible to produce the resurrection and future existence.

54.

'And the advantage from Kay Us was this, (55) as Siyavakhsh was produced from his body. 56. Many other actions also proceeded from him.

57.

'And the advantage from Siyavakhsh was this, (58) such as the begetting of Kay Khosraw, and the formation of Kangdez.

59.

'And the advantage from Kay Khosraw was this, (60) such as the slaying of Frasiyav, (61) the extirpation of the idol-temples which were on the lake of Chechast, (62) and the management of Kangdez. 63. And he is able to do good through his assistance of the raising of the dead by the restorer of the dead, the triumphant Soshyant, which is in the future existence.

64.

'And the advantage from Kay Lohrasp was this, (65) that dominion was well exercised by him, (66) and he became a thanksgiver unto the sacred beings. 67. He demolished the Jerusalem of the Jews, and made the Jews dispersed and scattered; and the acceptor of the religion, Kay Vishtasp, was produced from his body.

68.

'And the advantage from Vishtasp was this, (69) such as the acceptance and solemnization of the good religion of the Mazda-worshippers, (70) through the divine voice (bakan aevaz) of the Ahunwar, the word of the creator Ohrmazd; (71) the annihilation and destruction of the bodies of the demons and fiends; (72) and the pleasure and comfort of water and fire and all the angels and spirits of the worldly existences. 73. And he was full of the hope of the good and worthy, (74) through a virtuous desire for his own determination, (75) the compensation (nosh dashno) and gratification of Ohrmazd, with the archangels, (76) and the affliction and destruction of Ahriman and the miscreations.'

## CHAPTER 28.

1.

'The sage asked the spirit of wisdom (2) thus: 'Who is the more forgiving (vakhshayaniktar)? 3. What is the more in strength? 4. What is the swifter? 5. What is the happier? 6. What is the more miserable?'

7.

The spirit of wisdom answered (8) thus: 'Ohrmazd, the lord, is the more forgiving. 9. He saw the nine thousand years' mischief among his own creatures, owing to Ahriman, yet afterwards, through justice and forgiveness, he does not then smite him for it.

10.

'And the celestial sphere is the more in strength. 11. 'The intellect of mankind is the swifter. 12. The souls of the righteous are the happier. 13. And those of the wicked are the more penitent.'

#### **CHAPTER 29.**

1.

The sage asked the spirit of wisdom (2) thus: 'What is it necessary to keep with more regard and more protection?'

3.

The spirit of wisdom answered (4) thus: 'It is necessary to keep a young serving-boy (rasik), a wife, a beast of burden, and a fire with more protection and more regard.'

#### **CHAPTER 30.**

1.

The sage asked the spirit of wisdom (2) thus: 'Which of any living existence (zivendag-I) is the worse? 3. And in wisdom who is the more unforeseeing?'

4.

The spirit of wisdom answered (5) thus: 'A life of him is the worse, who lives in fear and falsehood. 6. And in wisdom he is the more unforeseeing, who does not provide for the spiritual existence, and attends to the worldly one.'

#### **CHAPTER 31.**

1.

The sage asked the spirit of wisdom (2) thus: 'What is the business of the priests, warriors, and husbandmen, each separately?'

3.

The spirit of wisdom answered (4) thus: 'The business of the priests is to maintain the religion properly; (5) and to perform the ceremonial and invocation of the sacred beings well and with attention, (6) and the decrees, decisions, custom, and control, as revealed by the pure, good religion of the Mazda-worshippers. 7. To make people aware of the goodness of good works; (8) and to show the way to heaven, and the danger and avoidance of hell.

9.

'The business of the warriors is to defeat the enemy; (10) and to keep their own country and land (bum) unalarmed and tranquil.

11.

'And the business of the husbandmen is to perform tillage and cultivation; (12) and, to the extent of their ability, to keep the world invigorated and populous.'

#### CHAPTER 32.

1.

The sage asked the spirit of wisdom (2) thus: 'What is the business of the well-endavoring, the artisans?'

3.

The spirit of wisdom answered (4) thus: 'The business of the artisans is this, (5) that as to that work which they do not understand, they do not bring a hand to it; (6) and that which they well understand (hu-danend), they perform well and with attention; (7) and they demand wages lawfully. (8). For as to him who persists in doing that work which he does not understand, it is he by whom that work is spoiled and becomes useless; and when, moreover, he is a man whose work makes himself satisfied, it then becomes even an origin of sin for him.'

#### CHAPTER 33.

1.

The sage asked the spirit of wisdom (2) thus: 'As to a ruler, (3) a chieftain, (4) a friend, (5) a kinsman, (6) a wife, (7) a child, (8) and a country, which is the worse?'

9.

The spirit of wisdom answered (10) thus: 'That ruler is the worse, that is not able to keep the country unalarmed, and the people untroubled. 11. That chieftain is the worse, who is defective in ability, unthankful unto agents (kartaran), and no helper and interceder for a servant (ashak). 12. That friend is

the worse, who is not fit to be relied upon. 13. That kinsman is the worse, who is no helper in illness (khastanak). 14. That wife is the worse, with whom it is not possible to live with pleasure. 15. That child is the worse, who is no bringer of renown. 16. And that country is the worse, in which it is not possible to live in happiness, fearlessness, and permanence.'

#### CHAPTER 34.

1.

The sage asked the spirit of wisdom (2) thus: 'Has the creator Ohrmazd produced the creation of anything whatever for the worldly existence, unto which Ahriman is not able to bring disturbance?'

3.

The spirit of wisdom answered (4) thus: 'To him who is a wise and contented man it is but little possible to bring disturbance.'

#### CHAPTER 35.

1.

The sage asked the spirit of wisdom (2) thus: 'How many are those people whom it is necessary to consider as rich, and how many are those who are poor?'

3.

The spirit of wisdom answered (4) thus: 'These are the people it is necessary to consider as rich: -- (5) one is he who is perfect in wisdom; (6) the second, whose body is healthy, and he lives fearlessly; (7) the third, who is content with that which has come; (8) the fourth, he whose destiny is a helper in virtue; (9) the fifth, who is well-famed in the eyes of the sacred beings, and by the tongues of the good; (10) the sixth, whose trust is on this one, pure, good religion of the Mazda-worshippers; (11) and the seventh, whose wealth is from honesty.

12.

'And these are the people to be considered as poor: -- (13) one is he with whom there is no wisdom; (14) the second, whose body is not healthy; (15) the third, who lives in his fear, terror, and falsehood; (16) the fourth, who is not ruling in his own body; (17) the fifth, whose destiny is no helper; (18) the sixth, who is infamous in the eyes of the sacred beings, and on the tongues of the good; (19) and the seventh, who is old, and no child and kindred exist.'

#### CHAPTER 36.

1. The sage asked the spirit of wisdom (2) thus: 'Which sin is the more heinous?'
3. The spirit of wisdom answered (4) thus: 'Of the sin which people commit, unnatural intercourse is the more heinous. 5. The second is he who has suffered or performed intercourse with men. 6. The third, who slays a righteous man. 7. The fourth, who breaks off a next-of-kin marriage. 8. The fifth, who destroys the arrangement of an adopted son (sator). 9. The sixth, who smites the fire of Warharan. 10. The seventh, who kills a water-beaver [baprako-i avik = Av. bawrish upapo]. 11. The eighth, who worships an idol. 12. The ninth, who believes and wishes to worship in every religion. 13. The tenth, who consumes anything which is received into his custody, and becomes an embezzler. 14. The eleventh is he who, through sinfulness, provides support for wickedness. 15. The twelfth, who does no work, but eats unthankfully and unlawfully. 16. The thirteenth, who commits heresy (zandikih). 17. The fourteenth, who commits witchcraft. 18. The fifteenth, who commits apostasy (aharmokih). 19. The sixteenth, who commits demon-worship. 20. The seventeenth, who commits theft, or abetting (avagitih) of thieves. 21. The eighteenth, who commits promise-breaking. 22. The nineteenth, who commits maliciousness. 23. The twentieth, who commits oppression to make the things of others his own. 24. The twenty-first, who distresses a righteous man. 25. The twenty-second, who commits slander. 26. The twenty-third, who commits arrogance. 27. The twenty-fourth, who goes to a professional courtesan. 28. The twenty-fifth, who commits ingratitude. 29. The twenty-sixth, who speaks false and untrue. 30. The twenty-seventh, who causes discontent as to the affairs of those who are departed. 31. The twenty-eighth, whose pleasure is from viciousness and harassing the good. 32. The twenty-ninth, who considers sin as to be urged on, and a good work as a day's delay. 33. And the thirtieth, who becomes grieved by that happiness which is provided by him for anyone.'

## CHAPTER 37.

- 1.

The sage asked the spirit of wisdom (2) thus: 'Through how many ways and motives of good works do people arrive most at heaven?'

3.

The spirit of wisdom answered (4) thus: The first good work is liberality. 5. The second, truth. 6. The third, thankfulness. 7. The fourth, contentment. The fifth, wanting to produce welfare for the good, and becoming a friend to every one. 9. The sixth, being without doubt as to this, that the sky and earth and every benefit of the worldly and spiritual existences are owing to the creator Ohrmazd. 10. The seventh, being so as to the unquestionableness of this, that all misery and affliction are owing to Ahriman the wicked, who is accursed. 11. The eighth, freedom from doubt as to the resurrection and future existence. 12. The ninth, who for love of the soul effects a next-of-kin marriage. 13. The tenth, who arranges adoption. 14. The eleventh, who practices regular industry. 15. The twelfth, who is without doubt in this pure, good religion of the Mazda-worshippers. 16. The thirteenth, who is kindly regardful as to the ability and means of every one. 17. The fourteenth, who perceives the kind regard of the good, and becomes himself, also, kindly regardful as to the goodness which one wants among the good. 18. The fifteenth, who seeks the affection of the good. 19. The sixteenth, who keeps malice and uncharitableness far from his mind. 20. The seventeenth, who bears no improper envy. 21. The eighteenth, who forms no desire of lust. 22. The nineteenth, who produces no discord with any one. 23. The twentieth, who brings no distress into the affairs of a departed and unassisted one (avijit). 24. The twenty-first, who lets no wrath into his body. 25. The twenty-second, who commits no sin on account of disgrace. 26. The twenty-third, who forms no desire of lethargy on account of laziness. 27. The twenty-fourth, who is without doubt as to the sacred beings. 28. The twenty-fifth, who is without doubt as to the existence of heaven and hell, and the account which is to be rendered by the soul, the glory which is in heaven, and the misery which is in hell. 29. The twenty-sixth, who abstains from slander and envious looks. 30. The twenty-seventh, who causes the happiness of himself, and gives happy advancement also to others. 31. The twenty-eighth, who becomes the help of the good, and accuser of the bad. 32. The twenty-ninth, who restrains himself from deceit and evil (dushih). 33. The thirtieth, who does not speak false and untrue. 34. The thirty-

first, who restrains himself firmly from promise-breaking. 35. The thirty-second, who, for the sake of seeking his own benefit and happiness, causes the abstinence of others from evil. 36. And the thirty-third, who provides lodging accommodation for the sick and secluded and traders.'

#### CHAPTER 38.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when they do not allot the happiness of the worldly existence according to worthiness, and they make the soul a seizer upon the spiritual existences by worthiness of action?'

3.

The spirit of wisdom answered (4) thus: 'On account of the compassion of Ohrmazd, the lord, as regards the creatures, he allots all happiness alike among the good and alike among the bad. 5. But when it does not always come upon them, it is on account of the oppression of Ahriman and the demons, and the extortion of those seven planets.'

6.

'And they make one a seizer upon the spiritual existences, by worthiness of action, on this account, because the wickedness of anyone arises through the performance of his own actions.'

#### CHAPTER 39.

1.

The sage asked the spirit of wisdom (2) thus: 'Which power is the more seemly? 3. In wisdom who is the more complete? 4. And in disposition who is the more faithful? 5. Whose speech is the more proper? 6. In whose mind is the goodness little? 7. And as a friend who is the worse? 8. In whose mind is the pleasure little? 9. In heart who is the more seemly? 10. In endurance who is the more approvable? 11. Who is not to be considered as faithful? 12. What is that which is worth keeping with every one? 13. And what is that which is not to be kept with any one? 14. What is to be preserved in conversation? 15. Who is he that is not to be accepted as a witness? 16. And unto whom is it necessary to be obedient? 17. What is it more necessary to mind and to keep praising? 18. What is that which is not to be made unrespected in any way? 19. What is he who, in his own degree, is said to be such as Ohrmazd and the archangels? 20. And what is he who, in his own degree, is such as Ahriman and the demons?'

21.

The spirit of wisdom answered (22) thus: 'In power he is the more seemly who, when he indulges his wrath, is able to allay the wrath, and not commit sin and gratify himself. 23. And in wisdom he is the more complete who is able to preserve his own soul. 24. In disposition he is the more faithful, in whom there is nothing whatever of deceit and pretense. 25. The speech of him is the more proper who speaks more true. 26. Goodness is little in the mind of a man of wrath. 27. As a friend, malicious man who is a fighter is worse. 28. And pleasure is little in the mind of him who is an envious man. 29. In heart he is the more seemly who abandons the worldly existence and seizes the spiritual one; (30) and by his own will accepts righteousness as a yoke (val chavarman). 31. And in endurance he is the more approvable who, contentedly and with a will accepts, as a yoke, the misery and affliction which come upon him from Ahriman and the demons and the vile; (32) and it, in no way, harasses his own soul. 33. He is not to be considered as faithful who has no fear of the sacred beings, nor shame as to mankind. 34. Those which are worth keeping with every one are peace and affection. 35. And those which are not to be kept with any one whatever are malice and discord. 36. All these three are to be preserved in conversation: good thoughts, good words, and good deeds in one's own thinking, speaking, and doing. 37. These three are not to be accepted as a witness: a woman, a young serving-boy, and a man-slave. 38. These are such as must be personally obedient and do service: (39) the wife unto the husband, (40) and the child unto the father and mother, the chieftain and high-priest, the teacher, the adopted son, and secluded kindred. 41. And unto rulers, chieftains, and teachers one is also to be obedient. 42. The sacred beings it is more necessary to mind and to keep praising. 43. And one's own soul is not to be made unrespected in any mode, (44) and is always to be kept in remembrance. 45. The judge who exercises true justice, and takes no bribe, is, in his own degree, such as Ohrmazd and the archangels. 46. And he who exercises false justice is said to be, in his own degree, such as Ahriman and the demons.'

#### CHAPTER 40.

1.

The sage asked the spirit of wisdom (2) thus: 'What is the colder and what is the warmer? 3. What is the brighter and



what is the darker? 4. What is the fuller and what is the emptier? 5. What end is the more fruitless? 6. What is that thing of which no superfluity arises for any one? 7. What is that which no one is able to deprive one of? 8. What is that thing which it is not possible to buy at a price? 9. What is that thing with which every one is always satisfied? 10. What is that with which no one whatever is satisfied? 11. What is that one wish that Ohrmazd, the lord, contemplates as regards men? 12. What is that one wish that Ahriman, the wicked, contemplates as regards men? 13. What is the end of the worldly existence and what is the end of the spiritual one?

14. The spirit of wisdom answered (15) thus: 'The heart of the righteous is the warmer, and that of the wicked the colder. 16. Righteousness is the brighter, and wickedness the darker. 17. The hope and protection which pertain to the sacred beings are the fuller, and those which pertain to the demons are the emptier. 18. The end of the world-arranging and spirit-destroying man is the more fruitless. 19. It is knowledge of which no one knows a superfluity. 20. It is learning and skill which no one is able to deprive one of. 21. It is understanding and intellect which it is not possible to buy at a price. 22. It is wisdom with which every one and one's own self are untroubled and satisfied. 23. It is stupidity and ignorance with which every one and even one's own self are troubled and not satisfied.

24.

'That one wish which Ohrmazd, the lord, contemplates as regards men is this, (25) that "ye shall fully understand me; for every one who fully understands me, comes after me and strives for my satisfaction." 26. And that one wish which Ahriman contemplates as regards men is this, (27) that "ye shall not understand me;" for he knows that whoever fully understands that wicked one, does not go after his evil deeds, (28) and nothing whatever of power and help for him arises from that man.

29.

'And as to that which is asked by thee 'concerning the spiritual and worldly existences, the worldly existence is, in the end, death and, disappearance, (30) and of the spiritual existence, in the end, that of a soul of the righteous is undecaying, immortal, and undisturbed, full of glory and full of enjoyment, forever and everlasting, with the angels and archangels and the guardian spirits [farohars] of the righteous. 31. And the [Chinwad] bridge and destruction and punishment of the wicked in hell are for ever and everlasting. 32. And the wicked

soul, apart from the punishment, contemplates the existence, and even the appearance, with the demons and fiends just as, in the worldly existence, a healthy man does that with him who is very grievously sick.'

#### CHAPTER 41.

1.

The sage asked the spirit of wisdom (2) thus: 'Which man is the mightier? 3. Which road is the more dreadful? 4. Which account is the more perplexing? 5. Which tie is the pleasanter? 6. Which work is the more regrettable? 7. And which gift is the more unprofitable?'

8.

The spirit of wisdom answered (9) thus: 'That man is the mightier who is able to struggle with his own fiends; (10) and, in particular, he who keeps these five fiends far from his person, (11) which are such as greediness, wrath, lust, disgrace, and discontent. 12. The road in passing over the Chinwad bridge is the more dreadful. 13. The account for a soul of the wicked is the more perplexing. 14. The tie of children is the pleasanter and more desirable. 15. That work is the more regrettable which they do for the ungrateful. 16. And that gift is the more unprofitable which they give to the unworthy.'

#### CHAPTER 42.

1.

The sage asked the spirit of wisdom (2) thus: 'How many kinds of man are there?'

3.

The spirit of wisdom answered (4) thus: 'There are three kinds of man, (5) one is man, one is demi-man, and one is demi-demon.

6.

'A man is he who is without doubt as to the creativeness of Ohrmazd, the destructiveness of Ahriman, and the existence of the resurrection and future existence; and also as regards every other happiness and misery, in the worldly and spiritual existences, (7) that its origin is from both of those beings, from Ohrmazd and Ahriman. 8. And his belief is in this one pure, good religion of the Mazda-worshippers; (9) and he does not believe in, and does not hearken unto, any heterodoxy.

10.

'A demi-man is he who performs the affairs of the worldly and spiritual existences according to his own opinion, self-conceitedly and obstinately; (11) be they duties and good works by the will of Ohrmazd, or be they by the will of Ahriman, they proceed from him.

12.

'A demi-demon is he in whom there is only as it were the name of man and the human race, but in his doing of every action he is then like unto a two-legged demon. 13. He understands no worldly and no spiritual existence, (14) he understands no good work and no sin, (15) he understands no heaven and no hell, (16) and even the account which is to be rendered by the soul he does not think of.'

#### CHAPTER 43.

1.

The sage asked the spirit of wisdom (2) thus: 'How is it possible to make Ohrmazd, the archangels, and the fragrant, well-pleasing heaven more fully for oneself? 3. And how is it possible to make Ahriman, the wicked, and the demons confounded and to escape from hell, the depreciated and dark?'

4.

The spirit of wisdom answered (5) thus: 'To make Ohrmazd, the lord, and the archangels, and the fragrant, well-pleasing heaven for oneself, and Ahriman, the wicked, and the demons confounded, and to escape from hell, the dark and depreciated, are possible thus: (6) that is, when they make the spirit of wisdom a protection for the back (pushtik-panakih), (7) and wear the spirit of contentment on the body, like arms and armor and valor, (8) and make the spirit of truth a shield, (9) the spirit of thankfulness a club, (10) the spirit of complete mindfulness a bow, (11) and the spirit of liberality an arrow; (12) and they make the spirit of moderation like a spear, (13) the spirit of perseverance a gauntlet, and they put forth the spirit of destiny as a protection. 14. In this manner it is possible to come to heaven and the sight of the sacred beings, and to escape from Ahriman, the wicked, and hell, the depreciated.'

#### CHAPTER 44.

1.

The sage asked the spirit of wisdom (2) thus: 'How are the sky and earth arranged? 3. How are the flow and arrangement of

the water in the world? 4. Whereon do the clouds rest? 5. Where is the demon of winter more predominant? 6. And which country is the more undisturbed?

7.

The spirit of wisdom answered (8) thus: 'The sky and earth and water, and whatever else is within them are egg-like (khaiyakh-dish), just as it were like the egg of a bird. 9. The sky is arranged above the earth, like an egg, by the handiwork of the creator Ohrmazd; (10) and the semblance of the earth, in the midst of the sky, is just like as it were the yolk amid the egg; (11) and the water within the earth and sky is such as the water within the egg.

12.

'And the flow of the water of every kind which is in the world is from the region of Arezahi (13) there where the sun comes up; and its downward surge (nigun balishno) is towards the region of Sawahi (14) where the sun goes down; and the surging on (abalishno) of the water is into the sea Putik, (15) and from the sea Putik it goes back to the sea Varkash.

16.

'The abode and seat of the clouds are on Alburz.

17.

'The demon of winter is more predominant in Eranjej. 18. And it is declared by revelation, (19) that in Eranjej there are "ten months winter and two months summer," (20) and "even those" two months of warm weather "are cold as to water, cold as to earth, and cold as to plants." 21. And their adversity is the winter, (22) and the snakes therein are many, (23) while their other adversity is little.

24.

'It is declared that Ohrmazd created Eranjej better than other places and districts. 25. And its goodness is this, that the life of the people is three hundred years, (26) and of the oxen and sheep one hundred and fifty years. 27. Their pain and sickness, also, are little; (28) they fabricate (drujend) no lies, (29) they make no lamentation and weeping, (30) and the domination of the demon of greediness (Az) in their bodies is little. 31. When they eat one loaf among tell men, they are satisfied. 32. And in every forty years one child is born from one woman and one man. 33. Their law, also, is goodness, and their religion the primitive faith; (34) and when they die they are righteous. 35. Their spiritual chief (ratu), likewise, is Gopaito, and their lord and king is Srosh.'

**CHAPTER 45.**

1.

The sage asked the spirit of wisdom (2) thus: 'By what does Ahriman most deceive and lead people to hell? 3. And from what is his pleasure most? 4. Where is the place he has a foundation? 5. Where, also, is his coming, together with the demons, most? 6. And from what is his food?'

7.

The spirit of wisdom answered (8) thus: 'Ahriman deceives people most by prosperity and adversity, the fiend of apostasy, skepticism, and covetousness. 9. His pleasure, also, is most from the discord of men. 10. And his food is from the impenitence and reticence of men. 11. He has a foundation in the malicious. 12. And his coming and going are most with the wrathful.'

**CHAPTER 46.**

1.

The sage asked the spirit of wisdom (2) thus: 'Which is the one oppression, as regards men, that Ahriman considers as the more injurious and great?'

3.

The spirit of wisdom answered (4) thus: 'Ahriman, when he wrings life and wife and child and worldly happiness of every kind away from men, does not consider, as to this, that any injury whatever is inflicted by him upon that person; (5) but when he wrings away the soul of a single individual, and makes it utterly depraved, he then considers, as to this, that "an injury which is complete would thereby be inflicted by me," because this is done by him through his own depravity of wish and action.'

**CHAPTER 47.**

1.

The sage asked the spirit of wisdom (2) thus: 'What is that thing which is the most perfect of all wealth? 3. What is that which is predominant over everything whatever? 4. And what is that from which no one is able to escape?'

5.

The spirit of wisdom answered (6) thus: 'It is wisdom which is better than the wealth of every kind which is in the world. 7. It is destiny which is predominant over every one and

everything. 8. And it is Vae the bad from whom no one is able to escape.'

#### CHAPTER 48.

1.

The sage asked the spirit of wisdom (2) thus: 'How is the dwelling of the understanding and intellect and seed of men in the body?'

3.

The spirit of wisdom answered (4) thus: 'The place of the understanding and intellect and seed of men is in the brain of the head. 5. And when the brain of the head is sound, the understanding and intellect and seed are on the increase; (6) but when a person attains unto old age, the brain of the head remains only at a diminution. 7. And he who is an aged man, on account of the diminution of understanding and intellect, sees less and knows less of that which it is necessary to do with wisdom. 8. Wisdom, in the beginning, mingles with the marrow of the fingers of men's hands; (9) and, afterwards, its seat and abode and place 1 are in the heart. 10. And its dwelling in the whole body becomes such as the shape of the foot in various shoes (mugchako).'

#### CHAPTER 49.

1.

The sage asked the spirit of wisdom (2) thus: 'As to these stars which are apparent in the sky, and their number is so great, what is then their duty and influence? 3. And how is the motion of the sun and moon and stars?'

4.

The spirit of wisdom answered (5) thus: 'Of the stars which are in the sky the first star is Tishtar, which is said to be great and good, more valuable and more glorious. 6. And prosperity of every kind and the fertility of the world are in the path of Tishtar.

7-8.

'And the star of water germs is for the increase of the star of plant germs. 9-10. And the star of plant germs is for the increase of cattle germs. 11. And water, fire, plant, and cattle germs are created for the increase of man germs.

12.

'And the star Vanand is entrusted with the passes and gates of Alburz; (13) so that the demons and witches and fiends may

turn from those gates and passes, (14) that it may not be possible for them to cut off and break up the road and passage of the sun and moon and stars.

15.

'And the star Haptoring, with 99,999 guardian spirits [farohars] of the righteous, is entrusted with the gate and passage of hell, (16) for the keeping back of those 99,999 demons and fiends, witches and wizards, who are in opposition to the celestial sphere and constellations of the zodiac. 17. Its motion, also, is round about hell; (18) and its special business is this, as it were it holds the twelve signs of the zodiac by the hand, in their proper going and coming. 19. And those twelve constellations also proceed in like manner by the power and help of Haptoring; (20) and every single constellation, when it comes in at Alburz, provides support for Haptoring, (21) and begs protection from Haptoring.

22.

'The remaining unnumbered and innumerable constellations which are apparent are said to be the guardian spirits of the worldly existences. 23. Because, as to the creatures and creations of every kind, that the creator Ohrmazd created for the worldly existence, which are procreative and also which are developable (arodishnik), for every single body there is apparent its own single guardian spirit of a like nature.

24.

'And the motion of the sun and moon is the special illumination of the world, (25) and the maturing of procreations and growths of all kinds. 26. And the correct keeping of the day, month, and year, summer and winter, spring and autumn, and other calculations and accounts of all kinds which men ought to obtain, perceive, and understand, (27) are more fully defined by means of the setting (nishivako) of the sun and moon.'

## CHAPTER 50.

1.

The sage asked the spirit of wisdom (2) thus: 'Which is that opulent person who is to be considered as fortunate, and which is that one who is to be considered as evil-conditioned?'

3.

The spirit of wisdom answered (4) thus: 'That one who has produced opulence by proper exertion is to be considered as

fortunate; and that one who has produced it by dishonesty, as evil-conditioned.'

#### CHAPTER 51.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when there are instances when a lazy, ignorant, and bad man attains to eminence and great welfare, (3) and there are instances when a worthy, wise, and good man attains to grievous misery, perplexity, and indigence?'

4.

The spirit of wisdom answered (5) thus: 'As to him who is a lazy, ignorant, and bad man, when his destiny becomes a helper, that laziness of his then becomes like unto diligence, that ignorance unto knowledge, and that vileness unto a goodness. 6. And as to him who is a wise, worthy, and good man, when his destiny is an opponent, that wisdom of his then turns to stupidity and foolishness (alakhir), and that worthiness to ignorance; (7) and his knowledge, skill, and worthiness become manifestly secluded.'

#### CHAPTER 52.

1.

The sage asked the spirit of wisdom (2) thus: 'How is it necessary to perform the ceremonial of the sacred beings and the thanksgiving for the welfare which is owing to the sacred beings? 3. And how is the renunciation of sin to be performed for the preservation of the soul?'

4.

The spirit of wisdom answered (5) thus: 'That ceremonial of the sacred beings is good which they perform in this pure, good religion of the Mazda-worshippers. 6. Its origin, also, is goodness and truth, and freedom from doubt in the sacred beings 7. And for the little and the much that has come there has arisen thanksgiving unto the sacred beings; and one is to meditate upon the gratifications (shnumakan) and prosperity which are owing to the sacred beings and to keep grateful. 8. And even when perplexity and misery come on from Ahriman and the demons, he is not to become doubtful as to the treasure of the sacred beings, (9) and not to diminish the thanksgiving unto the sacred beings. 10. And every disaster which springs up he is to give back to the violence of Ahriman and the demons. 11. He is not to seek his own welfare and advantage



through the injury of any one else; (12) and he becomes compassionate as regards the creatures of Ohrmazd. 13. In duty and good works he is diligent and striving; (14) and especially in the care of water and fire he is to persevere much. 15. And he is to be without doubt as to this, that, except happiness, the sacred beings do not then give anything whatever, as a modification of it, unto men; and Ahriman and the demons, except misery, do not then give them any happiness.

16.

'For the existence of renunciation of sin the special thing is this, that one commits no sin voluntarily; (17) and if, through folly, or weakness and ignorance, a sin occurs, he is then in renunciation of sin before the high-priests and the good. 18. And after that, when he does not commit it, then that sin which is committed by him becomes thus a sweeping (esvarako) from his body; (19) just as the wind which is hasty and mighty, when it comes swift and strong, sweeps so over the plain that it carries away every single blade of grass (giyyakichako-I) and anything which is broken in that place.'

#### CHAPTER 53.

1.

The sage asked the spirit of wisdom (2) thus: 'How are the homage and glorifying of the sacred beings to be performed?'

3.

The spirit of wisdom answered (4) thus: 'Every day three times, standing opposite the sun and Mihr, as they proceed together, (5) and the moon and fire of Warharan, or the fire of fires, in like manner, morning, noon, and evening, homage and glorifying are performed, (6) and one has become grateful. 7. And if a sin, or a deficiency (frotmand-I), has occurred, especially as regards the angels of the spiritual and worldly existences, men and beasts of burden, oxen and sheep, dogs and the dog species, and other creatures and creations of Ohrmazd the lord, (8) one is to become sorrowful, penitent, and in renunciation of sin before the sun and Mihr, the moon and the fire of Ohrmazd; (9) and, for the sake of atonement for the sin, good works are to be practiced as much as is well possible.'

#### CHAPTER 54.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when an ignorant man -- when they bring advancement to him -- considers the learning and advancement of the wise and good mostly so, through greediness, that to teach it to him is difficult?'

3.

The spirit of wisdom answered (4) thus: 'For this reason, because the ignorant man considers, in thought, his own ignorance as good as the sage does, in thought, his own knowledge.'

#### CHAPTER 55.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is he who is an ill-natured man no friend of the good, nor an untalented man of a talented one?'

3.

The spirit of wisdom answered (4) thus: 'For this reason, because he who is an ill-talented man is at all times in fear of the talented, (5) lest "they should trouble us by their skill and talent, and, owing to that circumstance, shame may come upon us before the good and our opponents."

6.

'And the ill-natured are no friends of the good for this reason, because there is a time for their annihilation and destruction by the hands of the good.'

#### CHAPTER 56.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore are these mountains and rivers made, which are in the world?'

3.

The spirit of wisdom answered (4) thus: 'Of these mountains, which are in the world, there are some which are moderators of the wind, and there are some which are warders off; (5) there are some which are the place and vent, the resting-place and support of the rainy cloud; (6) and there are some which are smiters of Ahriman and the demons, and maintainers and vivifiers of the creatures and creation of Ohrmazd, the lord.

7.

'And these rivers, which are in the world, the creator Ohrmazd has formed, from the borders of Alburz, for providing the

protection and for the vivification of his own creatures and creation.'

#### CHAPTER 57.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when the knowledge and sagacity of the spiritual and worldly existences, both united, are connected with thee?'

3.

The spirit of wisdom answered (4) thus: 'For this reason, because, from the first, I, who am the innate wisdom, apart from the spiritual and worldly existences, have been with Ohrmazd. 5. And the creator Ohrmazd created (afrito) the angels of the spiritual and worldly creations, and all the other creatures and creations through the power and mightiness, the wisdom and sagacity of innate wisdom; and I produce and he maintains and stimulates them. 6. And at the end of the renovation of the universe it is possible to cause the annihilation and destruction of Ahriman and his miscreations more fully by the power of wisdom; (7) and Soshyant, with Kay Khosraw, and those who cause the resurrection and future existence are able to act more fully, by means of the power and help of wisdom.

8.

'The knowledge and sagacity of the worldly existence, the learning and teaching in every profession, and all advancement of temporal beings are through wisdom. 9. The souls of the righteous, in escaping from hell and coming to heaven and the supreme heaven (Garothman), arrive much better by means of the power and protection of wisdom. 10. And it is possible to seek the good living pleasure, good repute, and every happiness of people in the worldly existence, through the power of wisdom.

11.

'And the maintenance of the seeds of men and beasts of burden, oxen and sheep, and also every other creature and creation of Ohrmazd, the lord, the seating of them in the womb, and making manifest what is their food in the womb, so that they shall not die from hunger and thirst, and the allotment and maturing of the limbs are effected more fully by means of the durability (dorangarih) and great potency which are in the force of wisdom.

12.

'The arrangement of the earth and the mingling of the water in the earth, the growth and increase of plants, color of various kinds, and the scent, taste, and pleasantness of various things are allotted and produced more fully through wisdom. 13. And the arrangement of Alburz around the world, the manifestation of the earth of the seven regions and the sky above the mountain of Alburz, the motion of the sun and moon and twelve constellations, the six times of the season festivals (Gahambars), the five times devoted to the guardian spirits (Frawardigan), the heaven which is in the place of good thoughts, the place of good words, the place of good deeds, and the perfect supreme heaven (Garothman) of all gloriousness, the path of the spirits and worldly existences, and the Chinwad bridge are produced and allotted through the power of wisdom.

14.

'The watery-looking cloud's seizing water from the sea, advancing in the atmosphere, and gradually breaking away, drop by drop, to the earth, and Ohrmazd's creatures' thoroughly understanding the nature of heaven and hell, the compassion of Ohrmazd the archangels, and other angels as regards their own creatures, and the devastation and destructiveness of Ahriman and the demons as regards the creatures of Ohrmazd it is possible to comprehend through the more complete power of wisdom. 15. And the good religion of the Mazda-worshippers, the sayings and teaching of the spirits, and the demons' demolishing the worldly body and making it imperceptible by the sight of men are apprehended more fully by means of the most perfect means of wisdom. 16. And even the struggle and warfare of Iran with foreigners (an-airan), and the smiting of Ahriman and the demons it is possible to effect through the power of wisdom.

17.

'To occasion the sun's inspection of the hidden water also, below the earth, it is expedient to convey it for tillage and cultivation, and the advantage, comfort, and enjoyment of men and beasts of burden, oxen and sheep, through the power of wisdom. 18. The thorough understanding of the pain and sickness of men and beasts of burden, oxen, sheep, and other animals, and the bringing of medicine and remedies, health of body and comfort unto them are much more possible to effect by means of the power of wisdom.

19.

'And as to every man whose participation in wisdom is much, his share of heaven is then much more. 20. Even as to Vishtasp, Zartosht, Gayomard, and those others whose share of heaven was much the more as on account of the much coming of wisdom unto them. 21. And as to Yim [Jamshed], Faridoon, Kay Us, and those other rulers who obtained splendor (varjo) and mightiness (tagakih) from the sacred beings just as the participation of Vishtasp and other rulers in the religion occurred -- and their not attaining to the religion, and also as to the times when they have become ungrateful unto their own lord, it was on account of the little coming of wisdom unto them.

22.

'And Ahriman, also, and the demons deceive that man more, and lead him to hell, who is poorer of wisdom and unsteadier in disposition. 23. And it is manifest, that, unto him who is virtuous in disposition, habit, and demeanor, praise is then due, owing to his maintenance of wisdom. 24. For it is declared, that Ahriman shouted to Zartosht thus: "If thou desist from this good religion of the Mazda-worshippers, then I will give thee a thousand years' dominion of the worldly existence, (25) as was given to the Vadakan monarch Dahak [Zohak]." 26. On account of complete wisdom, the virtuous disposition and demeanor of Zartosht not having hearkened and not being deluded, he did not become deceived and longing through that temptation of the accursed evil one, the wicked. 27. And he spoke to Ahriman (28) thus: "I will shatter and cause to run (dukanam), and will make downcast (niguisar) for thee, the bodies of your demons and fiends, wizards and witches, through the Haoma and sacred twigs, and the good, true religion which the creator Ohrmazd has taught to me." 29. Ahriman, when those words were heard by him, became confounded and stupefied, and rushed to hell, and remained confounded a long time.

30.

'This, too, is declared, that Ohrmazd, when Ahriman, by agreement, had further operated with his (Ohrmazd's) creatures and creation of every kind, afterwards formed an assembly with the angels and archangels of every kind, and the welfare (avadih) due to his own wisdom was mentioned and recounted by him.

31.

'This, too, is declared, that for the nine thousand years of renovation, until the resurrection and future existence, wisdom maintains and stimulates the creatures and creation of every kind.

32.

'And this, too, is declared, that, as to him who is an ignorant and bad-tempered man, when he attains even to much eminence, opulence, and authority, even then he is not fit to elevate into that welfare and authority.'

#### CHAPTER 58.

1.

The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when one turns the ignorance and foolishness of an ignorant king back to knowledge and cleverness, on account of the sovereignty which is his; (3) and, as to a poor man, who is wise, one turns the knowledge and sagacity, which are his, back to foolishness and uselessness, on account of the poverty?'

4.

The spirit of wisdom answered (5) thus: 'On account of the deceit and violence of the fiend of greediness (6) men utter more words as to the manliness of every one whose wealth and power are more, and recount his deeds and actions more fully; (7) but, in the eyes of the angels and archangels, a poor man who is innocent and wise is better and more precious than a king or opulent man who is ignorant.'

#### CHAPTER 59.

1.

The sage asked the spirit of wisdom (2) thus: 'What are the vices of priests? 3. What are the vices of warriors? 4. What are the vices of husbandmen? 5. And what are the vices of artisans?' 6. The spirit of wisdom answered (7) thus: 'The vices of priests are heresy, covetousness, negligence, trafficking (sudakih), attention to trifles, and unbelief in the religion.

8.

'The vices of warriors are oppression, violence, promise-breaking, unmercifulness (an-avokhshaga-vandih), ostentation (dakhshih), haughtiness, and arrogance.

9.

'The vices of husbandmen are ignorance, enviousness, ill-will, and maliciousness.

10.

'And the vices of artisans are unbelief, want of thanksgiving, improper muttering of prayers, moroseness, and abusiveness.'

**CHAPTER 60.**

1.

The sage asked the spirit of wisdom (2) thus: 'Of mankind which are more conversant with good and evil?'

3.

The spirit of wisdom answered (4) thus: 'Of mankind he whose sojourn and business are with the bad, and they provide him a name for good repute and goodness, is the man more conversant with good. 5. And he whose sojourn and business are with the good, and they provide him a name for disrepute, is the man more conversant with evil.'

6.

'Because it is said, (7, 8) that whoever joins with the good brings good with him, and whoever joins with the bad brings evil (9) just like the wind which, when it impinges on stench, is stench, (10) and when it impinges on perfume, is perfume, -- (11) it is, therefore, notorious, (12) that he whose business is with the good receives good, (13) and he whose business is with the bad receives evil; (14) but, even then, both are to be considered as an experiment (auzmayishno).'

**CHAPTER 61.**

1.

The sage asked the spirit of wisdom (2) thus: 'Which is the chief of men? Which is the chief of women? 3. Which is the chief of horses? Which is the chief of flying creatures? 4. Which is the chief of oxen? Which is the chief of wild animals? Which is the chief of grains?'

5.

The spirit of wisdom answered (6) thus: 'The man who is wise, who is steadfast in the religion, who is well-praising, who is true-speaking is chief over his associates.'

7.

'The woman who is young, who is properly disposed, who is faithful, who is respected, who is good-natured, who enlivens the house, whose modesty and awe are virtuous, a friend of her own father and elders, husband and guardian, handsome and replete with animation is chief over the women who are her own associates.'

8. 'The ox which is glorious, which is tall-eared, which has a herd of cows is chief over oxen.
9. 'The Chiharav is the chief of birds. 10. The horse which is swift is the chief of horses. 11. The hare is the chief of wild animals; and wheat; is the chief of grains.'

## CHAPTER 62.

1. The sage asked the spirit of wisdom (2) thus: 'In what place stands Kangdez? 3. Where is the enclosure formed by Yim [Jamshed] constructed? 4. In what place lies the body of Sahn? 5. Where is the abode of Srosh? 6. In what place stands the three-legged ass? 7. Where is the Haoma grown, the preparer of the dead, with which they restore the dead and produce the future existence? 8. In which place is Gopaitoshah? 9. With what work is the Kar fish entrusted? 10. Where has the griffin bird a nest (ashiyān)? 11. In what place sits Chinamrosh, and what is his work?'
12. The spirit of wisdom answered (13) thus: 'Kangdez is entrusted with the eastern quarter, near to Sataves, (14) on the frontier of Eranvej.
15. 'The enclosure formed by Yim [Jamshed] is constructed in Eranvej, below the earth. 16. And every species and seed of all the creatures and creations of Ohrmazd, the lord, whatever is better and more select of man and beast of burden, of cattle and flying creatures is brought thither'. 17. And every forty years one child is born from one woman and one man who are of that place; (18) their life, too, is three hundred years, (19) and their pain and disturbance are little.
20. 'The body of Sahn is in the plain of Peshandas, near to Mount Damawand. 21. And on that plain, except corn and the eatable things they sow and reap and live upon, there is not so much as a single other tree, or shrub, or plant; (22) and its golden color is mostly wormwood. 23. And the angels and archangels have appointed 99,999 guardian spirits [fravashis] of the righteous as a protection for the body of Sahn, (24) so that the demons and fiends may not injure it.
- 25.



'The abode of Srosh is mostly in Arezahi, and afterwards also in Sawahi and the whole world.

26.

'The three-legged ass sits amid the sea Varkash; (27) and as to water of every kind that rains on dead matter, the menstrual discharge, and other bodily refuse, when it arrives at the three-legged ass, he makes every kind clean and-purified, with watchfulness.

28.

'The Haoma, which is the preparer of the dead, is grown in the sea Varkash, in that which is the deepest place; (29) and 99,999 guardian spirits [fravashis] of the righteous are appointed as its protection. 30. The Kar fish, too, ever circles around it, and always keeps the frog and other noxious creatures away from it.

30.

'Gopaitoshah is in Eranvej, within the region of Xwaniratha. 32. From foot to mid-body he is an ox, and from mid-body to the top he is a man. 33. And at all times he sits on the sea-shore, (34) and always performs the ceremonial of the sacred beings, and pours holy-water into the sea. 35. On account of which, through the pouring of that holy-water, innumerable noxious creatures in the sea will die. 36. Because, if he does not specially perform that celebration of the ceremonial, and does not pour that holy-water into the sea where those innumerable noxious creatures shall utterly perish -- then, whenever the rain shall rain, the noxious creatures have to rain just like rain.

37.

'The nest of the griffin bird is on the tree opposed to harm, the many-seeded. 38. Whenever he rises aloft a thousand twigs will shoot out from that tree, (39) and when he alights he breaks off the thousand twigs and bites the seed from them. 40. And the bird Chinamrosh alights likewise in that vicinity; (41) and his work is this, that he collects those seeds which are bitten from the tree of many seeds, which is opposed to harm, and he scatters (parganded) them there where Tishtar seizes the water; (42) so that, while Tishtar shall seize the water, together with those seeds of all kinds, he shall rain them on the world with the rain.'

## CHAPTER 63.

1.

The sage asked the spirit of wisdom (2) thus: 'Which is that good work which is greater and better than all good works, and no trouble (anjinako) whatever is necessary for its performance?'

3.

The spirit of wisdom answered (4) thus: 'To be grateful in the world, (5) and to wish happiness for every one. 6. This is greater and better than every good work, and no commotion (angejinako) whatever is necessary for its performance.'

*Peace and prosperity.*

# CHAPTER SEVEN

## BUDDHISM

### Wisdom of the Prophet Buddha and Buddhism

*Taken from 'The Word of the Buddha,' Nyanatiloka,  
Buddhist Publication Society, Kandy, Ceylon, 1981*

#### The Threefold Refuge

1.) **Buddha** - Enlightened One. The name given to the Indian Sage, Gotama who discovered and proclaimed to the world the Law of Deliverance. The Buddha is neither God nor prophet or an incarnation of God, but rather, a supreme being who through his own effort, attained to Final Deliverance and Perfect Wisdom. He is a Saviour only in the sense that he shows men how to save themselves.

2.) **Dhamma** - The Teaching of Deliverance in its entirety, as discovered, realized and proclaimed by the Buddha, handed down in the ancient Pali language and preserved in three large collections of books which are together entitled Ti-Pitaka or 'three baskets.'

I. Vinaya-pitaka: Collection of Discipline

II. Sutta-Pitaka: Collection of Discourses

III. Abhidhamma-Pitaka: Philosophical  
Collection

3.) **Sangha** - The Assembly of the Order of Bhikkhus and/or Mendicant Monks who provide the outer framework and favourable conditions for those who earnestly desire to devote their life entirely to the realisation of the highest goal of deliverance unhindered by worldly distractions.

The Buddha, the Dhamma and the Sangha are called 'The Three Jewels' on account of their matchless purity. These 'Three Jewels' form the 'Threefold Refuge.'

## The Five Precepts

- 1.) I undertake to observe the precept to abstain from killing living beings.
- 2.) I undertake to observe the precept to abstain from taking things not given.
- 3.) I undertake to observe the precept to abstain from sexual misconduct.
- 4.) I undertake to observe the precept to abstain from false speech.
- 5.) I undertake to observe the precept to abstain from intoxicating drinks and drugs causing heedlessness.

## The Four Noble Truths

1.) **The Noble Truth of Suffering** - Birth is suffering; Decay is suffering; Death is suffering; Sorrow, Lamentation, Pain, Grief, and Despair are suffering; not to get what one desires, is suffering; in short: The Five Groups of Existence are suffering.

2.) **The Noble Truth of the Origin of Suffering** - What, now, is the Noble Truth of the Origin of Suffering? It is craving, which gives rise to fresh rebirth, and, bound up with pleasure and lust, now here, now there, finds ever-fresh delight.

3.) **The Noble Truth of the Extinction of Suffering** - What, now, is the Noble Truth of the Extinction of Suffering? It is the complete fading away and extinction of this craving, its forsaking and abandonment, liberation and detachment from it.

4.) **The Noble Truth of the Path that Leads to the Extinction of Suffering:** THE TWO EXTREMES AND THE MIDDLE PATH - To give oneself up to indulgence in sensual pleasure, the base, common, vulgar unholy, unprofitable; or to give oneself up to Self-mortification, the painful, unholy, unprofitable: both these two extremes, the Perfect One has avoided, and has found out the Middle Path, which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nibbana.

## The Noble Eightfold Path

### **Wisdom**

- 1.) Right Understanding
- 2.) Right Thought

### **Morality**

- 3.) Right Speech
- 4.) Right Action
- 5.) Right Livelihood

### **Concentration**

- 6.) Right Effort
- 7.) Right Mindfulness
- 8.) Right Concentration

## Understanding Merit and Demerit

### **Bodily Action**

- 1.) Destruction of living beings is karmically unwholesome
- 2.) Stealing is karmically unwholesome
- 3.) Unlawful sexual intercourse is karmically unwholesome

### **Verbal Action**

- 4.) Lying is karmically unwholesome
- 5.) Tale-bearing is karmically unwholesome
- 6.) Harsh language is karmically unwholesome
- 7.) Frivolous talk is karmically unwholesome

### **Mental Action**

- 8.) Covetousness is karmically unwholesome
- 9.) Ill-will is karmically unwholesome
- 10.) Wrong views are karmically unwholesome

## The Ten Fetters

- 1.) Self-Illusion

- 2.) Skepticism
- 3.) Attachment to mere rule and ritual
- 4.) Sensual Lust
- 5.) Ill Will
- 6.) Craving for Fine-Material Existence
- 7.) Craving for Immaterial Existence
- 8.) Conceit
- 9.) Restlessnessness
- 10.) Ignorance

## Gradual Development of the Eightfold Path in the Progress of the Disciple

CONFIDENCE AND RIGHT THOUGHT  
(Second Factor)  
MORALITY  
(Third, Fourth and Fifth Factor)  
CONTROL OF THE SENSES  
(Sixth Factor)  
MINDFULNESS AND CLEAR COMPREHENSION  
(Seventh Factor)

## Absence of the Five Hindrances

*He has cast away 'Lust'*  
*He has cast away 'Ill-Will'*  
*He has cast away 'Torpor and Sloth'*  
*He has cast away 'Restlessness and Mental Worry'*  
*He has cast away 'Doubt'*

## The Absorptions

(Eighth Factor)

He has put aside these five 'Hindrances' (nivarana), the corruptions of the mind which paralyse wisdom. And far from sensual impressions, far from evil things, he enters into the Four Absorptions (jhana).

INSIGHT

NIBBANA  
 THE SILENT THINKER  
 THE TRUE GOAL  
 'The Law be your isle,  
 The Law be your refuge!  
 Look for no other refuge!'

## Tibetan Buddhism

### She-rab Dong-bu, (The Tree of Wisdom)

*She-rab Dong-bu, (The Tree of Wisdom), by Nagarjuna,  
 edited and translated by W. L. Campbell, [Calcutta, 1919,  
 Major in the Indian Army, CALCUTTA, THE CALCUTTA  
 UNIVERSITY, 1919, IN THE TIBETAN LANGUAGE*

THE COMMENTARY OF MANNERS CALLED THE TREE OF  
 WISDOM

(I DO) OBEISANCE TO THE THREE DEITIES.

1. Evil persons should be brought under control.  
 The wise should be revered.  
 Fill your treasury with honest deeds  
 (And) protect your own countrymen.
2. (As regards) your own secrets and those of others,  
 If you guard these as your own dear child  
 He for whom all earthly things are equal  
 Will make love for man the principal affection.
3. If your wife is evil and your friend evil,  
 If the King is evil and your relatives evil,

If your neighbour is evil and the country evil,  
(Then) abandon them for a distant (land).

4. Avoid\* that friend who is greedy for wealth.  
Avoid a wife who is fond of fornication.  
If unskilful in curing and hard to please (or  
respect)  
Avoid such a doctor.
  
5. Although you know the difference between good  
and bad deeds  
You should carry out your work after  
consultation.  
Although you may only succeed partially  
Even without succeeding you are to be admired.
  
6. The steadfast who speak in few words and  
politely  
Are very much respected by mankind.  
As the sun which coming out from the shadow  
By his rays creates great heat.
  
7. (As regards) these doctiries, though you may  
suffer  
(Yet) be not anxious in your mind.  
When the moon has been eclipsed  
Will it not shine again?
  
8. Just as for the garlands on the altars  
Only full-blown flowers are gathered,  
So a gardener, in the same way,  
Does not uproot the plant.
  
9. Rewards and royal favours,  
The price of prostitution and praise (from pupil),  
The hire of a boat and the rent of a dwelling,  
These may be asked for at once  
For these six are not to be had after a long interval.



10. A magic spell misunderstood is poison.  
Indifference to illness is poison.  
An old man keeping company with woman is  
poison.  
A poor man's sleep in the daytime is poison.
11. Worthy men who do not make many promises,  
But if a promise is made under pressure  
Then it is like a carving on stone.  
Even should they die it is not altered.
12. You will come to terms with your enemy on  
occasion  
And on occasion you will quarrel with your  
friends.  
Having learned to distinguish what should be  
done and what not,  
The clever man will always select his opportunity.
13. If you sin in speech you will be damned.  
The parrot, the singing bird and the waterhen,  
The silent waterduck which man does not catch--  
Their entire accomplishment is keeping silence.
14. If you keep your weapons in order your enemy  
will be subdued.  
By wearing poor clothes a woman will be  
subdued.  
By treatment illness will be subdued.  
Ignorance will be subdued (overcome) by effort.
15. Keep your resolves to yourself as a secret,  
Like the body which lies (hid) in the mud.  
If it were not that the sprouts attract attention  
Who would find the lotus root?
16. Although it may become perceptible  
Still a non-existent substance (reality) will not be  
mentioned.

How could the peacock in the painting eat the jewels?\*

17. If anyone plans in his mind to do evil  
He always uses pleasant words to the other.  
When the hunter sees the game to be killed  
He sings a sweet song to please it.
18. Whatever your thought (or opinion) may be  
It should be clearly impressed on all men's minds.  
They are thus brought under your control,  
As by the wish-granting gem.
19. It is easy to live by carrying the loads of others.  
It is easy to dress in tree-bark in the forest.  
It is easier for men to die  
Than to spend their days in quarrelling.
20. The root-principle of mankind is not to quarrel.  
What would you do with wealth obtained by  
quarrelling?  
What would you do with wealth and life  
Obtained by pride and the suppression of good.
21. He who undertakes work which he cannot carry  
out,  
Who vies with the multitude and disputes with  
the powerful,  
Who lets a woman know his thoughts--  
The four gods of death sit at his door.
22. Regard not an evil prince.  
Regard not deceitful relatives.  
Regard not a lustful woman.  
Regard not a great sinner.
23. He who can go anywhere  
Why should he be injured through his attachment  
to his own native land?

The evil man says "it is my own well"  
And saying thus, drinks the brackish water.

24. A highly learned man  
Has two (forms of) felicity.  
Either he will abandon all earthly interests  
Or else has much which could be abandoned.
25. He whose glory has left him (and)  
Whose efforts have become meaningless,  
When a holy man becomes impoverished (in this  
way)  
He is unhappy except in a forest.
26. The career of a holy man is of two kinds.  
Like a flower waving its head  
Which is either honoured by all in the world  
Or else disappears alone in the forest.
27. Life, which perishes naturally in a moment,  
Has this as its essence.  
As your actions and intellect are undeveloped  
Remain modest in society.
28. An anthill increases by accumulation.  
Similarly eye-medicine is used up by distribution.  
The to-be-feared grows less by association.  
That is *the* thing to understand.
29. The anthill and honey,  
The waxing moon, up to the full,  
The possessions of kings and beggars  
Increase by gradual accumulation.
30. Do not be excessively covetous.  
Great greed entails punishment.  
If you are stultified by excessive covetousness  
You are like the fox that was killed by the bow.

31. He who always pursues the man who can do something for him  
And pays no heed to the man who has done something  
Is like the wicked man whose ear was filled with curds.  
Such a one has stolen that which was guarded.  
[O, Karna, evil-minded like curdled milk,  
You have conquered what you should have protected.]
32. Do not go (in search of) excessive fame.  
Judge honestly for yourself.  
By the fall of the 'bel' fruit into the water  
See, the forest was deserted.
33. Do not say things which hurt the feelings (of others).  
Do not speak in a very injurious way.  
The good man and the armed  
Enemy become known.
34. Even if the son of his enemy speaks sweetly  
The wise man is not indifferent.  
As a poisonous leaf is extremely potent (irresistible)  
It will cause injury at any time.
35. Whosoever does benefit to his enemy  
With straightforward intention,  
By so doing all enemies will arrive at  
The state of folding their hands in devotion.
36. In desiring to injure your enemy  
Praise his inherent good qualities.  
What do evil thoughts of injury do?  
They injure you and not your enemy.
37. Be firm with the unruly, not with mildness

But with suitable harshness.  
 If the children are not diligent  
 Does not the beneficent father threaten  
 punishment?

38. As long as you watch the 'way,'  
 As long as your steps are steady,  
 As long as your wisdom is unimpaired,  
 So long is there profit for you.
39. If you are always seeking your own advantage  
 What is the use of remaining among the  
 multitude?  
 There exists no means whatever for  
 Making all beings rejoice exceedingly.
40. To seek from others and yet wish for good food,  
 To spend your life in begging and yet have great  
 pride,  
 To be ignorant of literary works and yet wish to  
 dispute,--  
 These three make you ridiculous to others.
41. The fire which burned the forest  
 Became the companion of the wind,  
 And that same extinguished the fire.  
 So has the weak man no friends.
42. Not doing harm to others,  
 Not bowing down to low people,  
 Not abandoning the path of virtue,--  
 These are small (points) but (really) very many.
43. Having no fear of disease,  
 Endeavouring to associate with the holy,  
 Not using the (vulgar) language of the mean,--  
 A day (spent thus) is greater than a hundred  
 years.

44. Whenever the mean find a little wealth  
They despise everybody and are filled with pride.  
But the virtuous, although they may attain the  
possession of wealth,  
Remain bowed like ripe rice.
45. Low class creatures,  
Should they become possessed of wealth or  
science,  
Think only of quarrelling with everybody  
Like the fox with the blue skin.
46. If they become possessed of wealth or learning  
Low people become proud.  
But even when doubly honoured  
The wise man will become the more humble.
47. Trade without profit, quarrelling with those who  
have a following,  
Despising to beg (and thus) poor, delighting in  
lust,  
Using rough language to young women,--  
These five are improper conduct in a man.
48. The peacock, although scorched by heat in  
summer,  
Would rather hope for rain from the middle of the  
sky  
Than bend its proud neck to the bad water of the  
dirty pond.
49. The ti-ti-ra bird preserves its own life (somehow)  
with dew drops,  
For it fears to be placed under an obligation by  
begging  
And will not even beg from Indra.
50. If you understand Real Truth, why have a  
teacher?

When the disease is cured, what is the use of the doctor?  
 When the water is crossed, what (use) is the boatman?  
 What use is a sorcerer to a man without passions?

51. As long as an evil man is weak  
 So long is he naturally good,  
 (Like) the waters of a river in autumn  
 Which can be easily crossed by everyone.
52. Where store is made by the mouse,  
 Where the cat guards the butter,  
 And the crow is the director of ceremonies--  
 How could reliance be placed in such an  
 arrangement?
53. If there is much discussion about anything  
 All make boast of their skill,  
 And as all wish to be placed foremost  
 That gathering is brought to naught.
54. Copulation by day and sleeping by day,  
 Fresh beer, curds and young people drinking,  
 Sleeping with withered old women,--  
 These six waste the bodily strength.
55. He whose anger causes no fear,  
 Who, when pleased, can confer no benefit,  
 Who can neither destroy nor subjugate--  
 What avails the anger of such a man?
56. The encounter with the time of misfortune and  
 disease,  
 A time of famine and danger from enemies,  
 Being at the king's gate or in Yama's abode,--  
 These are the common remedy (i.e. affect all  
 alike).

57. (People) strive for worldly things because they want them.  
It is not done for the sake of righteousness.  
Like the calf which, seeing that the milk is exhausted,  
Leaves the cow at a distance.
58. Separation from the object of affection, the contempt of one's own people,  
To be much in debt, association with the evil,  
To be abandoned by friends who see your poverty,  
These five are not fire yet they burn the body.
59. He who, when small discords increase,  
Does not attempt to make peace,  
Is like the bee's honey leaking in drops,  
And the ruin of a country.
60. He who has knowledge is firm.  
The holy, even when destitute, do not discard moral virtues,  
Although scorched by the sun's natural heat  
The natural cold of snow is not taken away.
61. Those who wish to terminate their sins believe in Buddha.  
Those who wish to terminate their earthly existences associate with the evil.  
Those who wish to terminate their families beget fools and idiots.  
When cereals are to be consumed the stomach becomes heated.
62. Those blinded by desire do not perceive their sin.  
The blind man does not see the shape of (things).  
The proud do not perceive their faults.  
He who regards himself (the egotist) does not perceive Real Truth.



63. A conqueror, a water channel, a creeping plant,  
Women and the blind, these five,  
How they are led by the crafty!  
And this leading places them in the power of  
others.
64. The misery which follows pleasure  
Is the pleasure which follows misery.  
The happiness and misery of mankind  
Revolve like a wheel.
65. The invivable appears before you  
And again becomes invisible.  
What is that of yours and what are you?  
Who will be miserable on that account?
66. Thus the logs of wood  
Which go down together to the great ocean  
Are driven apart by every wave.  
Who will be miserable on that account?
67. The very wise man conquers rather by  
forcefulness than by anger.  
The evil man fails by being angry.  
Oh, evil men, defeated by defeat,  
How could you be called to the society of the  
wise?
68. A big stone, by a great effort,  
May be thrown to the top of a hill,  
But can be toppled over by a small (effort).  
Our own faults and virtues are like this.
69. The man who, with regard to something which is  
not to be done,  
Meddles in the matter  
Will surely come to grief,  
Like the monkey which turned out the child.

70. He who has entirely forsaken his own interests  
And rejoices in those of the other party  
Will surely be destroyed.  
How such a man resembles King Rab-mar!
71. If an astronomer calculates from the sky  
He will ascertain the paths of the moon and the  
stars;  
But in his house the womenfolk are at variance,  
And he does not perceive their various  
misconduct.
72. The moon's colour was apparent (reflected) in the  
unsullied water,  
And you wished to seize the lotus root.  
Oh, swan, who knew how to separate water and  
milk,  
What has become of your knowledge to-day?
73. Any man who has work, great or small,  
And desires to do it,  
And in this endeavour does his best,  
Is considered to be doing a lion's work.
74. So, in protecting his kingdom  
And in overcoming his venturesome rivals,  
(A king) should not rely on his subjects  
But do it personally in this present life.
75. He who says to himself, 'who is the loved one and  
who the other,'  
Who acts affectionately, magnanimously  
And broadmindedly, such a man  
Controls the whole earthly globe.
76. By always uttering pleasant speeches  
It is easy for a king to beguile his people.  
But as regards profitable words, which are like  
medicine,

The speaker is rarer than the listener.

77. If you understand the purport of the doctrine  
As when the beam is at fault when weighing is  
done,  
Even if it was constructed by a reputed wise man,  
It is better to let your own (conviction) be the  
winner.
78. If he is equal in wealth and ability,  
If he knows the essential vital point and is  
diligent,  
A follower of this kind is sure to injure you.  
No enemy will injure you as he will.
79. If fire is lighted in water  
How is it to be extinguished?  
If the fear comes from the protector  
Who is there to protect you from this fear?
80. (A drum) when not adjusted, does not give forth  
pleasant sounds.  
Even when adjusted the sound emitted is not  
sweet.  
The world is like a small drum.  
It should be so adjusted as to give forth a  
melodious sound.
81. The lord of the earth, being influenced by  
passionate desires, does not discriminate between  
benefit and injury.  
He conducts himself as he pleases, like a lust-  
maddened elephant.  
Tortured by remorse, he falls over the precipice of  
despondent misery.  
He blames those around and is ignorant of his  
own fault.
82. In a time of disputes a king, rather than acquire

wealth,  
 Should preserve his life by abandoning property.  
 Just as when the butcher shears the sheep's fleece  
 (The sheep thinks) the sparing of its life to be a  
 great gain.

83. When there is a snake at the root and an eagle  
 above,  
 Monkeys climbing in the branches and the flowers  
 surrounded by bees,  
 Where a resting place is provided for all savage  
 animals,  
 Pay no heed to (beware of) such a sandalwood  
 tree.
84. By whatever means you control your enemies  
 It is not the (physical) ability but the method  
 (which matters).  
 See how the crow with the string of golden beads  
 Got the snake killed.
85. He who has understanding is mighty.  
 What can you do with might without  
 understanding?  
 How strong the lion was,  
 Yet he was killed by the hare.
86. If you (want to) have proper method in your work  
 Consult those possessed of understanding.  
 What need is there to speak of obtaining health,  
 wealth and happiness?  
 Even if you fail it will still look well.
87. The conduct of the morally virtuous is self-  
 evident,  
 But how can it cure evil persons?  
 Like phlegm (? acidity) which is brought on by hot  
 rough-tasting condiments (their evilness) becomes  
 very much increased.

88. The man against whom you feel anger in your heart  
Is not to be admonished by words.  
Catch your enemy by the feet and  
Then admonish him with the weapon of words.
89. In as far as danger has not been encountered  
In so far is danger to be feared.  
At the time of real danger  
It should be vanquished like a mistake (which is acknowledged).
90. (As regards) one who has imbibed the truth,  
Is it clever to impose upon such a man?  
When a man is resting on the bamboo  
[When a man is resting in the embraces of a beautiful woman]  
What is brave about killing him?
91. Even when young, rejoice in the intense tranquillity of the old.  
Be not proud of what you know, even when learned.  
However great your glory, be forbearing in your manner.  
However high you may rise, be not proud.
92. Those who ever delight to benefit all creatures  
Are supreme like the lamp made from a jewel,  
Which relies not on oil  
Nor on the vessel nor on the wick (for its light).
93. A doctor taking food and not digesting it,  
A king speaking falsehoods, and  
A man of good birth misbehaving himself,  
These three are very unbecoming.
94. By association with the exalted,  
Who would not become exalted?

The thread on which the flowers are strung as a  
garland is attached to the head.

95. He who preaches at the timely season  
And speaks when opportunity arises  
Will be very much remarked  
And obtain worldly greatness.
96. He who is possessed of diligence, courage,  
Might, wisdom, (the power) to subdue others,  
And perseverance, these six virtues,  
Is feared even by the gods.
97. (As regards) your former enemy, now defeated,  
Trust him not even when he wishes to become  
your friend.  
See how in the cave where the owls were gathered  
The raven lit a fire and they were burned.
98. Eating, sleeping, fearing and copulating--  
Man and the brutes are alike in these.  
By the practice of religion mankind is elevated  
If religion is not understood, is man not on a level  
with the brutes?
99. Those who speak ill of religion,  
Although they go and come by day,  
Are like the smith's bellows:  
They have breath but they are not alive.
100. Leaving the patron, Buddha,  
And bowing to other gods,  
Is like a fool who comes to the bank of the Ganges  
And being thirsty digs a well.
101. Although you may remain in a country for a very  
long time  
It is absolutely certain that you will have to leave  
Whatever may be the difference in the parting.

The actual going cannot be avoided.

102. By compulsory separation excessive pain is  
infinitely caused to the mind.  
But if the giving-up is voluntary  
Infinite peaceful happiness will be obtained.
103. One's desire is to be attractive and happy,  
And wealth is of course pleasant.  
But yet this world of existence  
Is like a healthy drunken person being carried.
104. For living beings there is no moral defilement  
equal to lust.  
Nothing injures others as envy does,  
None is so fawning as a beggar,  
There is no friend or relative to equal generosity.
105. There is no eye like (that of) wisdom,  
There is no darkness like spiritual darkness,  
There is no enemy like disease,  
There is no danger to equal death.
106. Comparing these, the most inexorable  
Is death, which will certainly come.  
(Therefore) let your mind be turned from desire  
And rejoice in the True Religion.
107. It is well to have this friend and that gem.  
The wishing gem is real--stones are not gems.  
The topaz being treated as the best (of gems),  
Such a gem (causes) the ruin of the world.
108. Whatever there be on the earth's surface, grain,  
Gold, cattle and good health,  
Not all these will suffice to satisfy one man.  
If you understand this you will obtain tranquillity.

109. Wealth, hoarded with great pains  
 And fondled (handled) at intervals,  
 How it resembles the starving mouse (who hoards  
 his store).  
 Wealth is merely a source of misery.
110. Earthly life is not stable,  
 Wealth and enjoyment are not stable,  
 Wife and child are not abiding,  
 (Therefore) trust in religion and (good) reputation.
111. A king is not satisfied with great riches,  
 A clever man is insatiable for elegant sayings,  
 The ocean is never sated with water,  
 The world has never enough of the sight of  
 beauty,  
 Fire is not to be satisfied with wood,  
 Nor (is it possible) to satisfy a child's desires.
112. Moral conduct, self-restraint,  
 And the control of the mind,--  
 Whoever bears these earnestly in mind  
 And remains so, then what more does he need?
113. If you remain utterly contented  
 You are far from the plane of the evil man.  
 Pleasures which are bound by the ties of carnal  
 desire  
 Beget trouble at every step.
114. This so-called body, full of faults,  
 Has however one great moral quality.  
 Whatever it encounters in this temporal life  
 Its movements (depend upon) the steersman  
 (you).
115. The forest elephant is powerful although he lives  
 on grass.  
 The serpent, although he lives on air, is not lean.



The ascetics who have only a little grass and fruit  
are not of the past (do not die).  
Thus, modesty and contentment are the only  
objects of attainment.

116. Where is the solitary retreat where there is not  
Vegetation and dustless water?  
The moon is the public light.  
What is the use of (personal) property?
117. The surest possession is real contentment.  
It is not difficult to earn your livelihood, whatever  
it may be.  
(It is like) places where there are grass, leaves and  
water.  
There is no place where these are not (to be  
found).
118. The tiger is chief of the forest and the elephant is  
leader.  
Make of the grass your seat and your garments of  
tree-bark,  
And have the fruit of the trees for food.  
The evil society of poor relations is not (real) life.
119. The man who, either in a good or bad (style),  
Adapts himself somehow to what he has  
And continues to keep his body (from impurity),  
What is the attraction of wealth to him?
120. With the price of great good actions  
The ship of your (present) body has been bought.  
So long as it is not wrecked,  
Strive to cross the ocean of human misery.
121. For so long as the moon of pleasant times is  
waxing,  
And so long as Death, the planet Saturn, does not  
find you,

So long live chastely  
And let your actions be right actions.

122. When your eyes are fixed in unconsciousness  
And you have come to your last breath through  
constant hiccoughing,  
As one led in the dark to a great precipice,  
Of what assistance can child and wife be then?
123. He who yearns in pity, whose passions are  
controlled, who rejoices in contentment,  
Who is passionless, rejoices at the general  
happiness, lives in the woods, eats fallen fruits,  
Wears bark on his emaciated body, cries 'victor,  
victor' in the sweetest fashion (to him who)  
At Benares triumphed over the power of death,  
will yet have to discard this mortal body.  
Salvation is not (to be found) in believing in  
religious books not yet in freedom from bodily  
suffering.
124. If the thoughts are controlled by wisdom  
Then salvation is very near.  
To get rid of the contamination of moral faults  
What is the use of shaving your head?
125. To him who has no covering for his mind  
What is the use of a cotton robe?  
He whose mind is imbued with compassion for all  
sentient beings,  
That is (the way of) salvation and divine wisdom.  
Ashes and long hair do not constitute the religious  
robe.
126. He who is subdued in the prime of life  
I know for a really subdued person.  
If all the senses were completely exhausted (i.e. by  
age)  
How could he possibly not be subdued?

127. Over friends and kinred in the burning place  
There comes a change when the smoke has  
dispersed.  
As regards that which (always) accompanies you,  
If you are convinced that it is your own works,  
then practise acts of virtue.
128. Wealth, acquired through great misery  
Or by acts contrary to religion,  
Or by bending before your enemy,  
Such wealth is not proper wealth.
129. The holy man who is very firm in his longing to  
act nobly  
Is always miserable through the fear of being  
decried in society.  
But the shameless man who spreads the root of  
perverse conduct,  
And does not discriminate between the proper  
and improper is happier on the whole.
130. He who has not the sense to distinguish between  
the proper and improper,  
Who has abandoned all heed and (observance of)  
vows,  
Who only wishes to be filled with good food,  
What difference is there between a rich man of  
this kind and the beasts?
131. The great source of virtues, both visible and  
invisible, is knowledge.  
Therefore, if you are striving to procure them.  
Take hold of wisdom in its entirety.
132. A hero is born among a hundred,  
A clever man is found among a thousand,  
But the wise hero in a hundred thousand  
May be born in a thousand (or not at all).

133. By the wise all sciences will be studied even when  
they are past middle age.  
Although there may be no results in this life  
It will become easier for them to obtain such in  
another life.
134. Even when white-haired and wrinkled  
Learning from others should be treasured.  
Wherever the man of much learning may go  
He will not obtain the aggregate (of learning).
135. A king and an accomplished man--  
These two are not alike.  
A king is esteemed in his own country,  
An accomplished man is esteemed everywhere.
136. Although the accomplished man have faults  
Philosophers will not grieve.  
Although the moon may become spotted (stained)  
The firm look at it with pleasure.
137. There is no bodily ornament like  
accomplishments,  
There is no (physical) misery like mental worry,  
There is no protection for the body like patience,  
There is no relative (or friend) to equal charity.
138. Although the holy man may live far away  
His virtues act as a messenger.  
Through sniffing the perfume of the kitaka  
(flower)  
The bees are attracted themselves.
139. If you are persevering in virtue  
What is the use of your haughty attitude?  
The cow which has no milk,  
Even if a bell be attached to it, will not be  
purchased.

140. Our existence is short but science is of many kinds.  
We may estimate life but we do not know how (long) it will be.  
So, like the swan which separates milk from water,  
Devote yourself to whatever you undertake.
141. Although many large stars are gleaming  
And the moon too shines as an ornament of the earth, yet  
Whenever the sun sets it becomes night.  
Except for the sun there is no meaning attached (to the terms) 'east' and 'west'.
142. On whatever it shines  
Darkness is dispelled and light produced.  
The shining of the sun being supreme  
What is there in the shining of the other (bodies)?
143. The man who accomplishes one single act thoroughly  
Excels all sentient beings--what need for many (acts)?  
As the moon, when full, lights the earth's surface--  
A great multitude of stars have not this power.
144. The growth of moral virtue depends on one's self.  
(The acquisition of) property depends on previous merit.  
Why blame anybody for this?
145. Moral virtues are to be obtained by making an effort,  
And as this effort rests with yourself,  
To say that others possess moral virtues--  
Who could endure to lead such a life?
146. Of those who understand the meaning of the

scriptures

There are many even among the crippled.  
It is a matter for rejoicing to find the sharp-  
pointed sword by which the enemy is conquered.

147. Rich men are to be found even among the  
barbarians  
And there are many heroes among the beasts,  
But holy men who can explain the various truths  
are the rarest of all.
148. There are not sandalwood (trees) on all hills,  
Nor does one get pearls from all elephants.  
The learned who can explain the meaning of the  
Real  
Are not to be found everywhere.
149. Real Truth is a virtue to the talented  
But a harmful thing to those without talent.  
The water of the river is very free from impurity;  
But, entering the ocean, it becomes undrinkable.
150. The cultured delight in culture:  
The uncultured find no pleasure in it.  
The bee is attracted from the forest by the lotus.  
The frogs, although living together, are not thus.
151. The fame of the sagacious  
Increases among the sagacious themselves,  
As valuables among experts  
And heroes in battle.
152. The swan does not look well in an assemblage of  
hawks,  
Nor the horse among the donkeys,  
Nor the lion among the foxes,  
Nor the clever man among fools.
153. That which is placed on their heads (i.e. respected)

by the great  
 May be considered (merely as) a basis by the  
 vulgar.  
 As the 'chorten' to which the learned bow  
 Is used as a seat by the crows.

154. Though possessing it themselves unproclaimed  
 While others have it in small measure,  
 Holy men delight in such moral virtue.  
 How remarkable is such conduct!
155. The virtues of the omniscient  
 Are comprehended only by the omniscient.  
 The exact weight of the earth  
 Is known only to Ta-ye.
156. If people mutually advertise each others' virtues,  
 Even he who possesses none will acquire them.  
 But he who proclaims his own virtues,  
 Even were he Indra, would not be respected.
157. There where the possession of learning is not  
 respected  
 Why should the learned man go (thither)?  
 In the city of the naked Jainas  
 What would the washerman do?
158. Alas, this stupid world  
 Has not obtained personal independence (i.e.  
 initiative),  
 But following (imitating) the doings of others  
 Is lost in the vessel of the unobstructed.  
 [Disappears (like a lump of copper) in a vessel of  
 (molten) copper.]
159. Of the two, the buffoon and the clever man,  
 To the fool the laughter-maker is superior.  
 The buffoon acquires wealth  
 But the learned man goes empty-handed.

160. By means of various records of profitable meaning  
The sage passes his time.  
The indigence (consequent on) abandoning  
religion  
May be acquired even in sleeping.
161. He who in an assembly of many persons  
Makes no effort to obtain the virtues of the holy,  
What is the profit in such a one being born who is  
driven away by his own mother's pains?
162. The way of the wise man is knowledge,  
The way of the cuckoo is a sweet note,  
The way of the ascetic is patience,  
The way of a woman is perversity.
163. Astronomy itself and doctrinal principles,  
The Eagle-spell and the repeating of spells,  
(Of these) the essential meaning should be seized.  
Do not analyse the sound (of the words).
164. Knowledge contained in books  
And wealth procured from others,  
When the time for needing them arrives,  
Are neither knowledge nor wealth.
165. The accomplishments of the teacher of the arts  
Are but accomplishments for earning a living,  
But the study of the termination of earthly  
incarnation  
Why should that not be *the* accomplishment?
166. To no man without (due) scrutiny  
Should sound advice be given.  
See, how for only giving a place to a monkey  
The man was made homeless.
167. Some devote themselves to speech (preaching),  
Some gain their object without speaking.



The reed-flower has no fruit,  
The walnut has both flower and fruit.

168. The fruit of the kataka tree  
Clears all water,  
But, if its name only be mentioned,  
This does not cause the mud in the water to  
subside.
169. Although a man may be learned in written works,  
Yet if he does not apply (what he knows)  
(He resembles) the blind man who even with a  
lamp in his hand cannot see the road.
170. Like the moon which waxes and wanes,  
In having recourse to the holy or impious  
A little virtue may be increased  
Or vast accomplishments may be decreased.
171. It is easier to have a clever man for one's enemy  
Than to be friends with the stupid (unlearned).  
(As in the stories of) the protection of the Brahmin  
by a thief  
And of the monkey who squeezed the king's eyes.
172. The clever, the disciplined,  
The contented and the truth-tellers,  
It is better for such to die  
Than (to live in) the kingdom of the evil.
173. (In the matter of) a snake's venom and that of an  
evil man,  
An evil man is more venomous than a snake,  
For the snake's venom may be overcome by drugs  
and spells  
But what can soothe the venom of an evil man?
174. Although the evil may be benefited by a hundred  
talents

Yet, even when happy, they use abusive language.  
 He who is well educated is firm.  
 Although poor as a faqir he will not abandon  
 virtue.

175. The naturally evil man  
 Is like the weighing scales--  
 A little thing sends him up  
 And a little thing sends him down.
176. Although smeared with sandalwood, musk and  
 camphor  
 The natural strong smell of garlic is not driven  
 out.  
 Although many texts may be well studied  
 One does not drive out the natural evil in one's  
 disposition.
177. There are no lotuses on the face of a holy man's  
 son,  
 Nor do horns grow on the heads of prostitutes'  
 sons.  
 But in so far as there was perversion in the act  
 In so far as that the essential characteristic of the  
 bastard.
178. The word which is uttered is one thing  
 And different from the thought in the mind.  
 Alas, then, for the crooked-minded!  
 Who can change this natural disposition?
179. He assiduously retains his vices  
 And ever discards the moral virtues.  
 In retaining vice and discarding virtue  
 The evil man resembles a strainer.
180. He who has been refuted by an evil man  
 Loses confidence even in the holy.  
 When a child's mouth has been scalded by (hot)

milk

He will drink curds only after blowing on them.

181. Seeing the stars' reflection on the lake by night,  
The swan is disappointed in taking them for lotus  
shoots,  
So that even when he sees the real lotus shoot by  
day he will not eat it.  
When once refuted by a liar one will doubt even  
the truthful.
182. A woman's appetite is twice (that of a man),  
Her deceitfulness four times (as much),  
Her shame six times,  
And her passions eight times--so it is said.
183. Not by gifts nor by attentions,  
Not by worship nor by veneration,  
Not by (constant) association nor by assiduity,--  
By none of these is a woman to be resisted (?  
controlled).
184. When he was carried off by the King of the Birds  
The White Lotus Serpent God said:  
"He who tells secrets to women  
"His life is lost there and then."
185. (By them) one's object and religion are completely  
destroyed,  
They create an obstacle in the attainment of  
salvation,  
They become the cause of all mischief.  
Rather therefore avoid other men's womenfolk.
186. If even one written verse (of truth)  
Is given by a Lama to his pupil,  
The gift given would be supreme.  
Such a thing is not on earth.

187. All worldly pleasures should be abandoned,  
But, if you are unable to abandon them,  
Then cling to the holy.  
That is the cure for it.
188. All desires should be abandoned,  
But, if you cannot abandon them,  
Let your desire be for salvation.  
That is the cure for it.
189. The unhelpful relative is like a stranger,  
But he who helps, even if he be an outsider, is a  
relative.  
Like the body and its diseases which are with us  
And the beneficial medicine of solitude.
190. If you hold, with assiduity,  
A pot half full of water  
On your head; so also if respected  
The evil man becomes excited (angry).
191. Whatever may be agreeable to your mind,  
Although it be far away is yet near.  
That which is not kept firmly in mind,  
Although by your side is yet afar off.
192. Though we may live in the society of the impious  
There is no intimacy like the water and the lotus.  
The holy may ever live far apart,  
Yet they rejoice like the moon and the water-lily.
193. If you are ever desirous of friendship  
Then do not do these three:  
Laying wagers, money transactions,  
And speaking privily with women.
194. When milk is got from a horn,  
When the reed-flower drops honey,  
Then, when a woman is true,

The lotus will grow in dry ground.

195. A man possessed of very little moral merit,  
Even should he obtain abundance, knows not how  
to enjoy it,  
Like a dog on a lake of snow (glacier)  
Which, when thirsty, licks with its tongue.
196. Those who do work in this world  
Would not properly carry provisions for the  
journey without payment;  
But beggars and the poor, without its being  
evident.  
Have a hundredfold profit in the future.
197. As we have to go, leaving wealth behind,  
Therefore men give alms.  
As, even if you die your property is not lost,  
Realize that giving alms is like (the act) of a  
(clever) miser (? economist).
198. Hesitating to impoverish themselves by charity,  
The miserly do not give alms.  
But this (wealth) being the real danger  
The learned man distributes his wealth.
199. From your food, why not give about half to the  
beggars?  
The desire and the reward which charity brings  
Will be obtained at some time.
200. Although you may get no results from your  
actions, still do not be grieved,  
For you can still give alms from what you possess.  
Leaves, flowers, fruit, water and medicines,  
All these can ultimately be rendered inimitable by  
the power of mental dedication.
201. (As regards wealth) which is devoid of charity

and enjoyment (neither given away nor enjoyed),  
 To be the owner of such wealth is to err.  
 For although it is your own property  
 Why are you not the owner (why don't you use it  
 )??

202. Further, this is the place (lit. earth) for action,  
 The beyond is the place for results.  
 Whatever may be done here,  
 That same will certainly be enjoyed there (i.e. the  
 fruit).
203. The wealth, rank, beauty and health of others,  
 Why be grieved in seeing these here (below)?  
 If you desire these, is not the getting of the fruits  
 of work from the seed of virtuous action  
 applicable to you too?
204. If you have possessions and do not distribute  
 them,  
 What is the use of keeping them by you?  
 The fruit of the kimpaka  
 May grow, but what is its use in hunger?
205. Whoever gives alms which do not harm others--  
 His various (resulting) pleasures will neither be  
 carried away by water  
 Nor burned by fire nor stolen by thieves.  
 Such possessions will never be utterly destroyed.
206. He who does not try a remedy for the disease of  
 Hell (i.e. of the going to Hell),  
 When he reaches the place where there is no  
 medicine  
 What will he do--he and his disease?
207. Holy men are seized by the snake of words which  
 comes from the pit of savage men.  
 As a means of allaying this poison

Drink the medicine of wisdom and patience.

208. Although you may kill all your life long  
You will not exhaust (the number of) your  
enemies.  
But if your own anger be slain,  
That is to slay the real enemy.
209. The mighty are not amenable to reform,  
Therefore why exercise patience (with them).  
With, those who are disciplined and peaceful in  
conduct  
What necessity is there for patience?
210. If you are merely angry owing to an injury,  
Then why not be angry with anger which  
obviously destroys religious aims and salvation?
211. He who, having seen the excellence of others,  
Is afflicted by disturbance in his own mind,  
Will not gain even a little of the Truth.  
Such a being destroys his own merit.
212. Let all hear this moral maxim,  
And having heard it keep it well:  
Whatever is not pleasing to yourself  
Do not that unto others.
213. As regards the leaving of this mortal life,  
Who is not clever in knowing and speaking about  
it?  
But when it comes to practising (what they  
preach)  
(Those who know) would be considered wise  
among the sages.
214. Property is unstable, and youth perishes in a  
moment.  
Life is like being ever in the grinning fangs of

Death.  
 Yet (mankind) delays to obtain release from this  
 world.  
 Alas, the conduct of mankind is very surprising!

215. He who has a good intellect but is lazy,  
 Such a being will not become exalted.  
 He is like a youthful writer  
 Who makes his calculations in the dust
216. If all these human beings  
 Could perceive the God of Death on their (own)  
 heads,  
 Even in food there would be no flavour.  
 What need to mention other things?
217. The God of Death does not wait to ask whether  
 your (composite) works are completed or not.  
 Therefore do to-morrow's work to-day,  
 And the evening's work in the morning.
218. So long as you are healthy and produce a harvest  
 Which is not ruined by the great hail of disease,  
 And so long as your intellect is in your work,  
 All this is the time for heeding religious doctrines.
219. What are wreaths of flowers to donkeys and  
 cattle?  
 What is delicate food to quadrupeds and pigs?  
 Light to the blind or songs to the deaf?  
 Of what use is religious doctrine to fools?
220. So long as one is not ambitious  
 For so long will one's accomplishments be great.  
 If great ambition be entertained in the mind  
 How can moral attainments be controlled?
221. So long as a man does not beg, even when the  
 time comes,



For so long is he (styled) a glorious ascetic.  
 Brave, clever, of high rank and  
 Manly are the terms used (of a man until he begs).

222. The first inventor of anything,  
 How very wonderful (admirable) he is!  
 The water-mill having been made,  
 Can be managed even by a girl.
223. A sage's son may suitably die soon,  
 And a king's son suitably live for a long time.  
 For the hunter's son life and death are equally  
 unsuitable, and for the saint's son equally  
 convenient.
224. Then let that which exists in the beginning  
 For the purpose of increasing man's  
 understanding,  
 Let the elegant classics be expounded by the man  
 who understands the doctrines.
225. Words of the nature of elegant sayings  
 Should be collected as far as convenient.  
 For the temporary but supreme gift of words  
 Any price will be paid.
226. The student of science, the hero,  
 And every beautifully formed woman,  
 Wherever they go  
 Acquire great fame, there and then.
227. A scientist and a king  
 Are not to be compared in any way.  
 The king is esteemed in his own country.  
 The wise man is esteemed wherever he goes.
228. He who is handsome, youthful, accomplished,  
 And born of high caste, yet,  
 Like the flower of the violet-lac tree,

Does not look well when separated from his caste.

229. He who has a body but is devoid of learning,  
Even though of good birth, what use is he?  
In the world reverence (comes) from learning.  
From lack of learning comes destruction.
230. If you desire ease, forsake learning.  
If you desire learning, forsake ease.  
How can the man at his ease acquire knowledge,  
And how can the earnest student enjoy ease?
231. He who is no friend of knowledge  
Will always be in misery  
He who is a friend of knowledge  
Will always obtain happiness.
232. What country is foreign to a sage?  
Who is hostile to a pleasant speaker?  
What load is heavy to a man in his own home?  
What distance is long to the energetic?
233. Since he who gives has friends,  
The summit of the king of mountains is not too  
high,  
The earth's profundities are not too deep,  
And even when sundered by the ocean it is not  
beyond (his reach).
234. The superior man who has learned from books  
(only),  
And has not studied (things) from many  
standpoints,  
Resembles a pregnant girl of loose morals.  
He does not look well in an assemblage.
235. He who scorns the spiritual teacher (*lit.* Lama),  
who has given him even a single letter,  
Will pass through a hundred dog-incarnations

And be reborn of low caste.

236. To whomsoever a single letter  
Is given by a Lama as to a pupil,  
Whatever he may hand over (in payment), there  
does, not exist sufficient wealth on the earth's  
surface to repay this.
237. He who brings one up, he who imparts elegant  
(learning),  
He who imparts science,  
He who feeds one and gives fearlessness,  
These five are declared to be like fathers.
238. The wife of a king or of a minister,  
Likewise the wife of a friend,  
A brother's wife, and one's own mother,  
These five are declared to be like mothers.
239. Counsel (given to) fools  
Excites but does not pacify them.  
He who pours out milk for a snake  
Is only increasing its venom.
240. The fool, who is really a two-footed brute,  
Should be specially avoided,  
For, like the unseen thorn,  
The pain of his words hurts.
241. If a fool sees a fool  
He is more refreshed by this than by sandalwood.  
If he sees a learned man  
He regards him as a parricide.
242. (As regards) benefiting the evil,  
Whatever you may do they are not grateful;  
But if you do even a small service to a holy man,  
For this he is yours to command for life.

243. All the doings of fools are like ripples on water  
quickly effaced.  
(The doings of) a holy man are like a carving on  
stone.  
They may be small but they are permanent.
244. Though the evil man may speak sweetly,  
Yet he is not to be trusted.  
The peacock has a sweet note,  
But for food it eats powerful poison.
245. Alas, the evil man and  
Phlegm (mucous) are really alike.  
By mildness they are excited  
And by roughness (astringent) they are soothed.
246. An evil man, gold, a drum,  
A wild horse, women and cloth  
Are controlled by beating.  
These are not vessels for elegant doings.
247. Association with the evil man is unbecoming,.  
Whether he be pleasant or obnoxious.  
As with a dog--it is unbecoming whether you play  
With him or let him lick you.
248. Wildness is worse than a serpent.  
A serpent's venom can be assuaged by drugs and  
spells,  
Wildness is not to be assuaged by anything.
249. The sins of the unruly (undisciplined)  
Leave their mark on the temperament.  
Whosoever mixes with the unruly  
Becomes even more unruly than they.
250. Even without noticing his father's conduct  
The son imitates him.  
From the kitaka tree

One does not get the kurura fruit.

251. If my father, mother, own brother  
And wife imitate me  
In whatever sin I commit,  
It is as if they had committed it.
252. This earth, the mighty ocean  
And the mountains are not a burden,  
But he who is ungrateful  
Is indeed a heavy burden.
253. He who stays in the society of those of good moral  
behaviour  
Rejoices to benefit all evil spirits (elementals).  
Although Yama is the destroyer,  
Yet wise men praise him very much.
254. In the society of the clever, the disciplined,  
The contented, and the truthful,  
Imprisonment is a superior state.  
The sovereignty of the unruly is not thus.
255. Intimacy in the society of the holy,  
Conversation in the society of the learned,  
And the friendship of the unselfish,  
These will cause no regrets.
256. Although for a very long time  
You may not perceive the misery (caused by sin)  
in this world and the other world,  
Yet bring your mind into harmony with religion.
257. Although a thing may afford you mental  
enjoyment,  
Yet, if the full fruition is to be injurious, how can it  
be right?  
If anything upsets your health  
How could it be right to eat such a sweet dish?

258. That which hurts but is profitable  
Is drunk by the wise like medicine.  
The result, attained afterwards,  
Becomes in itself incomparable.
259. If a learned king summarises the meaning (of this  
book)  
In the beginning, the middle and the end,  
It will be found to be not otherwise (than stated).
260. When the ocean shall be no more  
It may be crossed in the middle, so they say.  
Whether holy men exist or not  
We should not transgress the moral codes.

Book II of the Commentary of Manners, called the Tree of Wisdom, written by Lu-trub, the Teacher, which has been translated separately, is finished.

# CHAPTER EIGHT

## CONFUCIANISM

### Wisdom of Confucius and

### Confucianism

#### The Great Learning

*500 BC, THE GREAT LEARNING, Confucius*

WHAT THE GREAT LEARNING teaches, is to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.

The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end.

Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning.

The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being

regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy.

From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of everything besides.

It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.

#### COMMENTARY OF THE PHILOSOPHER TSANG

In the Announcement to K'ang, it is said, "He was able to make his virtue illustrious."

In the Tai Chia, it is said, "He contemplated and studied the illustrious decrees of Heaven."

In the Canon of the emperor (Yao), it is said, "He was able to make illustrious his lofty virtue."

These passages all show how those sovereigns made themselves illustrious.

On the bathing tub of T'ang, the following words were engraved: "If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation."

In the Announcement to K'ang, it is said, "To stir up the new people."

In the Book of Poetry, it is said, "Although Chau was an ancient state the ordinance which lighted on it was new."

Therefore, the superior man in everything uses his utmost endeavors.

In the Book of Poetry, it is said, "The royal domain of a thousand li is where the people rest."

In the Book of Poetry, it is said, "The twittering yellow bird rests on a corner of the mound." The Master said, "When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?"

In the Book of Poetry, it is said, "Profound was King Wan. With how bright and unceasing a feeling of reverence did he regard his resting places!" As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

In the Book of Poetry, it is said, "Look at that winding course of the Ch'i, with the green bamboos so luxuriant! Here is our elegant and accomplished prince! As we cut and then file; as we chisel and then grind: so has he cultivated himself. How grave is he and dignified!"



How majestic and distinguished! Our elegant and accomplished prince never can be forgotten." That expression-"As we cut and then file," the work of learning. "As we chisel and then grind," indicates that of self-culture. "How grave is he and dignified!" indicates the feeling of cautious reverence. "How commanding and distinguished! indicates an

awe-inspiring deportment. "Our elegant and accomplished prince never can be forgotten," indicates how, when virtue is complete and excellence extreme, the people cannot forget them.

In the Book of Poetry, it is said, "Ah! the former kings are not forgotten." Future princes deem worthy what they deemed worthy, and love what they loved. The common people delight in what delighted them, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quitted the world, are not forgotten.

The Master said, "In hearing litigations, I am like any other body. What is necessary is to cause the people to have no litigations." So, those who are devoid of principle find it impossible to carry out their speeches, and a great awe would be struck into men's minds;-this is called knowing the root.

This is called knowing the root. This is called the perfecting of knowledge.

What is meant by "making the thoughts sincere." is the allowing no self-deception, as when we hate a bad smell, and as when we love what is beautiful. This is called self-enjoyment. Therefore, the superior man must be watchful over himself when he is alone.

There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man, he instantly tries to disguise himself, concealing his evil, and displaying what is good. The other beholds him, as if he saw his heart and reins;-of what use is his disguise? This is an instance of the saying -"What truly is within will be manifested without." Therefore, the superior man must be watchful over himself when he is alone.

The disciple Tsang said, "What ten eyes behold, what ten hands point to, is to be regarded with reverence!"

Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

What is meant by, "The cultivation of the person depends on rectifying the mind may be thus illustrated:-If a man be under the influence of passion he will be incorrect in his conduct. He will be the same, if he is under the influence of terror, or under the influence of fond regard, or under that of sorrow and distress.

When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat.

This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.

What is meant by "The regulation of one's family depends on the cultivation of his person is this:-men are partial where they feel affection and love; partial where they despise and dislike; partial where they stand in awe and reverence; partial where they feel sorrow and compassion; partial where they are arrogant and rude. Thus it is that there are few men in the world who love and at the same time know the bad qualities of the object of their love, or who hate and yet know the excellences of the object of their hatred.

Hence it is said, in the common adage, "A man does not know the wickedness of his son; he does not know the richness of his growing corn."

This is what is meant by saying that if the person be not cultivated, a man cannot regulate his family.

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In the Announcement to K'ang, it is said, "Act as if you were watching over an infant." If a mother is really anxious about it, though she may not hit exactly the wants of her infant, she will not be far from doing so. There never has been a girl who learned to bring up a child, that she might afterwards marry.

From the loving example of one family a whole state becomes loving, and from its courtesies the whole state becomes courteous while, from the ambition and perverseness of the One man, the whole state may be led to rebellious disorder;-such is the nature of the influence. This verifies the saying, "Affairs may be ruined by a single sentence; a kingdom may be settled by its One man."

Yao and Shun led on the kingdom with benevolence and the people followed them. Chieh and Chau led on the kingdom with violence, and people followed them. The orders which these issued were contrary to the practices which they loved, and so the people did not follow them. On this account, the ruler must himself be possessed of the good qualities, and then he may require them in the people. He must not have the bad qualities in himself, and then he may require that they

shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them.

Thus we see how the government of the state depends on the regulation of the family.

In the Book of Poetry, it is said, "That peach tree, so delicate and elegant! How luxuriant is its foliage! This girl is going to her husband's house. She will rightly order her household." Let the household be rightly ordered, and then the people of the state may be taught.

In the Book of Poetry, it is said, "They can discharge their duties to their elder brothers. They can discharge their duties to their younger brothers." Let the ruler discharge his duties to his elder and younger brothers, and then he may teach the people of the state.

In the Book of Poetry, it is said, "In his deportment there is nothing wrong; he rectifies all the people of the state." Yes; when the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

This is what is meant by saying, "The government of his kingdom depends on his regulation of the family."

What is meant by "The making the whole kingdom peaceful and happy depends on the government of his state," this:-When the sovereign behaves to his aged, as the aged should be behaved to, the people become final; when the sovereign behaves to his elders, as the elders should be behaved to, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same. Thus the ruler has a principle with which, as with a measuring square, he may regulate his conduct.

What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right:-this is what is called "The principle with which, as with a measuring square, to regulate one's conduct."

In the Book of Poetry, it is said, "How much to be rejoiced in are these princes, the parents of the people!" When a prince loves what the people love, and hates what the people hate, then is he what is called the parent of the people.

In the Book of Poetry, it is said, "Lofty is that southern hill,

with its rugged masses of rocks! Greatly distinguished are you, O grand-teacher Yin, the people all look up to you. "Rulers of states may not neglect to be careful. If they deviate to a mean selfishness, they will be a disgrace in the kingdom.

In the Book of Poetry, it is said, "Before the sovereigns of the Yin dynasty had lost the hearts of the people, they could appear before God. Take warning from the house of Yin. The great decree is not easily preserved." This shows that, by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost.

On this account, the ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure.

Virtue is the root; wealth is the result.

If he make the root his secondary object, and the result his primary, he will only wrangle with his people, and teach them rapine.

Hence, the accumulation of wealth is the way to scatter the people; and the letting it be scattered among them is the way to collect the people.

And hence, the ruler's words going forth contrary to right, will come back to him in the same way, and wealth, gotten by improper ways, will take its departure by the same.

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Duke Wan's uncle, Fan, said, "Our fugitive does not account that to be precious. What he considers precious is the affection due to his parent."

In the Declaration of the Duke of Ch'in, it is said, "Let me have but one minister, plain and sincere, not pretending to other abilities, but with a simple, upright, mind; and possessed of generosity, regarding the talents of others as though he himself possessed them, and, where he finds accomplished and perspicacious men, loving them in his heart more than his mouth expresses, and really showing himself able to bear them and employ them:-such a minister will be able to preserve my sons and grandsons and black-haired people, and benefits likewise to the kingdom may well be looked for from him. But if it be his character, when he finds men of ability, to be jealous and hate them; and, when he finds

accomplished and perspicacious men, to oppose them and not allow their advancement, showing himself really not able to bear them: such a minister will not be able to protect my sons and grandsons and people; and may he not also be pronounced dangerous to the state?"

It is only the truly virtuous man who can send away such a man and banish him, driving him out among the barbarous tribes around, determined not to dwell along with him in the Auddle Kingdom. This is in accordance with the saying, "It is only the truly virtuous man who can love or who can hate others."

To see men of worth and not be able to raise them to office; to raise them to office, but not to do so quickly:-this is disrespectful. To see bad men and not be able to remove them; to remove them, but not to do so to a distance:-this is weakness.

To love those whom men hate, and to hate those whom men love;-this is to outrage the natural feeling of men. Calamities cannot fail to come down on him who does so.

Thus we see that the sovereign has a great course to pursue. He must show entire self-devotion and sincerity to attain it, and by pride and extravagance he will fail of it.

There is a great course also for the production of wealth. Let the producers be many and the consumers few. Let there be activity in the production, and economy in the expenditure. Then the wealth will always be sufficient.

The virtuous ruler, by means of his wealth, makes himself more distinguished. The vicious ruler accumulates wealth, at the expense of his life.

Never has there been a case of the sovereign loving benevolence, and the people not loving righteousness. Never has there been a case where the people have loved righteousness, and the affairs of the sovereign have not been carried to completion. And never has there been a case where the wealth in such a state, collected in the treasuries and arsenals, did not continue in the sovereign's possession.

The officer Mang Hsien said, "He who keeps horses and a carriage does not look after fowls and pigs. The family which keeps its stores of ice does not rear cattle or sheep. So, the house which possesses a hundred chariots should not keep a minister to look out for imposts that he may lay them on the people. Than to have such a minister, it were better for that house to have one who should rob it of its revenues." This is in accordance with the saying:-"In a state, pecuniary gain is not to be considered to be prosperity, but

its prosperity will be found in righteousness."

When he who presides over a state or a family makes his revenues his chief business, he must be under the influence of some small, mean man. He may consider this man to be good; but when such a person is employed in the administration of a state or family, calamities from Heaven, and injuries from men, will befall it together, and, though a good man may take his place, he will not be able to remedy the evil. This illustrates again the saying, "In a state, gain is not to be considered prosperity, but its prosperity will be found in righteousness."

THE END

## The Doctrine of the Mean

### *500 BC, The Doctrine of the Mean, Confucius*

WHAT THE GREAT LEARNING teaches, is to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.

The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end.

Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning.

The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy.

From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of everything besides.

It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.

#### COMMENTARY OF THE PHILOSOPHER TSANG

In the Announcement to K'ang, it is said, "He was able to make his virtue illustrious."

In the Tai Chia, it is said, "He contemplated and studied the illustrious decrees of Heaven."

In the Canon of the emperor (Yao), it is said, "He was able to make illustrious his lofty virtue."

These passages all show how those sovereigns made themselves illustrious.

On the bathing tub of T'ang, the following words were engraved: "If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation."

In the Announcement to K'ang, it is said, "To stir up the new people."

In the Book of Poetry, it is said, "Although Chau was an ancient state the ordinance which lighted on it was new."

Therefore, the superior man in everything uses his utmost endeavors.

In the Book of Poetry, it is said, "The royal domain of a thousand li is where the people rest."

In the Book of Poetry, it is said, "The twittering yellow bird rests on a corner of the mound." The Master said, "When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?"

In the Book of Poetry, it is said, "Profound was King Wan. With how bright and unceasing a feeling of reverence did he regard his resting places!" As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

In the Book of Poetry, it is said, "Look at that winding course of the Ch'i, with the green bamboos so luxuriant! Here is our elegant and accomplished prince! As we cut and then file; as we chisel and then grind: so has he cultivated himself. How grave is he and dignified! How majestic and distinguished! Our elegant and accomplished prince never can be forgotten." That expression-"As we cut and then file,"

the work of learning. "As we chisel and then grind," indicates that of self-culture. "How grave is he and dignified!" indicates the feeling of cautious reverence. "How commanding and distinguished! indicates an awe-inspiring deportment. "Our elegant and accomplished prince never can be forgotten," indicates how, when virtue is complete and excellence extreme, the people cannot forget them.

In the Book of Poetry, it is said, "Ah! the former kings are not forgotten." Future princes deem worthy what they deemed worthy, and love what they loved. The common people delight in what delighted them, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quitted the world, are not forgotten.

The Master said, "In hearing litigations, I am like any other body. What is necessary is to cause the people to have no litigations." So, those who are devoid of principle find it impossible to carry out their speeches, and a great awe would be struck into men's minds;-this is called knowing the root.

This is called knowing the root. This is called the perfecting of knowledge.

What is meant by "making the thoughts sincere." is the allowing no self-deception, as when we hate a bad smell, and as when we love what is beautiful. This is called self-enjoyment. Therefore, the superior man must be watchful over himself when he is alone.

There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man, he instantly tries to disguise himself, concealing his evil, and displaying what is good. The other beholds him, as if he saw his heart and reins;-of what use is his disguise? This is an instance of the saying -"What truly is within will be manifested without." Therefore, the superior man must be watchful over himself when he is alone.

The disciple Tsang said, "What ten eyes behold, what ten hands point to, is to be regarded with reverence!"

Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

What is meant by, "The cultivation of the person depends on rectifying the mind may be thus illustrated:-If a man be under the influence of passion he will be incorrect in his conduct. He will be the same, if he is under the influence of terror, or under the influence of fond regard, or under that of sorrow and distress.

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chief business, he must be under the influence of some small, mean man. He may consider this man to be good; but when such a person is employed in the administration of a state or family, calamities from Heaven, and injuries from men, will befall it together, and, though a good man may take his place, he will not be able to remedy the evil. This illustrates again the saying, "In a state, gain is not to be considered prosperity, but its prosperity will be found in righteousness."

THE END

CHAPTER NINE  
CHRISTIANITY  
Wisdom of the Prophet and  
Precursor, John the Baptist

Gnostic John the Baptizer: Selections  
from the Mandæan John-Book

*Gnostic John the Baptizer: Selections from the Mandæan  
 John-Book, by G. R. S. Mead, [1924], Watkins, London*

**Notes**

The Mandæans are a small and little-known religious community living principally in Iraq. They are the last group of traditional gnostics left in the world and as such present a fascinating and edifying 'field of study.' They are not Christians, but trace their earthly heritage back to the same John known as the 'Baptist' or 'Baptizer' in Christian tradition, but they hold themselves radically aloof from both Christianity and Judaism which they regard, in true gnostic fashion, as perverted versions of the true religion.

The author of this work, G. R. S. Mead, was a very prolific writer early in the twentieth century, and most of his work focused on gnosticism and other forms of western esoteric religion dating from the early centuries of the Christian Era. He was also very active in the Theosophical movement, serving for many years as H. P. Blavatsky's secretary. His work is rarely mentioned in scholarly works these days, and his credentials as a 'scholar' may be shaky, but given his background, he had an understanding of esoteric religion that many university people cannot approach to.

**Together with Studies on John and Christian  
Origins, the Slavonic Josephus' Account of John and Jesus and the  
Fourth Gospel Proem.**

**I.**

**JOHN THE BAPTIZER AND CHRISTIAN ORIGINS.**

**A RECENT STUDY ON JOHN'S SYMBOLISM.**

A DISTINCT ray of light has been cast on the obscure background of Christian origins by Dr. Robert Eisler in a series of detailed studies on the movement and doctrines of John the Baptizer. These studies, with other cognate essays, appeared originally in the pages of *The Quest* (1909-14), and are now available in book-form in an arresting volume, called *Orpheus – the Fisher: Comparative Studies in Orphic and Christian Cult Symbolism*.

By way of introduction and as the most complete contrast to the Mandæan tradition of the Gnostic John, I will set forth in my own way the chief points of these detailed and fully-documented essays in summary fashion. Eisler's main point of view is that John based his doctrines and practices largely, if not entirely, on the Hebrew scriptures – the Law and the Prophets – of which, he contends, he was a profound knower. The John-movement is thus regarded as a characteristic Jewish prophetic reform founded on absolute faith in the present fulfilment of prior prophecy. Hereby is brought out in the strongest possible manner the Jewish conditioning of John's preaching and teaching, and this stands in the sharpest contradiction to the p. 2 Mandæan tradition which claims that John was a Gnostic and not a Torah-man, and declares that the Jews could by no means understand him, but on the contrary rejected his revelation and drove out his community.

In Eisler we have a ripe scholar in whom the heredity of Rabbinical lore is so to say innate. He has almost an uncanny *flair* for biblical texts; it is not too much to say that his knowledge of the religious literature of his people is profound, his acquaintance with oriental sources very extensive and his linguistic accomplishments are enviable. Few are thus better able to enter with sympathy and understanding into the idiosyncrasies and depths of the Jewish mind in the various periods of its development, and thus for the time to live in the prophetic,

apocalyptic and rabbinical thought-world of the days of the Baptist and share in its old-time beliefs and hopes and fears. Our exponent is thus an excellent advocate of the theme he sets forth. If his wide-flung net has not caught all the fish of the literary and archæological ocean, he has fished most carefully the stream of John the Baptist tradition, apart from the Mandæan, landed a rich catch and shown others how most fruitfully to set about bringing to the surface things about John which have long been hidden in the depths of a buried past.

#### THE JOHN-PASSAGE IN 'THE ANTIQUITIES' OF JOSEPHUS.

In all reason, apart from Christian testimony, John the Baptizer is a historic character, witnessed to by the Jewish historian Josephus, the courtly Flavian chronicler who flourished in the last quarter of the 1st century A.D. The famous passage in his *Antiquities* (XVIII. v. 2, ed. Niese, iv. 161, 162) referring to John is undoubtedly genuine, and has been assailed only by the very extreme doctrinaire non-historical school, who find it a very inconvenient thorn in their flesh. A Christian forger would have dotted the i's and crossed the t's with the pen of his tradition, or at any rate betrayed himself in some way by the prejudice of his thought; but this we do not find. The passage runs as follows as nearly as I can render it:

Some of the Jews thought that Herod's army had been destroyed, and indeed by the very just vengeance of God, in return for [his putting to death of] John the Baptizer. For in fact Herod put the latter to death [though he was] a good man, nay even one who bade the Jews cultivate virtue and, by the practice of righteousness in their dealings with one another and of piety to God, gather together for baptism. For thus in sooth [John thought] the dipping (in water) would seem acceptable to him (God), not if they used it as a begging-off in respect to certain sins, but for purity of body, in as much as indeed the soul had already been purified by righteousness.

Now since the others were gathering themselves together (or becoming organized),—for indeed they were delighted beyond measure at the hearing of his (John's) 'sayings' (*logoi*),—Herod, fearing that his extraordinary power of persuading men might lead to a revolt, for they seemed likely in all things to act according to his advice, judged it better, before anything of a revolutionary nature should eventuate from



him, to arrest him first and make away with him, rather than when the change came, he should regret being faced with it.

Accordingly, on Herod's suspicion, he was sent in bonds to Machærus, the above-mentioned fortress, and put to death there. The Jews, however, believed that destruction befell the army to avenge him, God willing to afflict Herod.

This statement of Flavius Josephus is sufficiently categorical. It states clearly that John the Baptizer was a very remarkable prophetic reformer of the day and that his following was very considerable. John's 'sayings,' Josephus tells us, had an astonishingly persuasive power over the Jewish populace. Herod fears John's influence and is convinced that he could do anything he pleases with the people. But what interests us most in this unfortunately too short statement is the reference to the nature of John's practice and teaching. His proclamation to the Jews, like that of all the prophets before him, was a strenuous call to righteousness,—they were to practise righteous dealings with one another (love of neighbour) and piety to God (love of God). There was also an external rite of baptism; but it had to be preceded by a cleansing of the soul through the fulfilling of this duty to neighbour and to God. Josephus particularly points out that the public washing or dipping was by no means intended as a magical rite, which so many believed in those days capable of washing away sins. The baptism was not a daily practice, Josephus seems to imply, as among the Essenes and other sects, but a public corporate act; and therefore the historian is clearly in error in regarding it as simply for the purifying of the body. On the contrary, it distinctly conveys the impression of being designed as an outer testimony to some belief—an act of faith.

#### THE N.T. ACCOUNT: THE DRESS AND FOOD OF REPENTANCE.

And now let us pass to our New Testament information. Without laying stress on the details of the story of John's infancy as given in the third gospel, reminiscent as they may be of the Old Testament birth-stories of the old-time national heroes Isaac, Samson and Samuel, not to mention the coincidence that the two heroines of the gospel birth-narratives bear the names of Miriam and Elisheba, the sister and wife respectively of Aaron, the first priest, we may very reasonably believe,

as it is stated, that John was of priestly descent; and therefore in every probability he was well versed, if not highly trained, in the scriptures.

Vowed from his birth to God by his parents, his strange dress and peculiar ascetic mode of life are quite in keeping with prophetic traditions, and thus of the schools of the prophets and of the Nazirs. As the prophets of old, notably Elijah, he wore a skin robe. But in keeping with the spiritual significance of his whole teaching, which will be more fully brought out in the sequel, such an outer sign in high probability had an inner meaning for this great proclaimer of repentance, of the turning back of Israel in contrition unto God.

Now there were certain Palestinian pre-Christian allegorists or exponents of the scriptures on quasi-mystical lines called Dorshe Reshumōth. According to a Rabbinic legend, going back along this line of interpretation, the ancient myth of Gen. 3:21 was conceived more spiritually. After the fall, the first falling away from God, Yahveh-Elohīm clothed Adam and Eve in coats of skin ('ōr), not because of their nakedness, but in exchange for their lost paradisaical garments of light ('ōr).

John lived at a time when such mystical interpretations, with a host of prophetic and apocalyptic notions, were in the air. It might very well then be that he himself in wearing a skin-robe intended something more than a simple copying of the fashion of the ancient prophets. In keeping with his ruling idea he may have thought it a most appropriate outer sign of repentance, a return to the first garments of fallen man, the proper robe of penitent sinners, and therefore especially of a leader who would show the people a whole-hearted example of turning again to God, thus retracing in a contrary direction the way of the fall.

So too with regard to food, there must be a return to the primitive law laid down for primal fallen man (Gen. 1:29): "Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." It was only after the Deluge that men were permitted to eat animal food, according to the Noahic covenant as it is called. Imbued with ideas of penitence and repentance, John would desire to return to the strictest food-regulations of the earliest days of the fall, in keeping with his symbolic manner of clothing. Not only so, but seemingly with a refinement of self-discipline as a means of contrition, John chose from out the many 'fruits from a tree yielding seed' that of the carob or

locust-tree, which was considered by the Jewish allegorists the most appropriate food of repentance. For we have preserved from this line of tradition an ancient proverb: "Israel needs carob-pods to make him repent," said to be based on a prophecy in Isaiah (1:20) which the Midrash (*Vayikra Rabba*, 35) quotes as: "If ye be willing and obedient, the good of the land shall ye eat; but if ye refuse and resist, carob-pods shall ye eat" – where the last clause differs considerably from the R.V., which reads: "ye shall be devoured by the sword." Perhaps the 'husks' eaten by the Prodigal in the gospel-parable may in the original Aramaic have been carob-pods (Lk. 15:16). Much controversy has raged round the 'locusts' eaten by John, and early versions are various.

As for drink, – in addition to water for general purposes, John is said to have in particular sipped the honey of the wild bees. Why is this brought into so great prominence? Again perhaps this custom was determined for John by the same circle of ideas. He probably bethought him of Deut. 32:13: "He made him to suck honey out of the rock," and also of Ps. 81:16: "And with honey out of the rock shall I satisfy thee." From such considerations it may plausibly be believed that John adopted an asceticism of repentance with regard to clothing and food as completely in accordance with the scriptures as possible, and this in addition to the customary discipline of a vowed Nazir, 'consecrated' or 'made holy' as such from birth. The technical term for a Nazir is a Nazirite unto God, or holy unto God, as of Samson (LXX. Judges, 13:7, 16:9), – in brief God's 'holy one.'

#### POPULAR MESSIANIC EXPECTATIONS.

According to Josephus the great fear of Herod was that the reformatory movement of John would develop into a dangerous political Messianic revolt. The populace was on the tip-toe of expectation; many rumours were afloat as to the nature of the long-expected God's Anointed. Some thought he was to be a Nazir who would free Israel from their present foes, even as in days of old the Nazir Samson had freed them from the yoke of the Philistines. Moreover the well-known prophecy (Is. 11:1) about the 'sprout' from the [p. 8](#) root or stem of Jesse gave rise to much speculation, helped out by that word-play which exercised so powerful a fascination over the imaginative minds of the Jews of that day, and long before and after over other minds in many other lands. Now 'sprout' in Hebrew is *nešer*

or *nezer*; and this *nešer* was to be the longed-for 'saviour' (again *nešer*)—sounding so well together with *nazir*. Indeed, as was thought, he must needs be a Nazarai-an (Heb. *nošeri*, Gk. *nazōrai-os*). Or again, as others expected, he was to be a carpenter (Aram. *bar nasar*), this being, according to a Samaritan Midrash, as we shall see in the sequel, in association with the expectation that the coming Redeemer was to be a second Noah, spiritually hewing and preparing the timber for a new ark of salvation.

All this was in the air and widespread; it is then quite believable, whether John himself made any such claims or no, that there were many rumours current of a Messianic purport concerning the strange appearance and powerful appeal of the renowned Baptizer. His Nazarite vow, his garb and diet of repentance, his confident proclamation of the very near approach of the catastrophic end of this æon or age or world,—all would conspire to make some, if not many, think that he himself was the great Nazir-Nešer, the expected 'holy one' of God. By others he was thought to be Elijah returned, as the prophet Malachi (the Book of the Angel or Messenger of Yahveh) had foretold (4:5): "Behold, I will send you Elijah the prophet before the great and terrible Day of the Lord come"; or even, may be, some thought that that prophet of promise like unto Moses (Deut. 18:15) had been raised up in John. John himself apparently made no claim to be any of these; he was a proclaimer of the near approach of the great and terrible Day and p. 9 a powerful exhorter to repentance. It is doubtful even whether he gave himself out to be simply "the voice of one crying in the wilderness" (Mk. 1:3); for such a knower of the scriptures would have been aware that the original of Isaiah 40:3 read: "The voice of one crying: In the wilderness, etc." But apparently John was not only an inspired prophet, he was also a wonder-worker, if certain echoes concerning him in the Synoptics ring true. For there we read that because of his healing wonders Jesus was thought by some to be John returned from the dead, and that the same accusation in this connection of being possessed by a demon brought against Jesus had also been brought against John.

#### THE SANCTIFICATION OF THE JORDAN-WATER.

However all this may be, John was utterly convinced, not only that the time of the End was close at hand, but also that the prophecies were beginning to be fulfilled. But what of his characteristic baptizing in the

Jordan of all places? This is taken as a simple historic fact which requires no explanation by the vast majority; but it presents a serious problem for those who are aware that in those days the brackish waters of the sluggish Jordan were deemed by theologians and ritualists as unfit for purificatory purposes. What then could have induced John to reject this priestly and purist tabū? The only feasible motive is to be found in supposing that John was convinced that a remarkable prophetic vision of Ezekiel (47:1-8), where the prophet is addressed as Son of Man, was being fulfilled. In the longed-for time of the Messianic deliverance a mighty stream of holy water from the temple-hill of Zion was to flow down and heal the waters of the unclean Jordan-land, the Arabah or Desert.

Eisler has acutely conjectured that this idea of a fount of living and healing water for Israel goes back ultimately to Isaiah 28:16, not however as it stands at present in the R.V. wording, but in its extended form which was well known up to the 3rd century A.D. This reads as follows according to his rendering: "Behold, I lay down in Zion a living stone, a stone of probation, a precious threshold-stone for a foundation. Out of its hollow shall flow forth rivers of living water; he that believeth on me shall not suffer from drought."

This was naturally taken by the allegorists of the time in a spiritual sense, even as they explained the water miraculously supplied to the Israelites in the Desert as a figure for the Torah or Law. The living water signified the Word of Yahveh, the outpouring of the spirit of God. Thus the Messianic Spring of living water could well be believed to typify an intensification or consummation of the Divine Law, heralding the manifestation of the Sovereignty of God in the Last Days. But spiritual reality and material happenings were never widely divorced in the mind of a pious Jew, and thus there was a literal meaning as well to be given to prophecy.

#### THE PROBABLE SYMBOLIC SIGNIFICANCE OF JOHN'S BAPTISM.

If all this is well conceived, it is not difficult to understand what Josephus tells us of John's method, though the proper sense of John's motive seems to have escaped the historian. Deeply stirred by the strenuous exhortations of the teacher and the extraordinary power of a proclaimer so utterly convinced of the near coming of the terrible Day,

little wonder that the people, just as in evangelical revivals of our own day, were filled with an agony of penitence which would find relief only in a public confession of their sins. Thereafter they were plunged in the Jordan, signifying no external washing, but a very drowning as it were of the old body of sin in that now sacred stream to which faith ascribed life-redeeming properties, a regeneration wrought by the saving spring of God's outpouring flowing down from the sanctuary into the desert. If they repented, if they once unfeignedly turned again to God, then would the prophetic promise in Micah 7:19 be fulfilled: "He will turn again, he will have compassion upon us, he will subdue our iniquities. Yea, thou wilt wash away all our sins into the depths of the sea."

#### THE BAPTISM OF THE PROSELYTES.

But in practising this baptismal rite John was running counter to far more than the priestly purist *tabū* which regarded the Jordan water as unfit for purification. He was baptizing *Israelites*, and in so doing putting the Chosen ones on a level with those gentiles who had to submit to a bath of purification before they could be admitted to the privileges of the sons of Abraham. A proselyte or a 'new-comer' (*advena*) who would join the church or ecclesia of Israel, had to submit to a baptismal rite, the pre-Christian origin of which is no longer disputed. It was a bath not only of purification but also of regeneration in the presence of legal witnesses. The candidate stood in the water and listened to a short discourse consisting of commandments from the Law. Thereon the gentile convert dipped completely under the water, signifying the drowning of his previous impious and idolatrous self. Thereafter he arose [p. 12](#) reborn a true Israelite. And this new birth was taken in a very literal sense, for after the rite the neophyte, or 'new-born babe,' could no longer inherit from his former gentile relatives; not only so, but according to Rabbinic casuistry he could not even commit incest with one of them. This regenerative gentile baptism (*tebilah gerim*). was made by the theologians to depend from the promise in Ezekiel (36:25-26): "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you. A new heart I will give you, and a new spirit will I put within you."

But this prophecy clearly applied to Israel only. It could never have been intended as the sanction of a customary rite for converted gentiles.

It is thus very credible that a fervent eschatologist, filled with Messianic expectations, such as John, would conceive the promise as foreshadowing a unique miraculous event of the Last Days. Moreover John's insistence on baptism for the Jews, at a time when their religious leaders thought it necessary to impose baptism on gentile converts as a purificatory regenerative rite making them fit to be associated religiously with the naturally born sons of Abraham, seems clearly to have been dictated by the deeper spiritual conviction that it was Israel itself who required regeneration. For John, from the standpoint of spiritual values, the Jews were no more a privileged people; they had forfeited their birthright; Israel itself was now no better than the heathen. Physical kinship with Abraham could no longer be considered a guarantee against the Wrath to come. To escape the trials and terrors of that Day the only way for them was to repent, and so become members of the new spiritual Israel by submitting to p. 13 a rite similar to that which they arrogantly imposed on the gentiles. What greater humiliation than this could there be to the racial pride of the Jew? But things were so desperate, that it required even this act of humiliation as an earnest of truly sincere repentance and contrition. Unrepentant they were no better than heathen idolaters.

#### ONE OF JOHN'S DISCOURSES AND ITS SYMBOLISM.

Let us now turn to the first part of the short but powerful address of the Baptizer handed on by Mt. (3:7-10) and Lk. (3:7-9), a most interesting example of those stirring utterances or 'sayings' of his referred to by Josephus.

Ye out-births of vipers, who hath given you a glimpse of fleeing from the Wrath to come? Make fruit, therefore, worthy of (or sufficient for) your repentance. And think not (Lk. begin not) to say within (or among) yourselves: We have Abraham [for] father. For I say unto you that God is able of these stones (Aram. *'abenayya*) to raise (or wake) up children (Aram. *benayya*) for Abraham. But even now the axe is laid unto the root of the trees: every tree, therefore, which beareth not good fruit, is hewn down and cast into the fire.

This graphic discourse, contained in Q, begins with the same terrible phrase 'generation' or 'out-births of vipers' which Jesus also uses on several occasions. It may possibly go back to Micah 7:17, where we read,

referring to the heathen: "They shall lick the dust like serpents, like those creeping on the earth." And if 'licking the dust' can be taken in the sense of the allegorists of the time, who interpret it as eating excrement, a fate allotted to the serpent-shaped souls of the damned in Sheōl, it becomes all the more strikingly graphic. In vain do they think they will escape because they are of kinship with Abraham, or that God cannot repeat the wonder he once wrought, of raising up children out of the barren rock of their forefather. God is able to make a new Israel out of the very stones, just as he had of old hewn, like stones (Heb. *'abanīm*), a line of sons (Heb. *bānīm*) from the once barren rock of Abraham, as Isaiah says (51:1-2): "Look unto the rock whence ye were hewn . . . look unto Abraham your father."

This for the 'stones'; but what of the 'trees'? There are other passages in the O.T. (e.g. Ps. 1:1, Jer. 17:5-8) which liken the man who delights in the Law and has faith in Yahveh to fruit-bearing trees; but the most arresting verse in this connection is to be found in the continuation of the same vision in Ezekiel (47:1-8) which so graphically depicted the Messianic Source. This reads (v. 12):

"By the river upon the banks thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade; they shall bring forth new fruit month after month, because their waters issue from the sanctuary: and the fruit thereof shall be for meat and the leaf thereof for medicine."

The mystical application of this prophetic utterance to the righteous of Israel as the fruit-bearing trees of the longed-for days of the Messiah, would surely strike the imagination of so intuitive a mind as John's; it is indeed all of a piece with his general conception and expectation and fits in most deftly.

#### THE FISH AND FISHERS SYMBOLISM.

But this does not exhaust the imagery of Ezekiel's striking vision of the outpouring of God's spirit in the p. 15 days of the End, which made so deep an impression upon John. The prophet uses another graphic figure, which also greatly influenced early Christianity and was made much of later on in the symbolic interpretations of some of the Church Fathers. If only we had the mystical exegesis of this figure as conceived



in the mind of the pre-Christian Palestinian Dorshē Rashumōth, who anticipated in some ways the Alexandrian Jewish allegorists of Philo's day, we should probably find that they had already given spiritual significance to the following arresting verses (9 and 10) of the vision. These read in Eisler's rendering:

Wheresoever the river shall come, everything that moveth shall live; and there shall be a very great multitude of fish, because the waters shall come thither. . . . And it shall come to pass [that] the fishers stand by it from En-Gedi unto En-Eglaim; they shall be [a place] to spread forth nets [for all fish] according to their kinds."

En-Gedi and En-Eglaim were two oases with fresh-water springs – the Gedi or Kid Spring and the Eglaim or (?) Calf Spring – on the shores of the Dead Sea or Salt Lake. The former was the chief centre of the Essenes. With such a striking figure before him it would be easy for John, the proclaimer of repentance and the turning again to God of a righteous remnant, to believe that in the Days of the End there were to be prophets who should be 'fishers of men.'

Now it is remarkable that we have a number of references to this fishing of souls bound up with echoes of legends of John the Baptizer, which blend into a rich stream of Gnostic traditions which still exists today and goes back eventually to very early times. The Mandæans, that is believers in the Mandā or Gnosis, or Nazorāyā as they call themselves, known to the Arabs as the Sūbbā's or Baptists, have much to tell us of the 'Fisher of Souls' and the evil 'fishers of men,' as we shall see later on.

Their saga of the Fisher of Souls is a beautiful conception within the setting of eschatological and soteriological notions, and seems to be an integral element of the syncretic stream of the Mandā which goes back far towards Gnostic beginnings. Now the Mandæan traditions are hostile not only to Christianity but also to Judaism. Many of their notions can be closely paralleled with some of the doctrines of the religion of Mānī, with some of the main elements underlying the scheme of the Coptic Gnostic Pistis Sophia and the two treatises of the Bruce Codex; points of contact may also be found in what we know of the doctrines of the Elchasaites, and in some parts of the Clementine romances which preserve early Ebionite traditions and legends of Simon the Magian, with whom John is brought into connection.

And here it may be noted that, if it is surprising to find the influence of John the Baptizer spreading as far east as Mesopotamia, it is not out of keeping with the fact that the baptism of John was also practised in the east Mediterranean area far outside Palestine among the Dispersion and indeed among some of the early Christian communities, as we learn from the Acts and Epistles, witness especially the Apollōs incident (Acts 18:24, I. Cor. 1:12).

### ḤANI-ŌANNĒS-IŌANNĒS.

No little of mythic notions from old Babylonian, Chaldaean and Iranian traditions is to be found immixed in the oldest deposits of this Mandæan stream; there is thus a pre-Christian background as well. Indeed the Fisher-figure cannot fail at once to remind students of the comparative science of religion of the ancient Babylonian fish-clad fisher-god Ḥani-Ōannēs – the archaic Ea, father of Marduk the saviour-god of Babylon who rose yearly from the dead. This primeval God of Wisdom was the culture-god who had taught early mankind all the arts of civilization. Berossus, the Chalæan priest who wrote for the Greeks a history of his people, tells us of no less than six manifestations of Ōannēs in successive periods; and this notion of revelation and saving in successive periods is fundamental with the Mandæans. Ōannēs rose from the sea – the waters presumably of the Persian Gulf, in the old story; but Marduk, his son, descended from heaven.

It is by no means improbable that the picturing of appropriate ancient myths which floated freely in the thought-atmosphere of Babylonia, may have determined some of the imagery of Ezekiel's visions by the 'river of Babylon,' and indeed may otherwise have psychically influenced indirectly no little of Jewish apocalyptic literature, as for instance when the Ezra Apocalypse (at the end of the 1st century A.D.) tells us that the Redeemer of the world, the Celestial Man, is expected to rise from the 'heart of the ocean.' If then, as Ezra IV. permits us to conclude, certain apocalyptists and allegorists, who were probably Jews of the Babylonian or Syrian Dispersion, could conceive of their pre-existent Messiah as in some way associated with the figure of the ancient Ḥani (Ōannēs, Iannēs, Iōannēs), and expected the Redeemer of Israel to arise from the depths of the great waters, it is not [p. 18](#) improbable that in those days, when the interplay of mystical associations was so prevalent and eagerly sought out, some of the most

enthusiastic followers of John may have believed that this baptizing 'fisher of souls' was the expected manifestation.

#### JOHN-JONAH.

Similarity in the sounds of names fascinated men's minds, and Ḥani-Ōannēs-John is not the only name-play we meet with in the Baptist's story. Attempts have been made by scholars to show that 'the sign of the prophet Jonah' (Q—Mt. 12:19f. = Lk. 11:29f.) was perhaps originally connected with John, and that a testimony of Jesus to John has been converted already in Q, the early non-Markan source of matter common to Mt. and Lk., into a testimony of Jesus concerning himself. (On this point see Eisler, *op. cit.*, pp. 156-162, where all is set out in detail.) It is further of interest to note that Jonah in Hebrew means Dove, and that among the Mandæans there was a class of the perfect called Doves. Compare also the Greek *Physiologus* (xli.): "The Dove . . . which is John the Baptist." The names Jonah and John could easily be brought into close connection, and indeed Jonah is sometimes found as a shortened form of Joḥanan.

The Jonah-legend provided a very suitable setting wherein to depict the life of a prophet who caused his hearers to repent, and it may be that Jesus referred to John as 'a greater Jonah' (Mt. 12:41). The most striking image in the mythic story is the Great Fish. Now the belly of the Great Fish for the Jewish allegorists, and indeed it is plainly stated in the legend itself, was Sheōl, the Underworld, the Pit. But another mythic Great Fish, or perhaps the same in another aspect, was the cosmic monster Leviāthān. And symbolists, allegorists and mystics got busy with this mythic figure. Thus we find that Leviāthān was the name given by the Ophites of Celsus, who are plainly of Syrian Babylonian origin, to the Seven,—that is to the cosmic animal psychē, the hierarchy of rulers and devourers of the animal souls of men as well as of animals proper, each of the Seven being symbolized by an animal figure, probably an animal-faced (lion, etc.) dragon or fish. In the Mandæan tradition the Fisher of Souls takes the Seven in his net and destroys them, even as in the old Babylonian myth the Saviour-god Manduk {sic., read Marduk} catches Tiamāt, their mother, the primeval dragon of the deep, in his net and destroys her. And strangely enough there is an old Rabbinical legend of Jonah preserved in the *Midrash Yalqut Yona* (§ 1), which relates that, when the prophet was in the belly of the Great

Fish, he prayed that it should carry him quickly to the Leviāthān, so that he might catch it with his fishing tackle. For Jonah desired, when once again safely ashore, to make of its flesh a feast for the righteous,—a distinct reference to the Messianic fish-banquet which is to take place in the days of the End.

The Jewish folk of the Babylonian dispersion, who were surrounded with images of the fish-clad Ḥani-Ōannēs and of his priests, would easily think of them as representing a man swallowed by a fish, and as easily be reminded of the story of their great prophet Jonah, who was fabled to have made the proud King of Ashshur and all the Ninevites repent; and the mystics subsequently would easily associate all this with Messianic notions.

#### RABBINIC FISH-SYMBOLISM.

It has recently been shewn by that acute scholar J. Scheftclowitz from hitherto neglected Rabbinical documents that 'fish' was quite a common symbol for the righteous man of Israel, who lived all his life in the waters of the Torah or Sacred Law. The evidence goes back as early as the times of Rabban Gamaliel the Elder, the teacher of Paul, who was therefore a contemporary of John and Jesus. Thus we read in the *Midrash Tanḥuma* to Deut. 5:32: "As a fish delights in water, even so a master of the scriptures dives into the streams of balm"—the sweet smelling waters of the Law; compare the sweet savour and perfume of the gnōsis and of the heavenly essences and *per contra* the stench of the evil fishers or teachers of false doctrine in the Mandæan John-Book. Decisive in this connection is the following passage from the *Aboth de R. Nathan* (ch. 40):

"The pupils of Rabbi Gamaliel the Elder were divided into four kinds of fish: into clean and unclean [brackish water] fish from the Jordan and fish from the Ocean, according to their high and low descent and to the degree of their learning and quickness of their understanding."

Though they were not 'fishers of men,' they were fish of Yahveh swimming in the holy stream, the life-giving waters of the Law. It was thus very natural for John, remembering the striking passage in Ezekiel (47:12) about the fish who repented, to contrast with them the unrepentant as a 'generation of vipers,' (cp. the fish-scorpion contrast in Mt. 7:10). Nor could John have been ignorant of the prophecy in Jeremiah (16:16) concerning the gathering together of dispersed Israel:

"Behold, I will send for many fishers, saith the Lord, and they shall fish them," and have given it a spiritual significance. But of an even more arresting nature is the following from *Berešith Rabba* (ch. 97):

"As the Israelites are innumerable, even so are the fishes; as the Israelites will never die out on the earth, the fishes will never die out in their element. Only the Son of Man named 'Fish' could lead Israel into the Land of Promise,—namely Joshuah ben Nun (= Fish)." The Greek transliteration of Joshuah in the LXX. version is invariably Jesus.

#### THE SAMARITAN TA'EB—A REBORN JOSHUAH OR NOAH.

Now in Samaritan tradition, and it will be remembered that the Samaritans rejected all the Jewish scriptures save the Five Fifths of the Law, their future Redeemer was to be called Joshuah. This Deliverer they called the Ta'eb, the Returner, and they believed he would be a reborn or returned Joshuah. The Ta'eb is the Samaritan 'Messiah.' In this connection a recently translated Samaritan Midrash (B.M. Samaritan MS. Or. 3393) is especially instructive. It understands the title Ta'eb as signifying 'he who repents' or even 'he who makes to repent,' not so much the Returner as the Turner-back of others. It is brought into close connection also with Noḥam, meaning Repenting, and is thus by word-play associated with Noah. Our Samaritan Midrash accordingly brings Noah on to the scene of expected redemption, and becomes a spiritualized version of the Deluge-story, abounding in mystical word-plays. One or two specimens of them may now be given, as the ideas behind them are reminiscent of the John-circle of ideas.

Whereas in the old story Yahveh orders Noah: "Make thee an ark (*t'bah*)," the Midrash makes God say unto the Ta'eb: "Make thee a conversion"—or repentance (Aram. *shuba, tubah*). And so it continues in many details glossing the original parts of the ark by means of word-play, introducing notions of propitiation, expiation and atonement. A single passage from the original will make this clear, and in reading it we should remember that Samaria was a hot-bed of mystic and gnostic movements of all sorts.

Behold I bring a [flood of] conversion [and] of divine favour upon the earth, to save Israel and gather it from everywhere under the sky. I shall perform my covenant, which I have set up with Abraham, Israel and Jacob. And thou shalt enter into the conversion, thou and thy house and the whole house of Israel with thee; and take with thee all kind of . . .

praying and fasting and purification, which thou performest, and take all unto thee, and it shall be for conversion for thee and for them. And the Ta'eb did everything as God had commanded him.

The ark (*t'bah*) saved Noah from the flood of perdition, and the conversion (*shubah, tubah*) will save the Penitent One (*Ta'eb*) and all the sons of Israel from the [flood of] perversion.

The 'flood of perversion' is that of 'the cursed æon.' Among the many Messianic expectations of those days, therefore, was the belief that in the Last Days it would again be as in the times of Noah, as indeed we are expressly informed by Q (Mt. 24:37ff. = Lk. 17:26ff.)

#### JOHN'S ESCHATOLOGICAL SYMBOLISM.

There are other points of interest in the fragmentary 'sayings' of John and other references preserved in the synoptic accounts, but of these we shall select only p. 23 one as being of special interest. John's expectation of the nature of the catastrophe of the times of the End was somewhat complex. Three phases of elemental destruction haunted his imagination. Similar disasters had already happened in the past at the culmination of certain successive critical periods in the history of mankind. There had been a destruction by water, another by a mighty wind and tempest which overwhelmed the great Tower (to which many a Rabbinic legend testifies), and a destruction by fire in the days of Lot. John's baptism or water-purification may well have been intended as an outer sign of the inner attempt to avert from the righteous the dire results of the great forthcoming world 'trial' by the water of God's Wrath that would overwhelm the wicked. But there were two other 'baptisms' or purifications which he expected a greater than himself to effect in similar fashion and for a similar purpose. There was to be a purification or baptism by fire; and, in Christian interpretation, the third and last and greatest was to be effected by means of the holy 'spirit.' This would not be out of keeping with the belief of John, for it was ever the spirit of God, as water, fire or wind, that would purify and save the righteous. But the graphic figure of the winnowing fan in John's declaration shows clearly that the notion was connected in his mind with the necessary wind without which winnowing was impossible—the mighty wind or spirit of God. For the good this would result in a blessed harvesting, but for the evil it would be a scattering as of chaff.

Though all these notions may well have come to John within the ambit of the Jewish scriptures, many prophetic pronouncements in which graphically depict all these forms of Divine visitation, it is nevertheless not without significance that the rites of purification by water, fire and wind (ventilation) were an integral element of some of the Hellenistic mystery-institutions, and that the periodic catastrophic scheme is clearly to be paralleled in the later Babylonian astral religion, and especially in its blending with Iranian conceptions which centre round the æon-cult (Zervanism), and all those notions of the Great Year and world-periods, which later Stoicism took over and made familiar to Imperial times. This Great Year had three 'seasons'—summer, winter, spring—each of which was assigned to one of the three most ancient elements: fire, water and wind. As the Great Year turned on itself the constellations returned at the end of the revolution to the same positions they had occupied in a former Great Year. There were thus critical moments in the æonic movement, and at these cosmic catastrophes occurred.

It is hardly to be supposed that John had any such 'scientific' notions in his mind: but it is undeniable that many had such conceptions in his day, and indeed among the learned and mystics we find blends of such 'science' with prophetic intuitions. But for the Jewish eschatologist it was a once for all event he expected, whereas for such men as the Stoic thinkers it was a perpetual recurrence.

#### JOHN AND JESUS GENERALLY.

And what is the outcome of this enquiry? It seems to me that a very important background of Christian origins is here indicated. It points to a wide-spread Jewish eschatological and therefore necessarily Messianic movement prior to Christianity, of which earliest Christianity was at first a culmination, whatever p. 25 modifications and completions were subsequently introduced. It is therefore to be regretted that our information concerning John the Baptizer and his doctrines is so meagre.

It is quite natural that some of John's adherents should have attached themselves to Jesus on his public appearance as a proclaimer before the martyrdom of their own imprisoned prophet. The suddenness with which Mk., our earliest narrative, introduces Jesus 'calling' the first four

of his disciples and their instant leaving all and following him to become 'fishers of men,' is inexplicable without there having been some prior knowledge of the Way on the part of Simon and Andrew, James and John. They may well have already been familiar with John's teaching. Indeed the writer of the Fourth Gospel tells us categorically (Jn. 1:40) that Andrew, the brother of Simon-Peter-Kephas, had been a disciple of the Baptizer.

But if some of John's actual 'disciples' followed Jesus before any question of Messiahship arose, it is probable that far more of his lay-adherents also did so. Indeed the earliest history of the expansion of Christianity, that is of the Jesus Messianic movement, preserves traces that in some places there was a considerable Johannine influence, notably the continued use of John's baptism. On the contrary, most of John's disciples to all seeming refused to recognize the Jesus Messianic claims, and the echoes of history preserved in the Mandæan traditions declare that they most emphatically rejected them.

In any case it may well be that some of the great figures, types and symbols used by Jesus in his exhortations and teaching were not original to him, but that he shared them, together with other mystic, apocalyptic and prophetic notions, with circles that had been instructed by John. Jesus is made to distinguish John as the greatest prophet who had come before him, nay as more than a prophet; and yet the least in the Kingdom of Heaven is said to be greater than a John. This can only mean in the Kingdom in its fulness; for surely most of the Christians fell far short of the high virtue of the Baptist. What is furthermore exceedingly probable, if not unquestionably evident, is that the whole of John's mentality was flooded with what we can only call mystic notions and conceits, graphic figures, highly spiritualized, the mentality of a prophet and seer. If John is the forerunner of Jesus, many of the Baptizer's eschatological and associated beliefs are probably the forerunners of earliest Christian general doctrine. And with all this in mind, it is difficult not to believe that Jesus not only knew more of John personally and what lay at the back of him, but used more of his ideas and symbolisms than the gospels would lead us to suppose.

The Mandæan tradition deserves most careful analysis from this point of view; but before presenting it we may add a few words on the estrangement of the John- and Jesus-movements.



## JOHN AND THE MESSIAHSHIP OF JESUS.

Though the Synoptics in some passages are at pains to let it appear as if John recognized the Messiahship of Jesus, and the later and 'correcting' Fourth Gospel emphatically affirms that he did so from the baptism onwards, there was evidently very considerable doubt on the question in the earliest tradition. Q (Mt. 11:3f. = Lk. 7:19f.) lets the reader see that John to the end had no conviction, much less prior spiritual apperception, on the subject. For it tells us that just before his end the imprisoned prophet sent messengers to Jesus asking him in complete uncertainty: "Art thou he that should come, or look we for another?" To this unambiguous question no direct answer is given. John's disciple-messengers are bidden simply to report to their master the wonderful healings of which they have been told or which they have witnessed. The proof of Messiahship is made here to rest solely on wonder-doings; any prior spiritual recognition by John of Jesus as the Expected One is unknown to this tradition, nor is it able to report that John accepted the wonders as proof of the fulfilment of his expectation. From this we may reasonably feel assured that, though some of John's disciples followed Jesus when he began his public ministry after John had been put in prison, and continued the proclamation of the near Coming of the Kingdom, the majority refrained. They continued in their own way and discipline; nor did they subsequently recognize the Messiahship of Jesus, for above all they had no authority from their master to do so.

This is a negative inference; but the positive rejection of the Christian Messianic claim is brought out with sharp polemical emphasis in the Mandæan tradition, which claims to derive from John and regards Jesus as the Deceiver-Messiah. The baptism of Jesus by John is acknowledged, but explained in polemic mystic fashion. There are however signs that, apart from the subsequent bitterness of outer theological controversy, there was originally an inner deeper gnostic ground of division, for Jesus is not represented as unknowing, but on the contrary, is made to answer certain test questions of John with profound moral insight. But the most surprising fact of Mandæan tradition is that it preserves no indications of having entertained any belief in distinctive Jewish Messianism at all. Its soteriology is peculiar to itself and the tradition repudiates Jewish prophecy and apocalyptic and in fact the whole Torah, as emphatically as it does Christian doctrine. Nevertheless on its own showing, in the beginning the particular community of which John was so great a prophet, is depicted as settled in Judæa, even in Jerusalem, and is claimed to have had a profound knowledge of the

inner meaning of the Law. It is made to look back to a still more ancient tradition which is claimed to be purer and wiser than that of the Hebrews. Though the legendary 'historical' side of the question is exceedingly obscure, our best authorities are agreed that, as far as the mythic element is concerned, the Mandæan tradition preserves many traces of the earliest forms of the pre-Christian Gnosis known to us. The problem is thus exceedingly complex.

## II.

### FROM THE JOHN-BOOK OF THE MANDÆANS.

WE will now proceed to see what the Gnostic John-folk have to say about the person of Yōhānā and concerning their early Palestinian community, and will conclude with some typical extracts from their John-Book collection, of which the most characteristic and important will be what may be called the sagas of the Fisher of Souls and of the Good Shepherd; but first a word or two as to our sources of information.

### INTRODUCTORY.

The Mandæans (lit. Gnostics—*mandā* = *gnōsis*) of the lower Euphrates are the only known surviving community of the ancient Gnosis. That they have survived to our own day is a remarkable testimony to the strength of their convictions and of loyalty to a tradition which they claim to go back to pre-Christian days. The documents call them Nāzōræans. The Arabs generally refer to them as Sübbā's or Baptists, while the first Portuguese Jesuit missionaries of the Inquisition erroneously introduced them to Europe in the early part of the 17th century as the 'Christians of St. John.' But Christians they certainly are not; on the contrary they have ever been strenuously opposed to Christianity, though they may have sometimes so camouflaged themselves to avoid Moslim persecution in the first place and the Inquisitional methods of the missionaries in the second.

The Mandæan religious literature (for of secular literature there is none) supplies us with the richest direct sources of any phase of ancient Gnosticism which we possess; these documents are also all the more valuable because they are purely Oriental without any Hellenistic

immixture. Indeed our only other considerable direct sources, that is sources not contaminated or rendered suspect by transmission through hostile hands, are the Trismegistic literature, the Coptic Gnostic documents and the recent Manichæan finds in Tūrfān. The Mandæan language is little used by the faithful except for religious purposes. The M. communities in general have for long used Arabic as their common speech, though one or more groups speak Persian. Mandæan is a South Babylonian dialect of Aramæan, its nearest cognate being the Northern Babylonian as in the Babylonian Talmūd. Their graceful script is peculiar to the Mandæans; the vowels are in full lettering and are not indicated by points or other diacritical marks.

Their literature was once far more extensive; for what we possess is manifestly in the form of extracts collected from manifold more ancient sources, which are no longer extant.

The chief existing documents are as follows:

1. The *Sidrā Rabbā* (Great Book) or *Genzā* p. 31 (Treasury), which is divided into Right and Left pages, for the living and the deceased respectively, it is said, but I am told that in some copies the alternate pages are reversed and in some ceremonies read simultaneously by two readers facing each other. It consists of sixty-four pieces or tractates, — theological, cosmological, mythological, ethical and historical. This collection is indubitably prior to the Mohammedan conquest (*cir.* 651 A.D.), and its sources are of course far more ancient.

2. The *Sidrā d'Yahyā* (Book of John), also called *Drāshē d'Malkē* (Discourses of the [Celestial] Kings). A considerable number of its pieces, which can be listed under thirty-seven headings, deal with the life and teachings of John the Baptizer. *Yahyā* is the Arabic form of John, the Mandæan *Yōhānā*, Heb. *Yoḥanan*; the two forms, Arabic and Mandæan, alternate and show that the collection was made, or more probably redacted, after the Moslim conquest.

3. The *Qolastā* (Quintessence or Selections called also the Book of Souls) — Liturgies for the Baptismal Ceremony, the Service for the Departed (called the 'Ascent' — *Masseqtā*) and for the Marriage Ritual. These hymns and prayers are lofty, though most of them are presumably not so ancient as those in the *Genzā*.

4. The *Dīvān* containing the procedure for the expiation of certain ceremonial offences and sketches of the 'regions' through which the soul must pass in its ascent.

5. The *Asfar Malwāshē* (Book of the Zodiacal Constellations).

6. Certain inscriptions on earthen cups and also pre-Mohammedan lead tablets.

It would not be difficult to prepare an annotated bibliography (as we have done elsewhere for the Coptic Gnostic *Pistis Sophia* document) tracing the history of the development of Mandæan study in the West from the 17th century onwards, but this is a sketch not a treatise. It is sufficient to say that, owing to the difficulty of the language, no one did any work of permanent value on the texts till the Dutch scholar A. J. H. Wilhelm Brandt published his arresting studies—*Die Mandäische Religion* (Leipzig, 1884) and *Mandäische Schriften* (Göttingen, 1803), the latter containing a version of selected pieces from the *Genzā*. Brandt was the real pioneer translator (basing himself on Nöldeke's indispensable *Mandæan Grammar*, 1875); his predecessors were either entirely ignorant of the language or indulged mainly in guess-work. Brandt's art. 'Mandæans' in Hastings' *Encyclopedia of Religion and Ethics* (1915) is a valuable summary of his most matured views, and to it I would refer my readers as the best general Introduction available. Brandt's philological equipment in so difficult and rare a dialect as Mandæan, however, was not sufficient for the work of full translation. Moreover he does not seem to me to have sufficiently realized the great importance of the subject for the general history of pre-Christian and early Christian Gnosticism. This, however, was fully recognized by the late Prof. Wilhelm Bousset, who devoted p. 33 many pages of his admirable study *Hauptprobleme der Gnosis* (Göttingen, 1907) to showing the enormous light which the earliest deposits of the *Genzā* throw on pre- and non-Christian Gnostic notions. Indeed in this work Bousset gave a quite new historical perspective to Gnostic studies, and showed the great importance of the Mandæan, Coptic Gnostic and Manichæan documents, when critically treated, for tracing the genesis and development of the widespread Gnosis of antiquity, which had its proximate origin in the influence of Persian ideas on Babylonian religious traditions from the time of the Great Kings (6th century B.C.) onwards, with further Hellenistic immixture and modifications after the conquest of Alexander the Great (last third of 4th century B.C.). There is also a parallel blending and Hellenization of Egyptian mystery-lore as seen most clearly in the Trismegistic tradition. More recently Prof. R.

Reitzenstein, who has done such excellent work on the Trismegistic Gnosis and on the Hellenistic mystery-religions, has published a valuable contribution to M. research in his *Das Mandäische Buch des Heern der Grösse* (Heidelberg, 1919). Both these scholars are free from that apologetic tendency to which so few Christian scholars can rise superior in dealing with the Gnosis. But the *savant* to whom we owe most is Prof. Mark Lidzbarski, whose extraordinary knowledge of Aramæan dialects and allied Semitic linguistics has at last placed in our hands reliable versions of two of the M. collections: *Das Johannesbuch der Mandäer* (Giessen, 1915) and *Mandäische Liurgien* (Berlin, 1920). L. has also made a translation of the *Genzā*, the publication of which is eagerly expected.

Until this appears it is not possible to be reasonably sure of all one's ground and so get an all-round perspective of it. Meantime, as no really adequate translation of any pieces have so far appeared in English, I think it will be of service to give a selection of renderings from the German of Lidzbarski's John-Book, so that readers of these pages may become acquainted with specimens of the material, and be in a better position in some measure to appreciate for themselves its nature, quality and importance; for it may eventually turn out to be one of the most valuable indications we possess for Background of Christian Origins research. These renderings will be as close to the German as possible, so that readers may have L.'s version practically before them, and the inevitable leakage of translation from translation be reduced to a minimum. Even so, I hope that what seems to me to be the beauty of the original, will not be entirely evaporated. The major part of the material of the Liturgies is indubitably in verse; but the John-Book as well, if not also mainly in verse, as a most competent Aramæan scholar assures me, is clearly in rhythmic prose (*Kunstprosa*) and highly poetical. L., however, has not broken up the lines as in the Liturgies.

First let us begin with the pieces purporting to give information concerning the person of the prophet.

## I. – THE GNOSTIC JOHN THE BAPTIZER.

### PORTENTS AT JOHN'S BIRTH (§ 18)

In the Name of Great Life may hallowed Light be glorified.

A CHILD was planted out of the height, a mystery revealed in Jerusalem. The priests saw dreams; chill seized on their children, chill seized on Jerusalem.

Early in the morning he went to the temple. He opened his mouth in blasphemy and his lips of lying. He opened his mouth in blasphemy and spake to all of the priests:

"In my vision of the night I beheld, [I beheld] in my vision. When I lay there, I slept not and rested not, and sleep came not to me by night. I slept not and rested not, [and I beheld] that a star appeared and stood over Enishbai. Fire burned in Old Father (Abā Sābā) Zakhriā; three heaven-lights appeared. The sun sank and the lights rose. Fire lit up the house of the people (synagogue), smoke rose over the temple. A quaking quaked in the Throne-chariot, so that Earth removed from her seat. A star flew down into Judæa, a star flew down into Jerusalem. The sun appeared by night, and the moon rose by day."

When the priests heard this, they cast dust on their head. Yaqif the priest weeps and Beni-Amin's tears flow. Shilai and Shalbai cast dust on their heads. Elizar [the chief priest] opened his mouth and spake unto all of the priests: "Yaqif interprets dreams, but as yet he has no understanding of these. Beni-Amin interprets dreams; is he not a man who discloses your secrets? Ṭāb-Yōmīn gives us no revelation, though you deem he can give information on all that is and [that] is not.

Earth groans out of season and is sent a-whirl through the heavenspheres. Earth opens her mouth and speaks to Elizar: "Go to Lilyukh, that he may interpret the dreams you have seen," Thereon Elizar opened his mouth and spake unto all of the priests: "Who goes to Lilyukh, that he may interpret the dreams you have seen?" Then wrote they a letter and put it in the hand of Ṭāb-Yōmīn. Ṭāb-Yōmīn took the letter and betook himself to Lilyukh, Lilyukh lay on his bed; sleep had not yet flown from him. A quaking came into his heart, shivered his heart and brought it down from its stay, Ṭāb-Yōmīn drew near to Lilyukh, Ṭāb-Yōmīn stepped up to Lilyukh, shook him out of his sleep and spake to him: "The priests saw dreams, . . . [the above paragraph is repeated verbally down to] . . . and the moon rose by day."

When Lilyukh heard this, he cast dust on his head. Naked, Lilyukh rose from his bed and fetched the dream-book. He opens it and reads in it and looks for what stands there written. He opens it and reads therein

and interprets the dreams in silence without reading aloud. He writes them in a letter and expounds them on a leaf. In it he says to them: "Woe unto you, all of you priests, for Enishbai shall bear a child. Woe unto you, ye rabbis, for a child shall be born in Jerusalem. Woe unto you, ye teachers and pupils, for Enishbai shall bear a child, woe unto you, Mistress Torah (the Law), for Yōhānā shall be born in Jerusalem."

Lilyukh writes unto them in the letter and says to them: "The star, that came and stood over Enishbai: A child will be planted out of the height from above; he comes and will be given unto Enishbai. The fire, that burned in Old Father Zakhriā: Yōhānā will be born in Jerusalem."

Ṭāb-Yōmīn took the letter and in haste made off to Jerusalem. He came and found all the priests sitting in sorrow. He took the letter and laid it in the hand of Elizar. He (E.) opens it and reads it and finds in it wondrous discourses. He opens it and reads it and sees what stands therein written. He reads it in silence and gives them no decision about it. Elizar then took it and laid it in the hand of Old Father Zakhriā. He (Z.) opens it and reads it and sees what stands therein written. He reads it in silence and gives no decision about it. Elizar now opened his mouth and spake to Old Father Zakhriā: "Old Father, get thee gone from Judæa, lest thou stir up strife in Jerusalem." Old Father then raised his right hand and smote on the head Elizar: "Elizar, thou great house, thou head of all the priests! If thou in thy inner [part] knewest thy mother, thou wouldst not dare come into our synagogue. If thou in thy inner [part] knewest, thou wouldst not dare read the Torah. For thy mother was a wanton. A wanton was she, who did not match with the house of her husband's father. As thy father had not the hundred gold staters for writing her the bill of divorcement, he abandoned her straightway and enquired not for her. Is there a day when I come and look forth, and see not Mīshā bar Amrā? Yea, is there a day when I come without praying in your synagogue, that you (pl.) should be false and dishonest and say a word which you have ne'er heard about me? Where is there a dead man who becomes living again, that Enishbai should bear a child? Where is there a blind man who becomes seeing, where is there a lame man for whom his feet [walk again], and where is there a mute who learns [to read in] a book, that Enishbai should bear a child? It is two and twenty years to-day that I have seen no wife. Nay, neither through me nor through you will Enishbai bear a child."

Then all of the priests arose and said to Old Father Zakhriā, [they said] in reproach: "Be at rest and keep thy seat, Old Father, and let the calm of the Good (pl.) rest upon thee. Old Father, if there were no dreams in

Judæa, then would all that Mishā has said, be lying. Rather shall thy word and our word be made good, and the dreams we have seen. Yōhānā will receive Jordan and be called prophet in Jerusalem."

Thereon Old Father removed himself from their midst, and Elizar followed him. Then were seen three lights (lit. lamps) which companied with him (Z.). They (the priests) ran up, caught Old Father by the hem of his robe and said to him: "Old Father, what is 't that goes before thee, and what is 't that follows thee?" Then answered he them: "O Elizar, thou great house, thou head of all of the priests, I know not whom the lights guard which go before me. I know not with whom the fire goes which follows me. [But] neither through me nor through you will Enishbai bear a child."

Then all the priests rose and said to Old Father Zakhriā, [they said] in reproach: "Old Father Zakhriā, be at peace, firm and decided, for the child will be planted from out of the most high height and be given to thee in thy old age. Yōhānā will be born, Yōhānā will receive Jordan and be called prophet in Jerusalem. We will be baptized with his baptizing and with his pure sign [will we] be signed. We will take his bread and drink his drink and with him ascend to Light's region."

All the priests arose and said to Old Father Zakhriā, [they said] in reproach: "Old Father! We will enlighten thee as to thy race and thy fathers, from whom thou hast come forth. . . . [there follows a list of prophets and sages, beginning with Moses, which I omit, as it requires a lengthy commentary for which space here does not serve,—ending with]. . . Ṭāb-Yōmīn and the school-teachers have come forth from thy race. The blessed princes, who are thy forbears, Old Father, all of them have taken no wife and begotten no sons. Yet in their old age each of them p. 40 had a son. They had sons, and they were prophets in Jerusalem. If now out of thee as well a prophet comes forth, thou dost then revive this race again. Yea, Yōhānā will be born and will be called prophet in Jerusalem."

Then Elizar opened his mouth and said to Old Father: "Old Father! If Yōhānā receives Jordan, then will I be his servant, be baptized with his baptizing and signed with his pure sign. We will take his bread and drink his drink and with him ascend to Light's region." Then Old Father opened his mouth and said unto all of the priests: "If the child comes out of the most high height, what then will you do in Jerusalem?"



They have taken the child out of the basin of Jordan and laid him in the womb of Enishbai.

Life is victorious and victorious is the Man who has come hither.

JOHN'S PROCLAMATION CONCERNING HIMSELF AND HIS ASSUMPTION OF THE PROPHET'S MANTLE (§ 19).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims in the nights and says: "Through my Father's discourses I give light and through the praise of the Man, my creator, I have freed my soul from the world and from the works that are hateful and wrong. The Seven put question to me, the Dead who have not seen Life, and they say: "In whose strength dost thou stand there, and with whose praise dost thou make proclamation?" Thereon I gave to them answer: "I stand in the strength of my Father and with the praise of the Man, my creator. I have built no house in Judæa, have set up no throne in Jerusalem. I have not loved the wreath of the roses, not commerce with lovely women. I have not loved the defective, not loved the cup of the drunkards. I have loved no food of the body, and envy has found no place in me. I have not forgotten my night-prayer, not forgotten wondrous Jordan. I have not forgotten my baptizing, not [forgotten] my pure sign. I have not forgotten Sun-day, and the Day's evening has not condemned me. I have not forgotten Shilmāi and Nibdai, who dwell in the House of the Mighty. They clear me and let me ascend; they know no fault, no defect is in me."

When Yahyā said this, Life rejoiced over him greatly. The Seven sent him their greeting and the Twelve made obeisance before him. They said to him: "Of all these words which thou hast spoken, thou hast not said a single one falsely. Delightful and fair is thy voice, and none is an equal to thee. Fair is thy discourse in thy mouth and precious thy speech, which has been bestowed upon thee. The vesture which First Life did give unto Adam, the Man, the vesture which First Life did give unto Rām, the Man, the vesture which First Life did give unto Shurbai, the Man, the vesture which First Life did give unto Shum bar Nū, has He given now unto thee. He hath given it thee, O ahyā, that thou mayest ascend, and with thee may those ascend \* \* \* \* \* The house of defect will be left behind in the desert. Everyone who shall be

found sinless, will ascend to thee to the Light's region; he who is not found sinless, will be called to account in the guard-houses."

And Life is victorious.

#### JOHN'S LIGHT-SHIP (§ 20).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims in the nights and says: "In the name of Him who is wondrous and all-surpassing! The Sun sat in his Court (? Corona), and the Moon sat in the Dragon. The Four Winds of the House get them gone on their wings and blow not."

The Sun opened his mouth and spake unto Yahyā: "Thou hast three [head-] bands [and] a crown which equals in worth the whole world. Thou hast a ship of *mashklil*, which sails about here on the Jordan. Thou hast a great vessel which sails about here 'twixt the waters. If thou goest to the House of the Great [One], remember us in the Great's presence." Thereon Yahyā, opened his mouth and spake to the Sun in Jerusalem: "Thou enquirest about the [head-] bands, may the Perfect (pl.) watch o'er thy crown. This *mashklil*-ship they have carpentered together with glorious splendour. On the vessel that sails 'twixt the waters, the seal of the King has been set. She who in thy house plays the wanton, goes hence and approaches the dung-house; she seeks to have children from her own proper spouse, and she does not find them. If she then has fulfilled her vow, and she departs, she is unworthy for the House of the Life and will not be allotted to the Light Dwelling.

And praised be Life.

#### JOHN THE ASCETIC (§ 21).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims in the nights and speaks: "Stand not I here alone? I go to and fro. Where is a prophet equal to me? Who makes

proclamation equal to my proclamations, and who doth discourse with my wondrous voice?"

When Yahyā thus spake, the two women weep. Miryaiand Enishbai weep, and for both tears flow. They say: "We will go hence, and do thou stay here; see that thou dost not bring us to stumble.—I (M.) will go hence, and do thou stay here; see that thou dost not bring me to stumble.—I (E.) will go hence, and do thou stay here; see that thou dost not fill me with sorrow."

Then Yahyā opened his mouth and spake to Enishbai in Jerusalem: "Is there any who could take my place in the height? Is there any who could take my place in the height, so that thou mayest pay for me ransom? If thou canst pay for me ransom, then bring thy jewels and ransom me. If thou canst pay for me ransom, then bring thy pearls and ransom me. If thou canst pay for me ransom, then bring thy gold and ransom me."

Thereon Enishbai opened her mouth and spake to Yahyā in Jerusalem: "Who is thy equal in Judæa, who is thy equal in Jerusalem, that I should look on him and forget thee?" — "Who is my equal, who is my equal, that thou shouldst look on him and forget me? Before my voice and the voice of my proclamations the Torah disappeared in Jerusalem. Before the voice of my discourse the readers read no more in Jerusalem. The wantons cease from their lewdness, and the women go not forth to the . . . Hither [to me] come the brides in their wreaths, and their tears flow down to the earth. The child in the womb of his mother heard my voice and did weep. The merchants trade not in Judæa, and the fishers fish not in Jerusalem. The women of Israel dress not in dresses of colour, the brides wear no gold and the ladies no jewels. Women and men look no more at their face in a mirror. Before my voice and the voice of my proclamations the water rose up to the pillars. Because of my voice and the voice of my proclamations the fish brought to me their greetings. Before my voice and the voice of my proclamations the birds made obeisance and said: "Well for thee, and again well for thee, Yahyā, and well for the Man whom thou dost worship. Thou hast set thyself free and won thy release, O Yahyā, and left the world empty. The women have not led thee away with their lewdness, and their words have not made thee distracted. Through sweet savours and scents thou hast not forgotten thy Lord from thy mind. Thou has not made thyself drunken with wine and hast done no deeds of impiety. No backsliding has seized on thee in Jerusalem. Thou hast set thyself free and won thy release and set up thy throne for thee in Life's House."

And Life is victorious.

OF JUDGMENT-DAY (§ 25).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims and speaks: "Ye nobles, who lie there, ye ladies, who will not awaken, — ye who lie there, what will you do on the Day of the Judgment? When the soul strips off the body, on Judgment-Day what will you do? O thou distracted, jumbled-up world in ruin! Thy men die, and thy false scriptures are closed. Where is Adam, the First Man, who was here head of the æon? Where is Hawwā (Eve), his wife, out of whom the world was awakened to life? Where is Shit-il (Seth), son of Adam, out of whom worlds and æons arose? Where is Rām and Rūd, who belonged to the Age of the Sword? Where are Shurbai and Shar-hab-ēl, who belonged to the Age of the Fire? Where is Shum bar Nū (Shem, son of Noah), who belonged to the Age of the Flood? All have departed and have not returned and taken their seats as Guardians in this world. [The Last Day] is like a feast-day, for which the worlds and the æons are waiting. The Planets are [like] fatted oxen, who stand there for the Day of the Slaughter. The children of this world are [like] fat rams, who stand in the markets for sale. But as for my friends, who pay homage to Life, their sins and transgressions will be forgiven them."

And Life is victorious.

THE LETTER OF TRUTH (§ 26).

[The introductory formula and beginning of this piece are missing from the MSS.]

\* \* \* \* \*

[Yōhānā is apparently speaking.]

I TAKE no delight in the æons, I take no delight in all of the worlds, I take no delight in the æons \* \* \* \* \* by the Letter of Truth which has come hither.

They took the Letter and put it in the hand of the Jews. p. 47 These open it, read in it and see that it does not contain what they would, that it does not contain what their soul wills. They took the letter and put it in the hand of Yōhānā. "Take, Rab Yōhānā," say they to him, "Truth's Letter, which has come here to thee from thy Father." Yōhānā opened it and read it and saw in it a wondrous writing. He opened it and read in it and became full of life. "This is," says he, "what I would, and this does my soul will."

Yōhānā has left his body; his brothers make proclamations, his brothers proclaim unto him on the Mount, on Mount Karmel. They took the Letter and brought it to the Mount, to Mount Karmel. They read out of the Letter to them and explain to them the writing, — to Yaqif and Beni-Amin and Shumēl. They assemble on Mount Karmel.

\* \* \* \* \*

[What follows is presumably the beginning of the Letter.]

Gnosis of Life who is far from the height [writes]:

"I have come unto thee, O Soul, whom Life has sent into this world. In robes of the Eight went I into the world. I went in the vesture of Life and came into the world. The vesture I brought of the Seven, I went as far as the Eight. The vesture of the Seven I took and took hold of the Eight with my hand. [I have taken them] and I take them, and I will take them and not let them go. I have taken them and hold them fast, and the wicked spirits shall change into good.

"Wherefor do ye weep, generations, wherefor weep ye, O peoples? Wherefor fadeth your splendour? For you have I brought my Image, I betook myself into the world."

And Life is victorious.

## JOHN'S INVULNERABILITY (§ 27).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims in the nights and speaks: "Is there anyone greater than I? They measure my works; my wage is assayed and my crown, and my praise brings me on high in peace." \* \* \*

Yaqif leaves the house of the people, Beni-Amin leaves the temple, Elizar, the great house, leaves the dome of the priests. The priests spake unto Yahyā in Jerusalem: "Yahyā, go forth from our city! Before thy voice quaked the house of the people, at the sound of thy proclamations the temple did quake, at the sound of thy discourse quaked the priests' dome." Thereon Yahyā answered the priests in Jerusalem: "Bring fire and burn me; bring sword and hew me in pieces." But the priests in Jerusalem answered to Yahyā: "Fire does not burn thee, O Yahyā, for Life's Name has been uttered o'er thee. A sword does not hew thee in pieces, O Yahyā, for Life's Son rests here upon thee."

And Life is victorious.

## JOHN AND THE BAPTISM OF JESUS (§ 30).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims in the nights. — Glory rises over the worlds.

Who told Yeshu (Eshu)? Who told Yeshu Messiah, son of Miryam, who told Yeshu, so that he went to the shore of the Jordan and said [unto Yahyā]: "Yahyā, baptize me with thy baptizing and utter o'er me also the Name thy wont is to utter. If I show myself as thy pupil, I will remember thee then in my writing; I attest not myself as thy pupil, then wipe out my name from thy page,"

Thereon Yahyā answered Yeshu Messiah in Jerusalem: "Thou hast lied to the Jews and deceived the priests. Thou hast cut off their seed from the men and from the women bearing and being pregnant. The sabbath, which Moses made binding, hast thou relaxed in Jerusalem. Thou hast lied unto them with horns and spread abroad disgrace with the shofar."

Thereon Yeshu Messiah answered Yahyā in Jerusalem: "If I have lied to the Jews, may the blazing fire consume me. If I have deceived the priests, a double death will I die. If I have cut off their seed from the men, may I not cross o'er the End-Sea. If I have cut off from the women birth and being pregnant, then is in sooth a judge raised up before me. If I have relaxed the sabbath, may the blazing fire consume me. If I have lied to the Jews, I will tread on thorns and thistles. If I have spread disgrace abroad with horn-blowing, may my eyes then not light on Abathur. So baptize me then with thy baptizing, and utter o'er me the Name thy wont is to utter. If I show myself as thy pupil, I will remember thee then in my writing; if I attest not myself as thy pupil, then wipe out my name from thy page."

Then spake Yahyā to Yeshu Messiah in Jerusalem: "A stammerer becomes not a scholar, a blind man writes no letter. A desolate house mounts not to the height, and a widow becomes not a virgin. Foul water becomes not tasty, and a stone does not with oil soften."

Thereon Yeshu Messiah made answer to Yahyā in Jerusalem: "A stammerer a scholar becomes, a blind man writes a letter. A desolate house mounts unto the height, and a widow becomes a virgin. Foul water becomes tasty, and a stone with oil softens."

Thereon spake Yahyā unto Yeshu Messiah in Jerusalem: "If [p. 50](#) thou givest me illustration for this, thou art [really] a wise Messiah."

Thereon Yeshu Messiah made answer to Yahyā in Jerusaem: "A stammerer a scholar becomes: a child who comes from the bearer, blooms and grows big. Through wages and alms he comes on high; he comes on high through wages and alms, and ascends and beholds the Light's region.

"A blind man who writes a letter: a villain who has become virtuous. He abandoned wantonness and abandoned theft and reached unto faith in almighty Life.

"A desolate house who ascends again to the height: one of position who has become humble. He quitted his palaces and quitted his pride and built a house on the sea [-shore]. A house he built on the sea [-shore], and into it opened two doors, so that he might bring in unto him whoever lay down there in misery,—to him he opened the door and took him within to himself. If he would eat, he laid for him a table with

Truth, If he would drink, he mixed for him [wine-] cups [with Truth], If he would lie down, he spread a bed for him in Truth. If he would depart, he led him forth on the way of Truth. He led him forth on the way of Truth and of faith, and then he ascends and beholds the Light's region.

"A widow who a virgin becomes: a woman who already in youth has been widowed. She kept her shame closed, and sat there till her children were grown. If she passes over, her face does not pale in her husband's presence.

"Foul water that is made tasty: a girl wanton who has got back her honour: she went up a hamlet and she went down a hamlet without taking her veil from her face.

"A stone with oil softens: a heretic who has come down from the mountain. He abandoned magic and sorcery and made confession to almighty Life. He found a fatherless and filled him full and filled full the widow's pockets.

"Therefor baptize me, O Yahyā, with thy baptizing and utter o'er me the Name thy wont is to utter. If I show myself as thy pupil, I will remember thee in my writing; if I attest not myself as thy pupil, then wipe out my name from thy page. Thou wilt for thy sins be haled to account, and I for my sins will be haled to account."

When Yeshu Messiah said this, there came a Letter out of the House of Abathur: "Yahyā, baptize the deceiver in Jordan. Lead him down into the Jordan and baptize him, and lead him up again to the shore, find there set him."

Then Rūhā made herself like to a dove and threw a cross over the Jordan. A cross she threw over the Jordan and made its water to change into various colours. "O Jordan," she says, "thou sanctifiest me and thou sanctifiest my seven sons."

[Then follows what, from its animadversion on Christian institutions and especially on the use of the crucifix, is plainly a later addition. Rūhā is apparently still speaking; she is the Mother of all heresies.]



"The Jordan in which Messiah Paulis was baptized, have I made into a 'trough.' The bread which Messiah Paulis receives, have I made into a 'sacrament.' The drink which Messiah Paulis receives, have I made into a 'supper.' The head-band which Messiah Paulis receives, have I made into a 'priest-hood.' The staff which Messiah Paulis receives, have I made into a 'dung [-stick].'"

[? Gnosis of Life speaks (cp. § 29):]

"Let me warn you, my brothers, let me warn you, my beloved! Let me warn you, my brothers, against the . . . who are like unto the cross. They lay it on the walls; then stand there and bow down to the block. Let me warn you, my brothers, of the god which the carpenter has joinered together. If the carpenter has joinered together the god, who then has joinered together the carpenter?"

Praised be Life, and Life is victorious.

(For those who are not familiar with the atmosphere of bitter inner and outer theological strife of the times, it is as well to note that the last two pieces are in the form of *haggadic* controversy between the *followers* of John and Jesus respectively.)

JOHN'S MARRIAGE (§ 31).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims in the nights and speaks: "The [heavenly] wheels and chariots quaked. Sun and Moon weep and the eyes of Rūhā shed tears."

He says: "Yahyā, thou art like to a scorched mountain, which brings forth no grapes in this world. Thou art like to a dried-up stream, on whose banks no plants are raised. Thou hast become a land without a lord, a house without worth. A false prophet hast thou become, who hast left no one to remember thy name. Who will provide thee with provision, who with victuals, and who will follow to the grave after thee?"

When Yahyā heard this, a tear gathered in his eye; a tear in his eye gathered, and he spake: "It would be pleasant to take a wife, and delightful for me to have children. But only if I take no woman,—and then comes sleep, desire for her seizes me and I neglect my night-prayer. If only desire does not wake in me, and I forget my Lord out of my mind. If only desire does not wake in me, and I neglect my prayer every time."

When Yahyā said this, there came a Letter from the House of Abathur: "Yahyā, take a wife and found a family, and see that thou dost not let this world come to an end. On the night of Monday and on the night of Tuesday go to thy first bedding. On the night of Wednesday and on the night of Thursday devote thyself to thy hallowed praying. On the night of Friday and on the night of Saturday go to, thy first bedding. On the night of Sunday and (? yea) on the night of the Day devote thyself to thy hallowed praying. On Sunday, take three and leave three, take three and leave three. See that thou dost not let the world come to an end."

Thereon they fashioned for Yahyā a wife out of thee, thou Region of the Faithful. From the first conception were Handan and Sharrath born. From the middle conception were Birhām and R'himath-Haiyē born. From the last conception were Nṣab, Sām, Anhar-Ziwā <and Sharrath> born. These three conceptions took place in thee, thou Ruins, Jerusalem.

Yahyā opened his mouth and spake to Anhar in Jerusalem: [p. 54](#) "Instruct thy daughter, that she may not perish; and I will enlighten my sons and teach [them], that they may not be hindered." Thereon Anhar opened her mouth and spoke to Yahyā in Jerusalem. "I have borne sons in this world," said she to him, "yet have I not given birth to [their] heart in the world. If they let themselves be instructed, then will they ascend to Light's region; if they let not themselves be instructed, then will the blazing fire consume them."

#### JOHN ON HIS OWN PASSING (§ 31 CONTD.).

Yahyā opened his mouth and spake to Anhar in Jerusalem: "If I leave the world, tell me, what wilt thou do after me?"—"I will not eat and will not drink," she answered him, "until I see thee again."—"A lie hast thou spoken, Anhar, and thy word has come forth in deception. If a day comes and goes, thou eatest and drinkest and forgettest me out of thy

mind. I asked thee rather, by Great Life and by the eve of the Day whose name is dear: If I leave the world, tell me, what wilt thou do after me?"—"I will not wash and I will not comb me," says she to him, "until I see thee again."—"Again hast thou spoken a lie and thy word has come forth in deception. If a month comes and a month goes, thou washest and combest thee and forgettest me out of thy mind. Again did I ask thee, Anhar, by the first bed in which we both lie: If I leave my body, tell me, what wilt thou do after me?"—"I will put on no new garments," she answers him, "until I see thee again."—"Again hast thou spoken a lie, Anhar, and thy word has come forth in deception. If a year comes and a year goes, thou putttest new garments on thee and forgettest me out of thy mind."

"Why dost thou not tell me all, Yahyā," says she to him; "and how sorely thou bruiseest the whole of my body! If thou dost depart, when wilt thou return, that my eyes may fall upon thine?"—"If a woman in labour descends into Sheōl and a bell is hung up for her in the graveyard. If they paint a picture in Sheōl, and she then goes forth and they give a feast in the graveyard. If a bride parades round in Sheōl, and they celebrate marriage in the graveyard. If the wedding-companions borrow in Sheōl, and the paying-back takes place in the graveyard."

Then answered she him: "My lord, how shall it be that a woman in labour . . . "[and so on, repeating the above].

"If thou knowest," he makes answer unto her, "that this does never happen, why dost thou press me with asking: When dost thou return? I go hence and return not. Happy the day when thou dost still see me. If there were a going-away and returning, then would no widow be found in this world. If there were a going-away and returning, then would no fatherless be found in the world. If there were a going-away and returning, then no Nazōræans would be found in the world."

Thereon Anhar opened her mouth and spake to Yahyā in Jerusalem: "I will buy thee for dear gold a brick grave and have a boxing of wood joinered together for thee in the graveyard." But Yahyā opened his mouth and spake to Anhar in Jerusalem: "Why wilt thou buy a brick grave for dear gold and have a boxing of wood joinered for me in the graveyard? Art sure that I am returning, that thou dost say: No dust shall fall on him? Instead of buying a brick grave for dear gold, go rather and share out for me bread. Instead of getting a boxing joinered together, go rather and read for me masses for the departed."

Thereon Anhar opened her mouth and spake to Yahyā in Jerusalem: "Thou dost go hence and forget me, and I shall be cut off in the Sinners' Dwelling."

[But Yahyā answered her:] "If I forget thee, may the Light Dwelling forget me. If I forget thee, may my eyes not fall on Abathur. If I ascend to Life's House, thy wailing will arise in the graveyard."

Praisèd be Life, and Life is victorious.

#### JOHN'S BIRTH, UPBRINGING AND FIRST APPEARANCE (§ 32).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims in the nights and speaks: "The [heavenly] wheels and chariots quaked. Earth and Heaven weep and the tears of the Clouds flow down."

"My father," says Yahyā, "was ninety and nine and my mother eighty and eight years old. Out of the basin of Jordan they took me. They bore me up and laid me in the womb of Enishbai. 'Nine months,' said they, 'thou shalt stay in her womb, as do all other children.' No wise woman," said he, "brought me into the world in Judæa, and they have not cut my cord in Jerusalem. They made for me no picture of lies, and for me hung up no bell of deceit. I was born from Enishbai in the region of Jerusalem."

The region of Jerusalem quakes and the wall of the priests rocks. Elizar, the great house, stands there and his body trembles. The Jews gather together, come unto Old Father Zakhriā and they speak to him: "O Old Father Zakhriā, thou art to have a son. Tell us now, what name shall we give him? Shall we give him for name 'Yaqif of Wisdom,' that he may teach the Book in Jerusalem? Or shall we give him for name 'Zatan the Pillar,' so that the Jews may swear by him and commit no deceit?"

When Enishbai heard this, she cried out and she said: "Of all these names which you name, will I not give him one; but the name Yahyā-

Yōhānā will I give him, [the name] which Life's self has given unto him."

When the Jews heard this, they were filled with wicked anger against her and said: "What weapon shall we make ready for [a certain] one and his mother, that he be slain by our hand?"

When Anōsh, the treasure, heard this he took the child and brought it to Parwan, the white mountain, to Mount Parwan, on which sucklings and little ones on holy drink are reared up.

[There I remained] until I was two and twenty years old. I learned there the whole of my wisdom and made fully my own the p. 58 whole of my discourse. They clothed me with vestures of glory and veiled me with cloud-veils. They wound round me a girdle, of [living] water a girdle, which shone beyond measure and glistened. They set me within a cloud, a cloud of splendour, and in the seventh hour of a Sunday they brought me to the Jerusalem region. Then cried a voice in Judæa, a crying proclaimed in Jerusalem. They call out: "What woman had a son, who then was stolen? What woman has made for him a vow and been heedless about it? What woman had a son, who was stolen? Let her come and see after her son."

Who told Battai, who instructed Battai, who told Battai to go and say to Enishbai: "A youth has come to Judæa, a prophet come to Jerusalem. A youth has come to Judæa; his guardian angel stands by him. His mouth is like thee and his lips [like] his father, Old Father Zakhriā. His eyes are like thee and his brows [like] his father, Old Father Zakhriā. His nose is like thee and his hands [like] his father, Old Father Zakhriā."

When Enishbai heard this, she hurried out veil-less. When Old Father Zakhriā saw her thus, he wrote her a bill of divorcement. The Sun down-murmured from heaven and the Moon from its place mid the stars. The Sun opened his mouth and spoke to Old Father Zakhriā in Jerusalem: "Old Father Zakhriā, thou great dotard (?), who has grown old and lost his wits, like an Arab whom his *kismet* has forsaken. A youth has come to Judæa, a prophet come to Jerusalem. A youth has come to Judæa; why dost thou send Enishbai away?"

When the youth saw her alone, he set himself free and fell down from the cloud. He set himself free and fell down from the cloud and kissed the mouth of Enishbai. When Anōsh, the treasure, saw him [do this], he spake unto Yahyā in Jerusalem: "Stands it for thee written in thy book, is it declared unto thee on thy page, to kiss her alone, on the mouth?" – Thereon answered Yahyā and spake unto Anōsh, the treasure, in Jerusalem: "Nine months I abode in her womb, so long as all other children abide there, without any reluctance on her part; therefore is it no charge against me now to kiss her alone, on the mouth. Nay, hail and again hail to the man who repays father and mother in full. A man who recompenses father and mother, has not his like in the world."

When Yahyā said this, Anōsh, the treasure, knew that Yahyā is wise. Thereon Anōsh, the treasure, spake to the Sun in Jerusalem: "Take for me care of the youth, the Man, who is sent by the King. Take for me care of the youth, until we ask for him." Then Anōsh, the treasure, spake to the Moon in Jerusalem: "Take for me care of the youth, the Man, who is sent by the King. Take for me care of the youth, until we ask for him."

Life is exalted and is victorious, and victorious is the Man who has come hither.

#### JOHN'S ANSWER TO JESUS CONCERNING THE ANGEL OF DEATH (§ 33).

Yahyā proclaims in the nights, Yōhānā on the Night's evenings.

YAHYĀ proclaims and speaks: "Stand I not alone? Because of my voice the [heavenly] wheels quake and the chariots capsize. The tempest became silent and settled down in the world's deserts. Sun and Moon wail, and Earth and Heaven mourn."

Messiah opened his mouth and spake to Yahyā in Jerusalem: "I asked thee, Yahyā, by Great Life and by Sunday, whose name is dear. I asked thee Yahyā, by the Way, whereby the Men of piety put to the test go without hindrance. Tell me: To what is the shape of Şauriēl's knife like? Tell me: If the soul leaves the body, with what is it clothed, and to what is it like in the vain body? Surely the soul is not possibly like the blood, that it should become heated in the body and come to a stop in it? Surely the soul is not possibly like the wind, that it should fare to the

mountains, be lost there and come to a stop? Surely the soul is not possibly like the dew, that it should fall on the fruit and be lost?"

When Messiah said this, Yahyā cries aloud; tears come to him without ceasing, and he speaks: "[God] forbid that the high King of Light should look for lot in deceivers. The soul is not like the blood, that it should become heated in the body and come to a stop, The soul is not like the dew, that it should fall on the fruit and be lost. The soul is not like the wind, that it should fare to the mountains and come to a stop. Firmly developed has the soul been brought into the vain body. If the soul has kept herself perfect, she ascends in a garment of glory.

"Şauriël's knife consists of three flames. When he (Ş) drives her (the soul) to hasten, so as to bear her away, he lets loose the three flames against her. One he lets loose against her in the evening, the other at cock-crow; the third lets he loose 'gainst her at the coming-forth of the rays. If the fire begins to be fierce, the soul slips out of the feet and the knees. Out of the feet and the knees slips she, and draws nigh to the hips. Thereon leaves she the hips, reaches the heart, and seeks to keep there her ground. Then falls she into the breast, and it squeezes ... .. The eyes, the face and the lips of the man twitch, and the tongue twists hither and thither.

"Then Şauriël sits on the eyebrows; [he sits] and speaks to her: 'Go hence, O Soul! Why dost thou still watch over the body?'—Then says she to him: 'Thou wilt hale me, Şauriël, out of the body. First show me my vesture [and clothe me therewith]; then hale me out and hence bring me.'—'First bring me p. 61 thy works and thy wage,' makes he answer to her; 'then will I show thee thy vesture and clothe thee.'—'I knew not, O Şauriël,' says she to him, 'that my time is come, and they then send quickly for me, for doing good works, so that thou mayest bring me my vesture and clothe me therewith.'—Natheless he made answer unto her: 'Has no one yet died before thee and have they not yet carried forth anyone to the graveyard?'—Thereon she says to him: 'Through the power of him who has died before me, and through the power of him whom they have carried forth to the graveyard . . . . .

"[The women] who wept ran hither and thither and [the men] who wailed ran hither and thither, as long as the body lay there before them. When the soul leaves the body, four go forth to the graveyard. [The women] who wept ran hither and thither. the men who wailed ran hither and thither; and they ran hither and thither crying, until they

lowered it into the pit. When they had lowered the vain body and covered it over [sc. with earth], then the women ceased from their death-wail. They filled up the pit, and the men went away... .. In haste left they the body and grave and went away; they took hold of cup and ate bread and forgot the vain body. — Now, an thou wilt, Şauriël, let me stay here still two days. Then will I sell the whole of my goods and share out among my sons, and will take my vesture with me, the robe that ascends to Light's region.'

"Natheless Şauriël returned answer unto her: 'Is there a child that has left the womb of its mother, and that they shall have brought back again into its mother, that I should leave thee in the Wicked Ones' Dwelling, so that thou mayest see after a sharing among thy sons? I will lead thee hence and put the robe of darkness upon [thee], for that thou hast not let thyself be warned in this world, and hast not loved thy way to Light's region. Therefore shalt thou be put in ward in the House of the Wicked, till Heaven and Earth pass away.'"

And praised be Life.

## II. — THE STORY OF THE BREACH WITH JUDAISM.

MIRYAI IS EXPELLED FROM JEWRY (§ 34).

In the Name of Great Life, may hallowed Light be glorified.

MIRYAI am I, of the Kings of Babel a daughter, a daughter of Jerasalem's mighty rulers. They have given me birth; the priests brought me up. In the fold of their robe they carried me up into the dark house, into the temple. Adonai laid a charge on my hands and on my two arms: I must scour and cleanse the house [that is] without firmness. There is naught therein for supporting the poor, naught to revive the tormented souls.

My father went to the house of the people, my mother went to the temple. My father went out and said to me, and my mother went out and charged me: "Miryai, close thy inner doors and bolt the bar. See that thou goest not forth into the main streets and that the suns of my Lord fall not upon thee."



But I, Miryai, listened not to what my mother did tell me, and hearkened not with the ear to what my father did charge me. I opened the inner doors, and the outer let I stand open. Out went I into the main streets and the suns of *my* Lord fell upon me. To the house of the people would I not go, but my way bore me unto the temple [*sc.* of the Mandæans]. I went and I found my brothers and sisters, how they stand and carry on proclamations. My brothers carry on proclamations and my sisters throw out explanations. With the voice of their proclamations and with the voice of their explanations I became drowsy and laid me down on the spot. My brothers went forth and did not wake me, and my sisters withdrew and roused me not. But thou, my sister in Truth, dost rouse me from sleep and dost say: "Arise, arise, Miryai, before the day breaks and the cock lets crow his morn-call, before the sun shines and his glory rises over the worlds, before the priests and the priests' sons go forth and sit them down in the shade of the Ruins—Jerusalem, before thy father comes and brings upset upon thee such as thou never hast had."

I, Miryai, keep secret my prayers and utterly secret keep my discourses.

Early, day began to dawn, early the cock let crow his call, early the sun shone and his glory rose over the worlds. The priests and priests' sons went out and sat them down in the shade of the Ruins—Jerusalem. Then came my bodily father and brought on me upset such as I never have had. He spake:

"Where hast come from, thou debauched trough, whom [? locks] and bars [cannot keep in]? Where hast thou come from? Woe [unto thee], thou bitch in heat, who [? mindest] not [door-] pins and lockings! Where hast thou come from? Woe, woe [unto thee], thou bit of coarse stuff that has been patched on my robe!"

"If I am a debauched trough, I will burst thy [boltings] and bars. If I am a bitch in beat, I will draw back the pins and the lockings. If I am a bit of coarse stuff that has been patched on thy robe, then out of thy robe cut and rip me."

Thereon he cried: "Come (pl.), look on Miryai, who has left Jewry and gone to make love with her lord. Come, look on Miryai, who has left off coloured raiment and gone to make love with her lord. She forsook gold

and silver and went to make love with her lord. She forsook the phylacteries and went to make love with the man with the head-band."

Then Miryai makes answer unto him: "Far lies it from me to love him whom I have hated. Far lies it from me to hate him whom I have loved. Nay, far from me lies it to hate my Lord, the Life's Gnosis, who is for me in the world a support. A support is he in the world for me and a helper in the Light's region. Dust in the mouth of the Jews, ashes in the mouth of all of the priests! May the dung that is under the feet of the horses, come on the high ones and Jerusalem's mighty rulers."

Life is exalted and is victorious, and victorious is the Man who has come hither.

A VARIANT OF THE ABOVE FROM THE OXFORD MS. (L.'s J. B., pp. 123-125).

In the name of Great Life, may hallowed Light be glorified.

AT the door of the house of the people her mother came upon Miryai. Her mother came upon Miryai and put question to her: "Whence com'st thou, my daughter, Miryai, whose face gathers roses? Roses gathers thy face and of sleep are thy eyes full. Full of sleep are thy eyes, and upon thy forehead lies slumber."

Thereon she made answer: "It is two,—three days to-day that my brothers sat down in the house of my Father. In my Father's house sat down my brothers and let wonderful proclamations be heard. Because of the voice and the ringing of the proclamation of the treasures, my brothers, there comes no sleep over my eyes. Sleep comes not over my eyes, nor slumber upon my forehead."

"Hast thou not heard, Miryai, my daughter, what the Jews are saying about thee? The Jews are saying: Thy daughter has fallen in love with a man. She has gotten hate against Jewry and love for Nazōræanity. Hate has she gotten against the house of the people and love for the door of the temple (*sc.* of the MM.). Hate has she gotten against the phylacteries and love for the flaunting wreaths. Work does she on Sabbath; on

Sunday she keeps her hands still. Miryai has cast aside straightway the Law that the Seven have laid [upon us]."

As Miryai stands there, she puts dust on her feet, and speaks: "Dust in the mouth of the Jews and ashes in the mouth of all of the priests! May the dung that lies under the horses, come on the elders who are in Jerusalem! I cannot hate him whose love I have won, nor love him 'gainst whom I have gotten hate. Yea, I have won the love of my Lord the Life's Gnosis, [and hope] that in him a helper will for me arise, a helper and a support from the region of Darkness unto Light's region."

Thou hast won the victory, Gnosis of Life, and helped all thy friends to victory.

And Life is victorious.

#### THE EXILED COMMUNITY SETTLE ON THE EUPHRATES (§ 35).

In the Name of Great Life, may hallowed Light be glorified.

MIRYAI am I, a vine, a tree, who stands at the mouth of Eu-phrates (Frash). The tree's leaves are precious stones, the tree's fruits pearls. The vine-tree's foliage is glory, its shoots precious light. Among the trees its scent it diffuses, and it spreads over all the worlds. The birds of the air scented it; a flock settled down on the tree. A flock on it down-settled, and they would build their nest there. They flutter about in it and settle not down in it firmly. Of its foliage they eat . . . from its inner part they drink wine. They eat what is not to be cast away, and drink what was not wine.

While the birds sat on the vine, winds and tempests broke loose. They shook the good birdlets awake, they smote 'gainst the tree; on all sides they scattered the leaves of the vine-tree and scared the birds out of their place. Many a bird there was who flew not away, but held on fast with claws and with wings, till the winds and the tempests were over. Many again held not on fast and were hurried away . . . Woe unto those who did not hold fast, but were dashed from the tree and flew off. How fair is the tree of Life and fair the birds who dwell on it!

The winds and the tempests passed and rest came over the world.

As the birds sit there and chirp and would be a-building their nest, as the birds sit on the vine, an eagle wheeled and flew hither. A white eagle-bird came, looked down and caught sight of the birds. Round wheeled he, sped down on them with his wings, and came and sat on the tree. In converse with him joined the birds, and said to him:

"By thy Life, Eagle! On this tree were we birds without number. — But there broke loose against them the winds, and on the tree came raging tempests. They shook them off from the tree, so that they tore their wings from them [nearly]. Many a one held fast, whom the winds and tempests could not tear away; but many a one flew off at top speed. — We speak to thee, therefore, O Eagle, we ask thee respecting the birds, because thou art sharp of sight and dost see all in this world: What have the winds and the tempests done with those birds, our brothers? What spyest thou out (?) over them?"

Then made he answer unto them: "You had better not to have known, my brothers, what has become of those birds. Slingshots drove them far from me; their wings broke; torn off were they, broken off; they went hence and relied on the bird-catchers. The harrier and hawk wheeled round them, tore pieces out of their flesh and fed on those who were fat. Woe to those who fell prey to the water, if there was no portion for them at the crossing. Well for you, ye birds, who hold fast to this vine [here]; you became a companionship of Miryai, the vine, who stands at the mouth of Euphrates. See and satisfy yourselves, ye birds, that I have come to you. I have come to my brothers to be a support for them in this world. I have come to heal Miryai, [come] to bring water to the good, beloved plants, to the vines, who stand at the mouth of Euphrates. In a white pail I draw water and bring it to my plants. I bear and I hold [it] on the arms of glory which are my own. I bear and I hold [it] and give [them] to drink. Well for him who has drunk of my water. He drinks, finds healing and confirmation, and grows to double [his stature]. The vines who drank water, brought forth good fruit. Their leaves turned on high and made a brave show. The branches which drank no water, brought forth bitter herbs and worm-wood (?). Woe to those who have not gone forward upon the Way; woe to those who have not passed on by the way-stone! They hated Life's Treasure-House, Miryai, the dear Truth.

"My brothers, hold fast, be a companionship of Miryai. I will look round in the world, let Life's call sound forth and rouse the sleeping and wake [them]."

The eagle flew off from the tree; he wheeled round and instructed his friends. He speaks to them: "Give ear to me, my p. 67 brothers! Stay fast and endure persecution. Be a companionship to Miryai. Woe to the Jews, who were a persecution for Miryai! Woe to Elizar, the great house, the pillar that props the temple! Woe to Zatan, the pillar, who has witnessed lies against Miryai!"

#### THE JEWS PERSECUTE THE MANDÆANS (§ 35 CONTD.).

ALL the Jews gathered together, the teachers, the great and the little; they came [together] and spake of Miryai: "She ran away from the priests, fell in love with a man, and they took hold of each other's hands. Hold of each other's hands they took, went forth and settled at the mouth of Euphrates. We will slay them and make Miryai scorned in Jerusalem. A stake will we set up for the man who has ruined Miryai and led her away. There shall be no day in the world when a stranger enters Jerusalem."

They split open their fellings and catch the doves in Jerusalem.

#### THEY BEG THEM TO RETURN (§ 35 CONTD.).

ALL the Jews gathered together and followed after Miryai. They went and found that a throne was set up for Miryai on the bank of Euphrates. A white standard was for her unfurled and a book stood upright on her lap. She reads in the Books of Truth and rouses all worlds from their sleep. She holds in her hand the staff of Life's water; the girdle is bound round her loins. Miryai in humbleness prays and proclaims with wondrous voice. The fishes gather out of the sea, the birds from the mouth of Euphrates. They come to hear Miryai's voice, and no more long to lie down to sleep. They breathe in the sweet scent around her and forget the world. When the Jews saw this, they stood up before her. They felt shamed, doubled their fists, smote on the fore-court of their

breast and lamented. The mother of Miryai spoke, and tears streamed into her bosom.

"Look on me, Miryai, my daughter," says she unto her; "look on me who am thy mother! My daughter art thou and the daughter of all of the priests. Thy head is the great chief of the temple. Rememberest thou not, Miryai, that the Torah lay on thy lap? Thou didst open it, read therein and knewest what stands in it. The outer keys lay in thy hands, and the inner thou didst put in chains. All the priests and priests' sons came and kissed thy hand. For whom thou wouldst, thou didst open the door; whom thou wouldst not, must turn and go back to his seat. A thousand stand there and two thousand sit there. They submit themselves to thee, as a eunuch-made slave, and they give ear to thy word in Jerusalem. Why didst thou forget thy brothers and thy heart abandon the priests? Lo, the brides weep in Judæa, the women and men in Jerusalem. Their beloved gold have they cast from them, and they give themselves up to wailing and mourning for thee. They say: 'We will make away with our goods, until Miryai returns. Gold forge we [? no longer], and cast away fair raiments of silk and bracelets (?).' They stand on the roofs and look out, that they may see thee again in Jerusalem. For thee they make vows, if thou comest to me and we go hence. My daughter, arise, come back to thy dwelling-place, the city Jerusalem. Come, light up thy lamps, which have been put out from the day when thou withdrewest thyself. Have no longing after this man, who has prisoned thee and taken thee off. Leave [p. 69](#) the man, who is not of thy dwelling-place, alone by himself in the world. Let him not say: I have gone and carried off Miryai from her place. Come, teach the children, so that they may learn. Lay the Torah in thy lap and let us hear thy voice as it used to be. From the moment and the day when thou didst detach the dough has it been covered up ... .."

When Miryai heard this from her mother, she laughed and rejoiced in her mind. "It *surely* could not be the Jews," says she unto her, "the infamous, worthless priests! It surely would not be the Jews who stand there and bow down to a brick-grave! They shall be buried in the Darkness.

"Go, go," says she unto them, "ye fools, ye abortions, ye who were not of the world. I am no woman who is stripped for wantoning; and it is not that I have fallen in love with a man. Stripped am I not for returning to you and for again seeing you, doming of blasphemy. Go, go hence from me, ye who have witnessed falsehood and lying against me. Against me ye witnessed wantonness and thieving, and held me up as

ye are yourselves. Blessed be the Man who freed me from my fetters and planted my feet here. No wantonness have I committed with him and attempted no theft in the world. Instead of the witness ye have witnessed against me, there come to me prayer and praise-giving."

As the priests stand there and speak with Miryai at the mouth of Euphrates, there came a pure eagle-bird, whose wings are the fulness of worlds. He flew down on the Jews, dashed at them with his wings, bound them and sank them down unto the water's bottom, deeper [down] than the foul-smelling mud. He sank them deeper down than the blazing [water], that is inside the dark water. He sank their ships down to the blazing water's bottom. He destroyed the temple and laid fire to Jerusalem.

He brought down all upon them and in Jerusalem slew the disciples.

He descended unto her (Miryai), folded before her his wings, settled down by her, narrated and proclaimed to her; and they held out the loved hand of Truth to each other. He embraced her in potent embracing, forced her down and set her on the throne.

"Miryai," he speaks to her, "with favour look upon me, remember me in the Life's presence. I am thy Good Messenger, the Man, who gives ear to thy discourse. I beseech thee for the high Truth, the Truth which the Jordans have chosen."

"O Good Treasure," she makes answer unto him, "Treasure whom Life has sent! Thy glory and thy light has risen upon us, and thy honour is approved in Light's region. Everyone who gives ear to thy voice, will be in the pure region included. In Life's Treasury will he be included and thy rays will rise [over him] twofold. For everyone who gives not ear to thy voice, waking and sleep will be wiped out. Let him belong to the Jews, to the slaves and all of the priests, the sons of the Harlot. I and thou will circle aloft and victorious mount to Light's region."

May Life be our pledge, and Life is victorious.

### III. — SOME TYPICAL EXTRACTS.

UNDER the first two headings readers have been made acquainted with all those pieces from the Mandæan John-Book that can be held to have

in any sense a historic intention. To these are now added a few extracts of such specimens of the rest of the contents as do not require a commentary.

We will begin with 'The Fisher of Souls' tractate from the John-Book. It seems to me to throw great light on the symbolic phrase of the gospels, indeed to give it a background, and not to be explained in reverse order as the Mandæan expansion of an isolated Christian expression.

#### THE FISHER OF SOULS SAGA (§§ 36-39).

In the Name of Great Life may hallowed Light be glorified.

A FISHER am I, a Fisher who elect is among fishers. A Fisher am I who among the fishers is chosen, the Head of all catchers of fish. I know the shallows of the waters, the inner . . . and the . . . I fathom; I come to the net-grounds, to the shallows and all fishing-spots, and search the marsh in the dark all over. My boat is not cut off [from the others] and I shall not be stopped in the night.

I see the fish in (? on) the dike. I pressed forward on the way with a . . . that was not of iron. I covered (?) the . . . which was for us an obstruction. Aside did I push the swimmers who hinder Life's way. On my head I set up a . . . in whose shadow the fish sit. The fisher-trident which I have in my hand, is instead a *margnā* select, a staff of pure water, at whose sight tremble the fishers.

I sit in a boat of glory and come into this world (Tibil) of the fleeting. I come to the water's surface; thither to the surface of the water I drew, and I drew to the crossing's surface. I come in a . . . , in slow, steady course. The water by my boat is not ruffled, and no sound of my boat is heard. Before me stands Hibil (Abel), at my side Shitil (Seth) of sweet name is to be seen, close by me, close in front of me, Anōsh (Enoch) sits and proclaims.

They say: "O Father, Good Fisher, hallo! O Fisher of loveable name!"

Close by me, close near my boat, I hear the uproar (?) of the fishers, the fishers who eat fish, and their stench rushes on me,— the uproar of



the fishers and the uproar of their mongers who revile and curse one another. Everyone accuses the other. The buyer says to the fisher: "[Take back?] thy fish! They are stinking already, and no one wants to buy them off of me. Thou makest the catch far out at sea, so that loss falls on the buyer."

Thereon speaks the fisher and makes the man, his customer, hear: "A curse on thee, a curse on thy buyers, a curse on thy bell, a curse on thy boat for not filling up. Thou hast brought no salt and sprinkled it over thy fish which thou boughtest, so that the fish of thy boat will not be stinking and thou then canst sell for hard cash. Next, hast thou no meal and no dates brought, no salt . . . hast thou brought. If then thou comest with empty hands, one who is of fair favour has no dealing with thee. Go, go, thou godless [fellow], buy not from us to do business with thy fraudulent scales. Thou holdest them down to buy at false weight, [then in selling] keepest them up with thy elbow and gettest ten for five. Now does thy buying flee away, and thy buyer, and is as though it never had been. Thou dost complain of the . . . of men and dost cherish no noble thought."

When the Chief Fisher, the Head of the race of the Living, the highest of all catchers of fish, heard this, he said to him (? Anōsh): "Bring me my . . . , hand me the *squbrā*, that I may make a call sound forth into the marsh, that I may warn the fish of the depths and scare away the foul-smelling birds that pursue after my fish. I will catch the great *sidmā*, and tear off his wings on the spot. I will take from him \* \* \* and will blow into my *squbrā*. A true *squbrā* is it, so that the water may not mix with pitch."

When the fishers heard the call, their heart fell down from its stay. One calls to the other and speaks to him: "Go into thy inner ground. For there is the call of the Fisher, the Fisher who eats no fish. His voice is not like that of a fisher, his *squbrā* not like our *squbrā*. His voice is not like our voice, his discourse not like to this world."

But the fishers stand there; they seek not shelter in their inner ground. As the fishers stand there and are thinking it over, the Fisher came swiftly upon them; he opened the cast-net, divided ... . He cast them bound into the ... . He tied them up with knots. They speak to him: "Free us from our bonds, so that thy fish may not leap up to our boat. We catch not those who name thy Name."

When the fishers thus spake to me, I smote them with a club made of iron. I bound their traders on the shore which lends not . . . (?). I roped them with ropes of bast and broke up their ships \* \* \* \*. I burnt up the whole of their netting and the . . . which holds the nets together. I threw chains round them and hung them up aft on my ship's stern. I made them take an oath, took from them their mystery, in order that they may not catch the good fish,—that they may not steal them from me, stick them on a cane, hang them up, I cut them in pieces and throw them into baskets (?) with laurel and aloe. They (the fishers) are laid low and cannot rise up. The nets ... ..., and they no longer stab the fisher-trident into the Jordan. They do not cut off \* \* \* \* \* and stand not in the riverlands and make not their catch in the shallows. They cast not the cast-net therein and take not . . . and aloe.

I spake to those who eat the . . . of the fish whose name is eel. They eat the eel and the . . . , which stands upright on its forefeet. They eat the ... .. I bound them in the marshes of Deception, and they were caught and were tied up. Water from the Ulai they drink not and know not the way to the Kshash river. I bound them fast in their ships, and threw out my ropes to the good ones. To them I speak: "Draw your boat up here, so that it runs not into the dike."

As the Chief of the fish-catchers thus spake, the fishers made answer unto him and said; "Blessed be thou, a Fisher, and blessed be thy boat and thy bark. How fair is thy cast-net, how fair the yarn that is in it. Fair is thy cord and thy lacing, thou who art not like the fishers of this world. On thy meshes are no shell-fish, and thy trident catches no fish. Whence art thou come hither? Tell us! We will be thy hired servants. We will bake and stir about broth and bring it before thee. Eat, and the crumbs which fall from thy hand,—these will we eat and therewith be filled."

But I made answer unto them: "O ye fishers, who lap up your filth, no fisher am I who fishes for fish, and I was not formed for an eater of filth. A Fisher am I of souls who bear witness to Life. A Poor Fisher am I who calls to the souls, collects them together and gives them instruction. He calls to them and bids them come and gather together unto him. He says unto them: If ye . . . come, ye shall be saved from the foul-smelling birds I will save my friends, bring them on high and in my ship make them stand upright. I will clothe them with vestures of glory and with precious light will enwrap them. I will put a crown of æther upon them and what else for them the Greatness erects on their head. Then sit they on thrones and in precious light do they glisten. I bear them thither and

raise them aloft; but ye Seven shall stay here behind. The portion of filth and of filthy doings shall be your portion. On the day when the Light ascends, the Darkness will return to its region. I and my disciples will ascend and behold the Light's region."

Life is exalted and is victorious, and victorious is the Man who has come hither.

#### THE LIGHT-SHIP OF THE FISHER (§ 37).

In the Name of Great Life may hallowed Light be glorified.

A FISHER am I of Great Life, a Fisher am I of the Mighty; a Fisher am I of Great Life, an Envoy whom Life has sent. It (Life) spake unto me: "Go, catch fish who do not eat filth, fish who do not eat water-fennel and reek not of foul-smelling fennel. They do not come nigh to devour bad dates and get caught in the nets of the marsh."

Life knotted for me a noose and built for me a ship that fades not,— a ship whose wings are of glory, that sails along as in flight, and from it the wings will not be torn off. 'Tis a well-furnished ship and sails on in the heart of the heaven. Its ropes are ropes of glory and a rudder of Truth is there to it. Sunday takes hold of the pole, Life's Son seized the rudder. They draw thither to the shekinahs and dispense Light among the treasures. Thrones in them (*sc.* the shekinahs) they set up, and long drawn out come the Jordans upon them. On the bow are set lamps that in the wildest of tempests are not put out. All ships that sight me, make obeisance submissively to me. Submissively they make me obeisance and come to show their devotion unto me.

In the bows stands the Fisher and delivers wondrous discourses. [There are] lamps [there], whose wicks shift not hither and thither, and a . . . is not by him. He wears no ring of Deception, and with white robes is he clad. He calls to the fish of the sea and speaks to them: "Give heed to yourselves in the world! Beware of the foul-smelling birds who are above you. If you give heed to yourselves my brothers, I will for you be a succour,— a succour and a support out of the regions of Darkness unto Light's region."

Life is exalted and is victorious, and victorious is the Man who has come hither.

THE GOOD FISHER REJECTS THE OVERTURES OF THE EVIL ONES AND OVERWHELMS THEM (§ 38).

In the Name of Great Life may hallowed Light be glorified.

THE Fisher clad him with vestures of glory, and an axe hung from his shoulder ... .. and commotion of mischief, and a bell is not on the handle. When the fishers caught sight of the Fisher, they came and gathered around him. "Thou art," say they unto him, "a ... Fisher, thou who hast caught no fish of the marsh. Thou hast not seen the ... .. in which the fish gather ... .. . We will make thee familiar with the fishers; be our great partner and take a share as we [do]. Grant us a share in thy ship, and take thou a share in our ship. A bargain! Take from us as partner and grant us a share in thy ship. Grant us a share, and we will give thee a share in what we possess. Join thy ship with ours and clothe thee in black as we [do], so that, if thou holdest thy lantern on high, thou mayst find something, that the fish may not see thy glory and thy ship may take in fish. If thou dost give ear (to us), thou shalt catch fish, throw them into thy ship and do business. If thou givest no ear to our discourse, thou shalt eat salt; but if thou doest our works, thou shalt eat oil and honey. Thou stirrest a broth, thou fillest a bowl and sharest it with all of the fishers. We appoint thee as head over all of us. The fishers gather together beside thee, the first follow behind thee; they will be thy slaves, and thou takest three shares of what falls to our share. Our father shall be thy servant and we will call ourselves thy bondsmen. Our mother shall sit on thy couch (?) p. 77 and net nets, she shall be thy maid-servant and knit for thee yarns of all kinds. She shall space out the floats of cedar and put the lead-sinkers into the meshes, — meshes, meshes which are then more heavy than all of the world. She shall divide the water by means of the yarns, and when the fish run into them they shall be stopped. Then they know not the way that they seek, and have no wit to turn back to their way. Like walls that collapse, they (the nets) come and fall on the good. They do not let the fish rise, nor turn their face to the boulders. They make them sink deep under the mud and shut them into ... .. . They collect them into heaps and shake them (?) out of the ... .. . There is there a ... .., into which the fish dash and are stopped. On the ... of the ... wattle-work is set up between

two machines. Nets are laid down and ... .., which are filled with bad dates as bait, which cause them to eat death. Woe to the fish who is blinded by them, whose eye sees not the Light. Wise are the fish who know them. They pass by all of the baits. [The others] repair thither and ..., and the nets will be for them there a lodging. One of a thousand sees it and of two thousand two see it. Its ... is closed, and a bell is hung on its side-door,—a bell that is forged in mischief and catches the whole of the world. There, is the water mingled with fennel ... .. the pegs (?) of death. Woe to the fish who fall into them."

When the Fisher heard this, he stamped on the bows of the ship. The Fisher stamped on the ships of the fishers; the fishers lie in the shallows close crowded together, tied up together like bundles of wheat, and cannot rise up. The reeds swish ..., and the fish of the sea lie over the fishers. They snarl in the marsh and the water rings them round in its circle (?).

Then shrilling he spake with his voice. He discoursed with his voice sublime and spake to the catchers of fish: "Off from me, ye foul-smelling fishers, ye fishers who mix poison. Begone, begone, catch fish, who [eat?] your own filth. Down with you to your ... and go to the end of the crossing. I am no Fisher who catches fish, and my fish are tested. They are not caught by the hook with bad dates, a mess which [my?] fish do not eat. They fall not into the nets that are coloured and turn not to the lamps of the Lie. They sink not down through the mud of the water, and go not after the ... of Deception. They (? the nets) divide not the water \* \* \* \* \*, that shall fall on the good. If the fishers cast o'er them the cast-net, they tear asunder the net and set themselves free. There will be no day in this world on which the fishers catch [my?] fish. There will be no day in this world on which the dove loves the ravens. Accursèd be ye, ye foul-smelling birds, and accursèd your nest, so that it may not be filled. Woe to your father Sirmā, whose bed is in the reeds. Woe to thee, hungry Safnā, whose wings do not dry in this world. Woe to thee, foul-smelling Sagiā, thou who seest the fish and sighest [for them]. He shrieks and cries bitterly, when he strikes for the fish and misses them. Woe to thee, Arbānā ..., thou who haulest the fish out of the deeps. Well for him who frees himself from the talons of those who catch fish. Well for him who frees himself from the men who are watchers of this world. Begone, begone with you, ye Planets, be of your own houses a portion. Water does not mix with pitch, and the Light is not reckoned as Darkness. The perfect ones' partner cannot be called your partner. The good (sing.) cannot belong to the wicked (pl.) nor the bad to the good. Your ship cannot be tied up with mine, nor your ring

(?) be laid on my ring. There, is the head of all of you; count yourselves unto *his* realm! This your crass father stays stuck in the black water. Your mother, who nets nets and heavy double machines, have I beaten with the staff of (living) water and smashed a hole in her head. I lead on my friends, raise them on high in my ship and guide them past all the tax-gatherers. I guide them through the passage of outrage, the region where the fishes are taken. I make them escape the filth-eaters. But ye will come to an end in your dwellings. I and my friends of the Truth will find a place in Life's shekinah. Into the height will I bear them on thrones surrounded with standards of glory.

The Seven are vanquished and the Stranger-Man stays victorious. The Man of piety put to the test was victorious and helped the whole of his race unto victory.

Life is exalted and is victorious, and victorious is the Man who has come hither.

#### THE FINAL SUBMISSION OF THE EVIL FISHERS (§ 39).

In the Name of Great Life may hallowed Light be glorified.

'TIS the voice of the Pure Fisher who calls and instructs the fish of the sea in the shallows. He speaks to them: "Raise your ... up, on the surface of the water stand upright; then will your force be double as great. Guard yourselves from the fishers who catch the fish and beat on the Jordan. Shilmai and Nidbai curse them, and they depart and settle themselves down behind me a mile off. The fish curse their casting-net in their place."

When the Fisher thus spake, warning all [of the fish, when] the fishers his voice heard, they came up and gathered around him. They put themselves forward to ask of him questions, and knew not whence he came. "Where wast thou, Fisher," they ask him, "that we heard not thy voice in the marsh? Thy ship is not like our ship, and thy ... is not \* \* \* \* \*

\*. Thy ship is not tarred over with pitch, and thou art not like the fishers of this world."

The fishers see him, become scarlet for shame and remain standing in their places. They say to him: "Whence comes it p. 80 that thou dost fish without finding? Thy ship is not like our ship; it shines by night like the sun. Thy ship is perfected in æther, and wondrous standards are unfurled above it. Our ship sails along in the water, but thy ship between the waters. Our reeds (? rods) grumble at one another and break into pieces. Among them is the fish-trident of wrath, on which ... and ... .. are not. Thy ... .. O Fisher, is such that when the fish see it, they take themselves off. We have not yet seen any fishers which are like unto thee. The wind wafts thy ship on, the mast ... .. for the fisher and a rudder that gleams in the water-shallows. On thy cast-net is no cord, and they have not laid ... .. round it. There are no ... in it, which are a cunning device against the fish of the ... .. . Thou keepest thy yarn and hast no clapper and no hatchet. Thy yarn (= net) fishes not in the water and is not coloured for catching fish."

When the fishers thus spake, the Fisher made answer unto them: "Have done, ye fishers and fishers' sons; off, get you gone from me! Off, go up to your village, the Ruins, Jerusalem. Ask about me of your father, who knows me, ask of your mother, who is my maid-servant. Say to him: There is a Fisher in the boat, in which are four ... . [There is] a rudder, and it stands there, and a mast ... .. and redemptions. They lay waste the land of Jerusalem."

When they heard this from the Fisher who has come hither, and understood, they spake to him: "Have compassion, forbearance and mercy on us and forgive us our sins and transgressions. We are thy slaves, show thyself indulgent towards us. We will look after thy fish that none of them fails. We will be the servants of thy disciples, who name thy Name in Truth. We will continue to look after all who name thy Name."

Life is exalted and is victorious, and victorious in the Man who has come hither.

Other pieces set forth such figures as those of 'The Heavenly Plough' and of 'The Sowers'; but perhaps the most interesting is the saga of 'The Good Shepherd.' Here again it is difficult to believe that it was derived from Christian sources; it seems to be as independent as the 'Fisher of Souls' figure. The 'discourse' runs as follows:

## THE GOOD SHEPHERD (§ 11).

In the Name of Great Life may hallowed Light be glorified.

A SHEPHERD am I who loves his sheep; sheep and lambs I watch over. Round my neck [I carry] the sheep; and the sheep from the hamlet stray not. I carry them not to the sea-shore, that they see not the whirl of the water, may not be afraid of the water, and if they are thirsty may not drink of the water. I bear them away [from the sea], and water them with the cup of my hand, until they have drunken their fill. I bring them unto the good fold; and they feed by my side. From the mouth of Euphrates, from the mouth of Euphrates the Radiant, things of marvellous goodness I brought them. I brought them myrtle, white sesame brought them and brought them bright standards. I cleansed them and washed them and made them to smell the sweet odour of Life. I put round them a girdle, at sight of which the wolves tremble. No wolf leaps into our fold; and of no fierce lion need they be alarmed. Of the tempest they need not be frightened; and no thief can break in upon us. A thief breaks not into their fold; and of a knife they need not be anxious. When my sheep were quietly laid down and my head lay there on the threshold, a rift was rent in the height and thunder did thunder behind me. The clouds seized hold one of another, p. 82 and unchained were the raging tempests. Rain poured down in sheets and hail that smites elephants low, hail that shatters the mountains. And the tempests unchain themselves in an hour. Seas burst forth; they flooded the whole of the world. There, under the water, no one escaped, once he sank from the height as into a gulf. The water swept off everyone who had no wings or no feet. He speeds on, and knows not he speeds; he goes, and knows not he goes. Thereupon I sprang up and I entered the fold to bear my sheep forth from their place. I saw my eyes full. I saw the sea, I saw the fierce-raging tempest, I saw the storm-clouds that send forth no [friendly] greeting the one to the other. Ten-thousand times ten-thousand dragons are in each single cloud. I weep for my sheep, and my sheep weep for themselves. The little lambs are lamenting who cannot come out of the fold's door.

When then \* \* \* \* \*, I entered the house, I mounted up to the highest place [in it], and I call to my sheep. To the sheep in my care do I call. I pipe to them; I get them to hear, so that they come unto me. To them I pipe on my pipe, and beat on my tabour (?), [leading them] to the water.



I call to them: "My little sheep, little sheep, come! Rise up at my call! Come, rise at my call; then will you 'scape the cloud-dragons. Come, come unto me! I am a shepherd whose boat is soon coming. My boat of glory is coming; and I come with it, and bring my sheep and lambs in aboard it. Every one who gives ear to my call and heed gives unto my voice, and who turns his gaze unto me, of him take I hold with my hands and bring him unto me inboard my boat." But every lamb, male and female, that suffered himself to be caught, the water-whirl carried away, the greedy water did swallow. Whoever gave no ear to my call, sank under. To the highest part of the vessel I went. The bows stand up with the bow-post. I say: How woeful am I for my sheep who because of the mud have sunk under. The water-whirl sank them away from my reach, the swirling whirl of the water. How grieved am I for the rams whose fleece on their sides has dragged them down into the deep. How grieved am I for the lambkins whose bellies have not [yet] been filled full of milk. Of a thousand, one I recovered; of a whole generation I found again two. Happy is he who [stood up?] in the water, and in whose ears no water has entered. Happy the great rams who have stamped with their feet. Happy is he who has escaped from the Seven and Twelve, the sheep-stealers. Happy is he who has not couched down, has not lain down, has not loved to sleep deeply. Happy is he who in this defective age of Bishlom has stayed whole. Happy are they who free themselves from the snares of Rūhā (the Mother World-Spirit), from the filth and the shame and the bondage that have no end. My chosen! whoever shall live at the end of this age of Nirig (Mars), for him let his own conscience be a support. He will come and mount up to the Radiant Dwelling, to the region whose sun never sets, and whose light-lamps never darken.

Life is exalted and is victorious, and victorious is the Man who has come hither.

#### THE LOVING SHEPHERDS OF THE GOOD SHEPHERD (§ 12).

In the Name of Great Life may hallowed Light be glorified.

A TREASURE calls from without hither and speaks:

"Come, be for me a loving shepherd and watch me a thousand out of ten thousand." —

"So then will I be a loving shepherd for thee and watch thee a thousand out of ten thousand. But how full is the world of vileness and sown full of thorns and of thistles!" –

"Come, be for me a loving shepherd and watch me a thousand out of ten thousand. I will bring thee then sandals of glory, with them canst thou tread down the thorns and the thistles. Earth and heaven decay, but the sandals of glory decay not. Sun and moon decay, but the sandals of glory decay not. The stars and heaven's zodiacal circle decay, but the sandals of glory decay not. The four winds of the [world-] house decay, but the sandals of glory decay not. Fruits and grapes and trees decay, but the sandals of glory decay not. All that is made and engendered decays, but the sandals of glory decay not. So then be for me a loving shepherd and watch me a thousand out of ten thousand." –

"I will then be a loving shepherd for thee and watch thee a thousand out of ten thousand. But if a lion comes and carries off one, how am I to retrieve him? If a thief come and steals one away, how am I to retrieve him? If one falls into the fire and is burnt, how am I to retrieve him? If one falls into the water and drowns, how am I to retrieve him? If one stays behind in the pen, how am I to retrieve him?" –

"Natheless, come therefore, be for me a loving shepherd and watch me a thousand out of ten thousand. If a lion comes and carries off one, let him go his way and fall a prey to the lion. Let him go his way and fall a prey to the lion, in that he bows himself down to the sun. If a wolf comes and carries off one let him go his way and fall a prey to the wolf, in that he bows himself down to the moon. If a thief comes and steals away one, then let him go his way and fall a prey to the thief. Let him go his way and fall a prey to the thief, in that he bows himself down before Nirig (Mars). If one falls into the fire and is burnt, let him go his way and fall a prey to the fire. Let him go his way and fall a prey to the fire, in that he bows himself down to the fire. If one falls into the mud and stays stuck there, then let him go his way and fall a prey to the mud. Let him go his way and fall a prey to the mud, in that he bows himself down to Messiah. If one falls into the water and drowns, then let him go his way and fall a prey to the sea. Let him go his way and fall a prey to the sea, in that he bows himself down to the seas. If one stays behind in the pen, let him go his way and fall a prey to the pen-demon. Let him go his way and fall prey to the pen-demon, in that he bows himself down to the idols. ... Come, be for me a loving shepherd and watch me a thousand out of ten thousand." –

"So will I then be for thee a loving shepherd and watch thee a thousand out of ten thousand. I will watch a thousand of thousands, yea of ten thousand those who adore him."

"But some of them wander from me. I went up into high mountains and went down into deep valleys. I went and found him where he can crop nothing. Of each single sheep I took hold with my right hand and on the scale did I lay him. A thousand among ten thousand have the [right] weight."

Life is exalted and is victorious, and victorious is the Man who has come hither.

The next piece I have selected, treats of the source of all glory and enlightenment, called the Treasury of Life, that in which all spiritual powers and blessings are stored. The origin of the motive is without doubt the Iranian concept of the *hwareno*, the divine and kingly glory. In the Mandæan tradition it has become highly developed and is frequently personified as a female greatness. Thus in the Oxford MS. F. it is spoken of as "the Mother of all the Kings [of the Light], from whom all worlds have come forth, who separated herself from the fervency of the Hidden Mysteries." Many *rôles* are assigned to this Light of Life in the complexities of the celestial and cosmic dramas; and in the human stage it shines forth as the glory with which the perfected are vested and crowned. I have chosen the simplest of the narratives or discourses on the topic. In the still more complex system of the phase of development represented by the *Pistis Sophia* collection there is no mention of the Treasury of Life, but the Treasury of Light is one of its most important conceptions. The Mandæan tradition conserves the echoes of an earlier phase, for it is indubitably less over-worked.

#### THE TREASURY OF LIFE (§ 57).

In the Name of Great Life may hallowed Light be glorified.

THE Treasury am I, Life's Treasury (Sîmath-Haiyê); the Treasury am I, the Mighty One's Treasury; the Treasury am I, Life's Treasury. A crown

was I for the Mighty from everlasting. The Treasury am I, Life's Treasury. Ever did I give light to the treasures and to the shekinahs, and was for adornment to Jordan. For adornment became I to Jordan, who was from everlasting, through whom the treasures give light. Great [Life] made me limpid and lucent and made me into a vesture. He made me into his vesture, which day in and day out sings measureless praise of the Æther.

The Treasury am I, Life's Treasury. To the King of the Splendour became I a crown. The treasures shine through my glory and praise my form beyond measure.

The Treasury am I, Life's Treasury—I who as adornment settled down on the King of the Splendour, so that he shone in his mind, that he became bright and shining, and his form glittered more than the [light-] worlds. As I (lit. it) gave light and enlightenment unto the treasures and to the shekinahs [e'en] in the Æther, the King laid me as vesture round Neşab the Radiant. Neşab the Radiant then took me, brought me and laid me as vesture o'er Jordan. As vesture o'er Jordan he laid me, through whom the treasures shine beyond measure.

The Treasury am I, Life's Treasury. The wicked are blind and see not. I call them unto the Light, yet they busy themselves with the Darkness. "O ye wicked," I unto them cry, "ye who sink down in the Darkness, arise and fall not into the deep." I cry unto them; yet the wicked hear not and sink into the great Sea of the Ending. Therefore was Jordan made a bridge for the treasures; a bridge for the treasures became he, while he cut off the wicked and hurled them into the great Sea of the Ending.

The Treasury am I, Life's Treasury. A crown I became for Life's Gnosis. He bestowed on me the rulership over the treasures and the shekinahs which are there [yonder].

The Treasury am I, Life's Treasury. Of the light-worlds was I the enlightener. Day in and day out they sing praise to Great [Life], and through me they mount upward and behold the Light's region.

The Treasury am I, Life's Treasury. A vesture for the light-worlds became I.

[The Treasury] am I, Life's Treasury. A King for the Nazōræans became I. I became a King for the Nazōræans, who through my Name find praise and assurance. Praise and assurance they find through my Name, and on my Name they mount up and behold the Light's region. For the Men of purity put to the test – [for them] their eye became full of Light. Full of Light was their eye, and in their heart Life's Gnosis took seat. Whoever of me, Life's Treasury, makes his investment, loves not gold and silver, loves not gold and possessions, [loves not] food of the body, and envy with him has no place. Envy found with him no place, and he did not forget his night-prayer. He forgot not the discourses and writings, and he forsook not his Lord's word. He forsook not the prayer of his Father, Life's Gnosis; wherefor into the great End-Sea he falls not. He forgot not Sunday, nor did he neglect the Day's evening. He forgot not the way of Great [Life, the way] of wages and alms. He will be rapt away in the night-prayer, he will be rapt away in shining vestures which have come from Great [Life]. Treasures for him fill up what falls short, and what is empty they load for him full. If he bears a pure load, he is counted with the Men of piety put to the test who separate themselves [from the world] in the Name of Yawar. Life's Treasury rested upon them, to their form it gave light, and for them a way to Great [Life's] House has been established.

I have called with clear voice and directed hereto the disciples: "The vine who bears fruit, doth ascend; who bears none will here be cut off. Whosoever lets himself be enlightened through me and instructed, ascends and beholds the Light's region; whoever does not let himself be enlightened through me and instructed, is cut off and falls into the great End-Sea."

Life is exalted and is victorious, and victorious is the Man who has come hither.

That the Mandæan religion preserves echoes of a wealth of ancient mythical elements found in Iranian, Babylonian and Semitic traditions is evident on all hands. A process of syncretism had presumably gone on for generations before an impulse from within caused the blending to assume a distinctively Mandæan form; and when this emerged, the preservation of the memory of the process had no interest for the faith and fell back into the depths of the subconscious. At any-rate the writers or recorders of the tractates throughout seem honestly

persuaded of the complete independence of their tradition from every other form of religion. They are for ever proclaiming the blessings of loyalty to what they claim to be the original, the one and only, revelation of Truth vouchsafed to the world throughout the ages, and declaring that continued spiritual contact with instructors from on high who mediated this divine wisdom, was still possible. They certainly do not give one the idea of being intellectualists consciously at work on a syncretic synthesis of prior material; on the contrary they seem to live and move in a milieu of prophetic outpourings and to have been extremely sensitive to psychical impressions. Inspirational discourses and intuitive interpretations of prophetic utterances seem to have been their delight. The following piece may enable the reader to sense somewhat of the peculiar atmosphere of mystical expectancy in which they sought instruction. The topic is one of the chief points of their questioning – the conflict that arose between the Light and the Darkness in the beginnings and how victory is to be achieved. They were not of course absolute Dualists, for always and everywhere victory lies with Life Everlasting, who transcends not only the Darkness but also the Light.

#### IN THE BEGINNING (§ 13).

In the Name of Great Life may hallowed Light be glorified.

To you I say and declare, ye chosen and perfect, ye who dwell in the world: Become not of the Darkness a portion, but lift up your eyes to Light's region. From the Evil unto the Good separate yourselves out; from the sinful evil of the region of Darkness separate yourselves out. Love and instruct one another, that your sin and [your] guilt be forgiven you. See and hear and get you instructed, that ye may ascend to Light's region victorious.

The good sit there and are in search; and all who are understanding let themselves be instructed. The good speak, take counsel together and say: "Who will come, who tell me, who will set [it] forth for me, who give me instruction? Who will come, who will tell me whether there was *one* King or *two* [in the beginning]?" The good speak and let themselves be instructed.

"*Two Kings* were there, *two* natures were fashioned—a King of this world and a King from outside of the worlds. The King of this age girt on a sword and [put on] a crown of Darkness. A crown of Darkness he put on his head, and took a sword in his right hand. A sword he took in his right hand; he stands there and slaughters his sons, and his sons slaughter each other. The King from outside of the worlds set a crown of Light on his head. A crown of Light he set on his head, and took Truth in his right hand. Truth in his right hand he took, and stands there and instructs his sons. He stands there and instructs his sons, and his sons instruct one another."

"Who will come, who tell me what was before this? When the heaven was not yet outspread and stars were not yet in it figured, when the earth was not yet condensed and into the water no condensation had fallen, when sun and moon came not as yet into this world, how was the soul then?"

"When the soul still sat in the Bowl, she felt neither hunger nor thirst. When the soul still sat in the Bowl, she had no pains and no faults. When the soul still sat in the Bowl, she felt no cold and no heat. When she still sat in the Bowl, the locks on her forehead were incurled, and an æther-crown sat on her head. Her eyes were light-rays (?), and they gazed on the region of the House of Great [Life]. Her mouth was of pure[st] perfection, and sang the praise of the King of Light's region.

"From the day when the Wicked began to think, evil pictured itself forth in him. He fell into great wrath and ventured a fight with the Light. The Envoy was sent to tread down the power of the rebels.

"They brought living water and into the muddy water they poured it. They brought light-giving light and into the gloomful darkness they cast it. They brought the delightful wind and into the frantic wind cast it. They brought the living fire and into the consuming fire cast it. They brought the soul, the pure mind, and into the vain body cast it.

"Out of fire and of water was the one heaven spread out. Out of fire and of water have they made dense the earth on the anvil. Out of fire and of water fruits, grapes and trees did arise. Out of fire and of water was imaged the corporeal Adam.

"They fashioned the Envoy and to be head of the generations they sent him. With heavenly voice he called hence into the worlds' disquiet. At

the call of the Envoy Adam, who lay there, awoke. Adam, who lay there, awoke and went forth to meet the Envoy: 'Come in peace, O Envoy, Life's Messenger, who hast come from the House of my Father. How firmly is planted withal dear, beautiful Life in his region! But how [meanly] for me has a stool been set up and my dark form sits on it lamenting."

"Thereon the Envoy made answer and spake to the corporeal Adam: 'Thy throne has been set up in beauty, O Adam; and 't is thy form sits here lamenting. All were mindful of thee for thy good and fashioned and sent me to thee. I am come and will give thee instruction, O Adam, and free thee from this world. Give ear and hearken and get thee instructed, and mount to Light's region victorious."

Adam gave ear and had faith. —Hail to him who gives ear after thee and has faith! Adam received the Truth. —Hail to him who receives the Truth after thee! Adam looked up full of hope and ascended. —Hail to him who ascends after thee!

Give ear and hearken and let yourselves be instructed, ye perfect, and ascend to Light's region victorious.

And praised be Life.

That the moral instruction given to the Mandæans is excellent may be seen in almost any piece; but there are distinctive collections of ethical exhortation of which the following is an example.

#### EXHORTATIONS (§ 47).

FROM the Light-region have I (Life's Gnosis) come forth, from thee, thou glorious dwelling. With vestures of glory have I been clad and a crown of victory on my head has been set. I came and found the Nazōræans, how they stand on the shore of the Jordan. I set up my throne and sat down, as a father who sits 'midst his sons.

The Good sits there and teaches his sons all truth, in which is no error.



My sons! See that you commit no adultery; see that you no theft commit. They who commit adultery and who steal, mount not up to Life's house. They mount not up to Life's house and do not behold Light's region.

My sons! See that you practise no magic and afflict not the soul in the body. The magicians and falsificators are hurled into seething pots and fire is their judge.

My sons! See that ye remove not the boundaries, that the boundary-stone you displace not. The eye of those who remove boundaries looks not on the Light.

My sons! See that you do not abandon the slave to the hands of his master and the slave-girl to the hands of her mistress; abandon not the weak to the strong. [He who acts otherwise] will be fettered in a distant region, in the tax-gatherers' house; his eyes behold only the Darkness and his foot finds no firm ground.

My sons! See that you take not [to wife] a slave-girl who has not been made free, and thereby bring your sons into the house of a master. For if the slave one day sins, then on the day when his master passes judgment upon him, will the sins which the slave commits, fall on the head of his father.

My sons! See that you are not hinters and that your eyes make no suggestions [sc. to women]. For the hinters and wink-givers will be assigned to the guard-stations. To the guard-stations will they be assigned and be judged with stern justice.

My sons! See that you eat not up interest and interest on interest, else in the dark mountain will you receive judgment.

My sons! See that you pay no homage to the idols, the satans and demons, to the worship of idols and to the lusts of this world; for on the godlings and satans will a stern judgment fall, and they who pray to them will not ascend to Life's house and not look on Light's region.

Give heed to what I have charged you, and let no evidence be given of crime and of lying; on evidence of crime and of lying you will be haled to account 'fore the judge. You will be haled to account 'fore the judge

who judges all worlds. He judges each one according to his works and his merit.

My sons! All that is hateful to you, do not to your neighbours; for in the world into which you have come, is a heavy justice and judgment. Heavy justice and judgment is there therein, and every day will minds made secure in it be chosen. For everyone who is laden, mounts upward; but he who is empty is judged here. Woe to the empty, who stands empty there in the house of the collectors of taxes. When he had it in his hand, he gave nothing; there will he search in his pocket and he will find nothing. The wicked and liars will be hurled into the Darkness. They will into the blazing fire cast, into the blazing fire will they cast him into whose ears the call has been made, but he would not give ear. I showed it him unto his eye, but he would not see; I showed it him, but he would not see with his eye.

Life is victorious, and victorious is the Man who has come hither.

The Mandæans possess a rich collection of liturgical songs and hymns which Lidzbarski has translated for the first time in his excellent edition of them (*Mandäische Liturgien*, Berlin, 1920). From these 236 hymns we choose one of the most typical as a specimen, and as perhaps of more than ordinary interest to the general reader who may have puzzled over the unqualified beatitude "Blessed are the poor." It is taken from the Oxford Collection (Bk. I., No. lvi.) and may be entitled:

#### THE SONG OF THE POOR'S EXALTATION.

In the Name of Great Life may hallowed Light be glorified.

A POOR MAN am I, who comes out of the [celestial] Fruits,  
 a Stranger to the world, who comes out of the Distance.  
 A Poor man am I, to whom Great Life gave ear,  
 a Stranger to this world, whom the Light-treasures made world-  
 strange.  
 They brought me out of the abode of the good ones;  
 ah me! in the wicked ones' dwelling they made me to dwell.

Ah me! they made me to dwell in the wicked ones' dwelling,  
     which is filled full of nothing but evil.  
 It is filled full of nothing but evil,  
     filled full of the fire which consumes.  
 I would not and will not  
     dwell in the dwelling of naughtness.  
 With my power and with my enlightening  
     I dwelt in the dwelling of naughtness.  
 With my enlightening and my praise-giving  
     I kept myself stranger to this world.  
 I stood among them  
     as a child who has not a father,  
 As a child who has not a father,  
     as a fruit who has not a tender.  
 I hear the voice of the Seven,  
     who whisper in secret and say:  
 "Whence is this Stranger man,  
     whose discourse is not like to our discourse?  
 I listened not to their discourse;  
     then were they full of wicked anger against me.  
 Life, who gave ear to my call,  
     a Messenger sent forth to meet me.  
 He sent me a gentle Treasure,  
     an armoured, well-armoured Man.  
 With his pure voice he makes proclamation,  
     as the Treasures make in the House of Perfection.  
 He speaks:  
     "Poor one, from anguish and fear be thou free!  
     Say not: I stand here alone.  
 For thy sake, O Poor,  
     this firmament was outspread,  
 Was this firmament spread out,  
     and stars were pictured upon it.  
 For thy sake, O Poor,  
     this firm land came into existence,  
 Came into existence this firm land,  
     the condensing took form, fell into the water.  
 For thy sake came the sun,  
     for thy sake the moon was revealed.  
 For thy sake, O Poor, came the Seven,  
     and the Twelve are hither descended.  
 Thou Poor one! On thy right rests glory,  
     on thy left rest [light-] lamps.

Hold steadfast in thy security,  
     until thy measure has been completed.  
 When thy measure has been completed,  
     I will myself come to thee.  
 I will bring thee vestures of glory,  
     so that the worlds will long for them, desirous.  
 I will bring thee a pure, excellent head-dress,  
     abundant in infinite light.  
 I will set thee free from the wicked,  
     from the sinners will I deliver thee.  
 I will make thee dwell in thy shekinah  
     free thee into the region unsullied."  
 I hear the voice of the Seven,  
     who whisper in secret and speak:  
 "Blessed is he who is to the Poor one a father,  
     who is unto the Fruit a tender.  
 Hail to him whom Great Life knows,  
     woe to him whom Great Life knows not."  
 Hail to him whom Great Life knew,  
     who has kept himself stranger to this world,  
 The world of the defect,  
     in which the Planets are seated.  
 They sit on thrones of rebellion  
     and drill their works with the scourge.  
 For gold and for silver are they disquiet,  
     and strife they cast into the world.  
 Disquiet are they and therein cast strife;  
     therefore will they go hence and seethe in the fire.  
 The wicked shall seethe, and their pomp  
     shall vanish and come to an end.  
 But I with my offspring and kindred  
     shall ascend and see the Light's region,  
 The region whose sun never sets,  
     and whose light-lamps never darken—  
 That region, the state [of the Blessed],  
     whereto your souls are called and invited.

And so are our good brothers' souls,  
     and the souls of our faithful sisters.

Life is exalted and is victorious, and victorious is the Man who has  
 come hither.

## III.

## THE SLAVONIC JOSEPHUS' ACCOUNT OF THE BAPTIST AND JESUS.

IN The *Antiquities* of the Jewish historian Flavius Josephus there are three passages of outstanding importance for Christian readers, seeing that they are the only external witnesses to Christianity from the first century. As such they have been submitted to the closest cross-examination and scrutiny. The general result of the enquiry into the authenticity of their testimony has established for most scholars the judgment, that we have here to deal not with a homogeneous body of evidence, but with three different witnesses, one of which is distinctly good, another as distinctly bad, and a third very probably good. The passage on John the Baptist is well-nigh universally accepted as affording no grounds for reasonable scepticism, and as therefore providing a most valuable external proof that John was a historical character. The account of Jesus, on the other hand, has been called into most serious question by the vast majority of liberal scholars, and by very many conservatives, on numerous grounds, and chiefly because the writer unequivocally affirms that Jesus was the Messiah,—a statement which no Jew could have made. The third is a reference to James, the brother of Jesus 'called' or 'said to be Messiah'—a hesitation which may fairly be ascribed to Josephus himself. Many then who reject the Jesus-passage as indubitably spurious, accept the James-reference as free from reasonable suspicion, and thus obtain a brief but valuable external first-century evidence for earliest Christianity.

Josephus composed his *Antiquities* in Greek, and completed them in 93/94 A.D. They are a general survey of the traditions and history of his people up to the special period of which he had already treated in detail in his first and most famous work, *The Jewish War*. In describing there the events which led up to the outbreak of the revolt, he treats of all the other religious and political movements in Palestine, even the most insignificant, contemporary with the beginnings of Christianity, and yet he says not a single word about the Baptist or Jesus. This is a very striking and puzzling omission. Where precisely we should expect to find such mention, and where far greater opportunities occur for bringing it in than in *The Antiquities*, we are confronted with 'the silence of Josephus.' The *War* was first of all composed in Aramaic and circulated among the Jews of Palestine and Babylonia, doubtless to convince them of the futility of resisting the might of the Roman arms. Of this original edition, however, no trace has so far been discovered.

The work known to us is in Greek. It is not a translation so much as a re-composition very carefully prepared on the models of Greek history; and in this Josephus sought the help of Greek stylists. It reads indeed like an original composition; whatever the Aramaic contained, the work as it now stands has been clearly adapted to suit the mentality of the wider public of the Greco-Roman world and the literary circles of the day to whom it was presented. This Greek edition was composed between 75 and 79 A.D. It is of course not impossible to suppose that in the Aramaic there may have been reference to the John- and Jesus-movements. But why then should Josephus have cut them out, when there is an indubitable passage concerning John and a higher probable reference to Jesus in *The Antiquities*? To conjecture a satisfactory answer to this dilemma is exceedingly difficult; it remains an unsolved *crux*. For had there been any such passages in the Aramaic edition of the *War*, surely Christian apologists would have seized upon them and insisted that they should be restored to the Greek text?—unless by chance they contained matter they would not like to see in wider circulation. That clear light will ever be thrown on this 'silence of Josephus' problem is hardly to be expected.

Nevertheless the subject may be said to have recently entered on a new phase: certain hitherto unknown material has been brought forward, which has forced the problem once more into the arena of controversy; and it may very well be that in the future this new material will have always, directly or indirectly, to be taken into consideration whenever the familiar Josephian passages are reviewed or rediscussed.

There is extant in a number of MSS. a Slavonic or Old Russian translation of the *War*. In this version there are no less than eight pieces referring to John the Baptist (3), Jesus (4) and the first Christians (1). These remarkable passages, of which the Greek text shows no trace, have been excerpted and the Slavonic text of them critically established by the collation of four MSS.

In the first place it is agreed on all hands by the German scholars who have investigated them, that p. 100 these pieces were not originally composed in Slavonic and interpolated into the translation. Not only is the style foreign to correct Slavonic idiom, but the peculiar nature of the contents is so alien to Slavonic mentality, that to suppose so late a writer as a Slavonic translator, who could at the very earliest be assigned only to the 10th century, is out of the question. They are indubitably translations, and moreover clearly rendered from Greek. This is shown not only by the construction of the sentences in general, but also by the

clumsiness and uncertainty of the translator in his rendering of particles and conjunctions; moreover the Greek original for the veil or curtain of the temple (*katapetasma*) is retained.

These eight pieces were excerpted from the rest of the text and first made accessible for the general world of scholarship, in German translation, by A. Berendts, in 1906.

The consensus of learned opinion in Germany (and elsewhere apparently no notice whatever has been taken of the 'find') from the start has been entirely unfavourable to their authenticity. That is to say, no one has so far ventured to claim them for Josephus himself. They were immediately and almost unanimously dismissed as transparent Christian forgeries, and that too of a late date and of no sort of historic value of any kind. Here and there, however, were signs of some hesitation in endorsing so wholesale and precise a verdict; for a few, the matter seemed not so simple as it appeared at first sight. The first *caveat* was entered and the subject brought into a new perspective by R. Seeberg in a somewhat popular but highly suggestive treatment, which he boldly entitled 'A New Source for the Earliest History of Christianity.' Though Seeberg's reputation as a specialist on questions of origins forbade the rejection of his view as that of an irresponsible eccentric, no attention was paid to it, perhaps because he had not attempted to work out his theory in detail. This task, however, was speedily undertaken by Johannes Frey, of the University of Dorpat, who had just published a very valuable and thorough-going study of the History of the Passion. In 1908 Frey produced a substantial volume, in which he treated the material to an acute analysis and with minute elaboration, and in other respects showed a remarkable grasp of all the puzzling complexities of a whole series of problems which an intensive scrutiny of the passages brought out.

In the first place Frey called attention to the fact that the general characteristics of these pieces were very different from those of all other ancient Christian forgeries known to us. His main contention throughout this very thorough enquiry is that the author, whoever he may have been precisely, must be held in general to be a Jew and not a Christian. There is no evidence of direct dependence on early canonical Christian literature, no sign that he had any acquaintance with the precision of written tradition. In so far as there is agreement with the Gospels or Acts, it is only in respect to the barest generalities; there is nothing even to show acquaintance with the precise inner oral traditions of the Christians themselves. It is all set forth from an external

standpoint. Nevertheless the writer is not simply fabricating freely out of his imagination. He has traditional material of some sort to go on. He is trying to set forth what he has heard and gathered, and what at times puzzles him considerably. He reports opinion—what people say; some this, others that. He would also play the part of the impartial historian, considering probabilities and even possibilities. He is not a hostile critic by any means; on the contrary, he is in general sympathetic. Indeed he regards both John and Jesus as outstanding personalities, even astonishingly so, and his sympathies are enlisted for them because he thinks they have both been most unjustly done to death. His attitude is thus in general that of a friendly Jewish outsider—a very difficult part for a convinced Christian to play without betraying himself in some fashion as a believer in the full Christian claims. He, however, nowhere asserts that Jesus was the Messiah. Frey's main contention, then, following Seeberg, is that the writer worked on Jewish general popular oral sources; in other words, he had at his disposal traditions proximate to the occurrences, and therefore worthy of attention as giving a picture of an early outside view of nascent Christianity.

Seeberg thinks that Christian manipulation must be admitted in three or four places; but Frey tries to show that he is here mistaken. Frey is perhaps not sufficiently cautious in thus leaving no loophole. But even with this qualification, if the main contention of both scholars can stand, the possibility of our being faced with early external traditions of some kind is a matter of quite extraordinary interest, and deserves the careful attention of all students of Christian beginnings.

As practically nothing is known of these passages by English readers, it may be of service to present those few of them who see this study, with a translation of the German version of these eight extracts. They may then judge for themselves how the contents strike them. But whatever may be their opinion as to their value or worthlessness, it cannot be denied that every scrap of material, however intractable, that can be held by any trained mind to contain the possibility of having even the remotest bearing on the surroundings of earliest Christianity, possesses a unique interest and fascination of its own; for the first century is otherwise practically silent outside the New Testament documents.

The version that follows is made from the German translation given in Frey's volume; I have, however, added the sub-titles. It is literal and clumsy, like the German, which faithfully follows the Slavonic. The variant readings in the MSS. are slight, and I have not noted them in



detail. For the present paper is intended for the general reader solely, and not for the specialist, who must deal at first hand with Frey's technical exposition, which, as far as I am aware, has not yet been disposed of, or indeed in any way answered.

## I.

### JOHN'S PROCLAMATION AND HIS REBUKE OF THE AUTHORITIES.

(Follows on *B. J. II. vii. 2.*)

1. Now at that time a man went about among the Jews in strange garments; for he had put pelts on his body everywhere where it was not covered with his own hair; 2. indeed to look at he was like a wild man.

3. He came to the Jews and summoned them to freedom, saying: "God hath sent me, that I may show you the way of the Law, wherein ye may free yourselves from many holders of power. 4. And there will be no mortal ruling over you, only the Highest who hath sent me." 5. And when the people had heard this, they were joyful. And there went after him all Judæa, that lies in the region round Jerusalem.

6. And he did nothing else to them save that he plunged them into the stream of the Jordan and dismissed them, instructing them that they should cease from evil works, and [promising] that there would [then] be given them a ruler who would set them free and subject to them all that is not in submission; but no one of whom we speak (?), would himself be subjected. 7. Some reviled, but others got faith.

8. And when he had been brought to Archelaus and the doctors of the Law had assembled, they asked him who he is and where he has been until then. 9. And to this he made answer and spake: "I am pure; [for] the Spirit of God hath led me on, and [I live on] cane and roots and tree-food. 10. But when they threatened to put him to torture if he would not cease from those words and deeds, he nevertheless said: "It is meet for you [rather] to cease from your heinous works and cleave unto the Lord your God."

11. And there rose up in anger Simon, an Essæan by extraction, a scribe, and he spake: "We read every day the divine books. 12. But thou, only now come from the forest like a wild animal, — thou darrest in sooth to teach us and to mislead the people with thy reprobate words." 13. And he rushed forward to do him bodily violence. 14. But he, rebuking them, spake: "I will not disclose to you the mystery which dwelleth in you, for ye have not desired it. 15. Thereby an untold calamity is come upon you, and because of yourselves."

16. And when he had thus spoken, he went forth to the other [p. 105](#) side of the Jordan; and while no one durst rebuke him, that one did what [he had done] also heretofore.

## II.

### HIS INTERPRETATION OF PHILIP'S DREAM.

(Follows on *B. J. II. ix. 1.*)

1. While Philip was [still] in possession of his dominion, he saw a dream, — how an eagle tore out both his eyes. 2. And he summoned all his wise men. 3. But when each interpreted the dream differently, there came to him suddenly, without being summoned, that man of whom we have previously written, that he went about in skins of animals and cleansed the people in the waters of the Jordan. 4. And he spake: "Give ear to the word of the Lord, — the dream which thou hast seen. 5. The eagle — that is thy venality; because that bird is violent and rapacious. 6. And that sin will take away thy eyes which are thy dominion and thy wife." 7. And when he had thus spoken, Philip died before evening and his dominion was given to Agrippa.

## III.

### HIS PERSISTENT REBUKING OF AGRIPPA AND HIS EXECUTION.

(Follows immediately on the preceding.)

1. And Herod, his brother, took his wife Herodias. 2. And because of her all the doctors of the Law abhorred him, but durst not accuse him before his face.

3. But only that one whom they called a wild man, came to him in anger and spake: "Why hast thou taken the wife of thy brother? 4. As thy brother hath died a death void of pity, thou too wilt be reaped off by the heavenly sickle. 5. God's decree will not be silenced, but will destroy thee through evil affliction in foreign lands. 6. For thou dost not raise up seed for thy brother, but gratifiest thy fleshly lust and committest adultery, seeing that four children of him are alive."

7. Now when Herod heard [this], he was filled with wrath and commanded that they should beat him and drive him away. 8. But he accused Herod incessantly wherever he found him, and right up to the time when he (H.) put him under arrest and gave orders to slay him.

9. Now his disposition (or character) was extraordinary and his mode of life not that of a man; indeed just like a bodiless spirit, thus did this one too continue. 10. His lips knew no bread; not even at Easter [? orig. Passover] did he taste unleavened bread, saying that, in remembrance of God who had freed the people from slavery, it was given for eating in the flight, for the way was in haste. To wine and intoxicating drink he let himself not even draw near. And every animal he abhorred [as food], and every wrong he rebuked, and tree-produce served him for use.

#### IV.

#### THE MINISTRY, TRIAL AND CRUCIFIXION OF JESUS.

(Follows on *B. J. II. ix. 3.*)

1. At that time also a man came forward, — if even it is fitting to call him a man [simply]. 2. His nature as well as his form were a man's; but his showing forth was more than [that] of a man. 3. His works, that is to say, were godly, and he wrought wonder-deeds amazing and full of power. 4. Therefore it is not possible for me to call him a man [simply]. 5. But again, looking at the existence he shared with all, I would also not call him an angel.

6. And all that he wrought through some kind of invisible power, he wrought by word and command.

7. Some said of him, that our first Lawgiver has risen from the dead and shows forth many cures and arts. 8. But others supposed [less definitely] that he is sent by God.

9. Now he opposed himself in much to the Law and did not observe the Sabbath according to ancestral custom. 10. Yet, on the other hand, he did nothing reprehensible nor any crime; but by word solely he effected everything.

11. And many from the folk followed him and received his teachings. 12. And many souls became wavering, supposing that thereby the Jewish tribes would set themselves free from the Roman hands.

13. Now it was his custom often to stop on the Mount of Olives facing the city. 14. And there also he avouched his cures to the people. 15. And there gathered themselves to him of servants (*Knechten*) a hundred and fifty, but of the folk a multitude.

16. But when they saw his power, that he accomplished everything that he would by word, they urged him that he should enter the city and cut down the Roman soldiers and Pilate and rule over us. 17. But that one scorned it.

18. And thereafter, when knowledge of it came to the Jewish leaders, they gathered together with the High-priest and spake: "We are powerless and weak to withstand the Romans. 19. But as withal the bow is bent, we will go and tell Pilate what we have heard, and we will be without distress, lest if he hear it from others, we be robbed of our substance and ourselves be put to the sword and our children ruined." 20. And they went and told it to Pilate.

21. And he sent and had many of the people cut down. 22. And he had that wonder-doer brought up. And when he had instituted a trial concerning him, he perceived that he is a doer of good, but not an evildoer, nor a revolutionary, nor one who aimed at power, and set him free. 23. He had, you should know, healed his dying wife.

24. And he went to his accustomed place and wrought his accustomed works. 25. And as again more folk gathered themselves together round him, then did he win glory through his works more than all.

26. The teachers of the Law were [therefore] envenomed with envy and gave thirty talents to Pilate, in order that he should put him to death. 27. And he, after he had taken [the money], gave them consent that they should themselves carry out their purpose.

28. And they took him and crucified him according to the ancestral law.

## V.

### THE TREATMENT OF THE FIRST CHRISTIANS.

(Follows on *B. J. II. xi. 6*, after the notice on the death of Agrippa.)

1. Again Claudius sent his authorities to those states—Cuspius Fadus and Tiberius Alexander, both of whom kept the people in peace, not allowing them to depart in anything from the pure laws.

2. But if anyone diverged from the word of the Law, plaint was brought before the teachers of the Law. 3. Often they expelled him and sent him to the Emperor's presence.

4. And at the time of these two many had been discovered as servants of the previously described wonder-doer; and as they spake to the people about their teacher,—that he is living, although he is dead, and that he will free you from your servitude,—many from the folk gave ear to the above-named and took upon themselves their precept,—5. not because of their reputation; they were indeed of the humbler sort some just cobblers, others sandal-makers, others artisans.

6. And [yet] as marvellous signs they accomplished in truth what they would.

7. But when those noble governors saw the misleading of the people, they deliberated with the scribes to seize and put them to death, for fear

lest the little be not little if it have ended in the great. 8. But they shrank back and were alarmed over the signs, saying: "In the plain course such wonders do not occur. 9. But if they do not issue from the counsel of God, they will quickly be convicted." 10. And they gave them [the Christians] authority to act as they would.

11. But afterwards, becoming pestered by them, they had them sent away, some to the Emperor, but others to Antioch, others again to distant lands,—for the testing of the matter.

12. But Claudius removed the two governors, [and] sent Cumanus.

## VI.

### THE TRILINGUAL INSCRIPTION CONCERNING JESUS.

(Inserted in *B. J. V.* v. 2.)

At it (the barrier of the Temple) were columns . . . and on these inscriptions in Greek and Roman and Jewish characters, publishing the law of purity and [proclaiming] that no foreigner should enter the inner [court]; for they called it the Holy [Place] to which one had to ascend by fourteen steps, and whose upper part was built in a square.

And over these tablets with inscriptions hung a fourth tablet with inscription in these [three] characters, to the effect: Jesus has not reigned as king; he has been crucified by the Jews, because he proclaimed the destruction of the city and the laying waste of the temple.

## VII.

### PORTENTS AT THE DEATH OF JESUS AND RUMOURS OF HIS RESURRECTION.

(Follows on *B. J. V.* v. 4, at the end of the description of the Temple-curtain.)

1. This curtain (*katapetasma*) was prior to this generation entire, because the people were pious; but now it was lamentable to look at. 2. It had, you should know, been suddenly rent from the top to the ground, when they delivered over to death through bribery the doer of good, the man—yea, him who through his doing was no man.

3. And of many other signs they tell which came to pass at that time.

4. And it was said that after he was put to death, yea after burial in the grave, he was not found.

5. Some then assert that he is risen; but others, that he has been stolen by his friends. 6. I, however, do not know which speak more correctly.

7. For a dead man cannot rise of himself—though possibly with the help of another righteous man; unless it (lit. he) will be an angel or another of the heavenly authorities, or God himself appears as a man and accomplishes what he will,—both walks with men and falls, and lies down and rises up, as it is according to his will.

8. But others said that it was not possible to steal him, because they had put guards all round his grave,—thirty Romans, but a thousand Jews.

9. Such [is narrated] as to that curtain (*katapetasma*). Moreover [as to] the cause of its tearing there are [? various statements].

## VIII.

### A PROPHECY CONCERNING JESUS.

(In *B. J.* VI. v. 4, where in our texts the prophecy of the world-ruler is referred to Vespasian solely.)

Some indeed by this understood Herod, but others the crucified wonder-doer Jesus, others again Vespasian.

In conclusion a few very general remarks may be added calling attention to the most salient points.

In the John-pieces (I-III.) there is nothing sufficiently distinctive to show any literary dependence on the New Testament accounts. On the contrary, there are entire novelties and wide divergences. In the first place the strong political colouring given by the writer to the proclamation of the prophet is quite out of keeping with anything to be found in the Christian presentation. But the most striking difference is the protracted period assigned to John's activity. 'At that time' means during the ethnarchy of Archelaus. Now Herod the Great died in 4 B.C., and Archelaus, who succeeded him, was deposed in 6 A.D. It is quite inconceivable that any Christian writer who had the gospel-story before him, could have made what would be so astounding a statement to Christian ears, — one that would at once appear to the most moderately instructed as an egregious blunder. Surely the last thing an intelligent forger would desire to do would be to give occasion to his readers to call the canonical narrative into question concerning so prominent a feature as John's almost equal age with Jesus, and so practically invite them to dismiss all the graphic details of the birth-stories as fictitious? — unless p. 111 it be that he wrote before these stories were in circulation. No one short of a lunatic would concoct 'evidence' against his own side. The writer must therefore have moved in circles who would see no difficulty in assigning to John a public activity of at least 30 years; for he tells us that John survived the death of Philip, which took place somewhere between 33 and 36 A.D.

The cross-examination of John by the authorities and the incident of Simon the Essene are also arresting novelties; but there is nothing improbable in them. The introduction of the name Essene does not in any way depend on Christian tradition; for the surprising fact is that, though there are close parallels between some of the doctrines of the Essenes and gospel-ethics, and between some of their practices and the regulations, for instance, laid down for the mission of the apostles and the communal observances of the earliest Christian communities, the New Testament writers never mention the name. The wording of the refusal of John at the end of his rebuke to disclose a certain mystery to his official opponents has led some to the supposition that this is a cryptic reference to Jesus, — meaning 'the mystery dwelling among you.' That of course would be impossible at so early a date as prior to A.D. 6. But surely, quite apart from this, a Christian apologist would have been at pains to bring out clearly so essential a feature as John's acknowledgment of the Messiahship of Jesus, and not go out of his way to disguise it? It is a curious and thought-provoking phrase. It may refer to the 'kingdom,' to the indwelling rule and law of God, that is brought to consciousness in the hearts of the repentant; or it may possibly be



that John had some inner mystical doctrine to reveal, for we have to remember that the Mandæan or Gnostic John-tradition, which has come down to our own days, has ever laid the greatest stress on the mystical element in the teaching of the Baptizer.

The interpretation of the dream of Philip, like the stress laid upon John's strange appearance and dress and his extraordinary mode of life, is just such a detail as would strike the imagination and linger in the memory of the people. What more likely and in keeping with precedent than that a prophet should interpret the dream of the king? But here we have, not only a novelty for readers of the gospel-account, but also a contradiction with Josephus himself. The unfavourable character given to Philip, the stress laid on his 'venality,' is in complete contrast with the reputation given him by Josephus in his *Antiquities* (XVIII. iv. 6), where he is praised for the mild and peaceable disposition he displayed in his government, and for the personal interest he took in the administration of justice. Now the *Antiquities* was completed in 93/94 A.D. Had then our writer known it, he would not presumably have made Josephus contradict himself so egregiously. This raises the question as to the possibility of his having written before the *Antiquities* got into wide circulation.

Piece III. in some respects agrees with and in others differs from the synoptic account of the marriage of Herod Antipas, tetrarch of Galilee and Peræa, with the wife (Slav. Jos. widow) of his brother Philip. But Josephus himself in his *Antiquities* (XVIII. v. 1 and 4) tells the story quite differently from both. There we read that Herodias was married first of all to Herod Boëthus, and that the wife of Philip was Salome, the p. 113 daughter of this union; so that Philip was son-in-law of Herodias. Herod Antipas, says Josephus, was the second husband of Herodias, and the marriage took place while the first husband, Boëthus, was still alive. Josephus, moreover, says that Philip died childless; while our author avers that he left four children surviving him. Moreover Josephus in the famous passage concerning John in the *Antiquities* (XVIII. v. 2) knows nothing of John's execution being due to so personal a cause as is depicted both by the gospels and our author, though very differently; it is in the *Antiquities* ascribed solely to Antipas' apprehension of the political consequences of the John-movement. Our author is then clearly ignorant of both the *Antiquities*-account and also of the most characteristic feature of the gospel-narrative, the graphic story of the dancing of the daughter of Herodias. Everything therefore goes to show that he is drawing on some other traditional source.

Finally, as the climax to John's extraordinary scruples about food, it is asserted that he would not touch unleavened bread even at Passover-time,—an absolutely obligatory observance in Jewry. Moreover he is made to give an exegetical justification for his abstention. This is the distinctive touch of a Jewish hand; it is exceedingly unlikely that it would ever have occurred to a late Christian.

As to the John-pieces then we seem to be moving in a thoroughly Jewish atmosphere, and there is nothing characteristically Christian about them.

The Jesus-pieces (IV. and VI. to VIII.) are naturally the most arresting and form the main *crux* of the whole matter. It seems to be generally held that all the eight pieces are by the same hand. They may be said to have in general the same terms of expression, to breathe the same spirit and present similar characteristics. In the main Jesus-pieces the author makes a show of trying to get at a reasonable point of view; but he hesitates in his judgment and frankly confesses his inability to make up his mind. He is convinced that the more generally credible events themselves are historic; but as to the sheerly miraculous elements he is content to set them forth as rumours giving rise to absolutely contradictory opinions. So non-committal and rationalistic a proceeding is quite foreign to the mentality of a convinced Christian. This attitude of reserve and the very striking divergences of the writer from the gospel-accounts are in the sharpest possible distinction to the perspective and procedure of the compilers of such apocryphal documents as the *Acts of Pilate* and *The Gospel of Peter*. In the latter the literary dependence on the gospels is manifest on all hands; what is added is in no way contradictory, but adduced solely to exalt the greatness of Jesus and heighten the impression of the miraculous element.

If piece IV. is carefully and critically compared with the famous spurious passage concerning Jesus in our text of the *Antiquities* (XVIII. iii. 3), it will at once be seen that if there is any possible question of dependence between them, it is not on the side of our author. Even among the opinions he cites, there is no hint of Messiahship. When he says that some "supposed that he had been sent by God," it means no more than what he makes John assert of himself,—namely, that he was a prophet. It seems to me moreover highly improbable that any late Christian could have referred to his Lord, the one and only Son of God, as 'that wonder-doer' or the 'crucified wonder-doer Jesus.'

The divergences from the gospel-account of the Jesus-story are so striking that they need not be dwelt on. To every instructed Christian the gospel-narratives are presumably so familiar in all their details, that the contradictions with our author's account will present themselves automatically. Nevertheless the more one meditates on the account in piece IV. of the typical external acts of the ministry and the intrigues of the Jewish authorities to compass the death of Jesus, the more does it seem within its own measures not to be inconsistent; in fact it hangs very well together from an outside point of view. That view is in no way due to a manipulation of gospel-information; it is based on very different data, and has all the appearance of an honest attempt to piece together and interpret floating traditions and conjectures reflected from days contemporaneous perchance with the attempts of the 'many' to set forth the events, as the introduction to the Lukan gospel informs us.

The phrase 'servants' as applied to the disciples, it may be noted, is a thoroughly Jewish conception; it was used by the Rabbis to emphasize the relationship between pupils and teacher. The precise figure 150 may be a round number; otherwise it depends on a tradition for which the 12 and the 70 were of no importance.

The final sentence, which avers, not only that the Jewish authorities themselves crucified Jesus, but that this was in accordance with the Law, is so astonishing in the latter respect that it has been set down to a gross blunder of the Slavonic translator from the Greek original, which may have read 'contrary to the Law' –*κατὰ* with the genitive and not the accusative. This seems a reasonable supposition; though we must remember that Jewish rulers in Maccabæan days did crucify their political opponents.

The trilingual inscription statement (VI.) is a wild piece of fanciful combination. The writer has heard of an inscription connected with the execution of Jesus; indeed it was required by law that the formal charge should be placarded in all cases of capital punishment. Moreover he has heard that this particular notice was set forth in three languages; and he also has heard that there were trilingual inscriptions outside the inner court of the Temple. In combining the two he departs so far from his general sobriety that we might almost think the passage was by another hand; but this is otherwise not probable. The first charge against Jesus was that he had excited the people to revolt; of this he was acquitted by Pilate. The authorities had then to give some other excuse: Jesus was executed not because of any Messianistic agitation, but because he

prophesied disaster to the temple and the holy city. Some excuse had to be found that would placate the people.

In piece VII. the rending of the veil and the reference to many other portents seem to depend on characteristically Christian tradition; but it need not be supposed that this tradition was in the fixed gospel-form in which we now have it. The phrase 'prior to this generation' is intended to mean some 30/40 years before Josephus wrote his History (75-79 A.D.). It is interesting to note that at that time similar portents were in the air; for Jewish tradition (the Talmuds and Josephus himself, *B.J.* VI. v. 3) makes mention of a mysterious spontaneous opening of the heavy iron p. 117 temple-doors 40 years before the destruction of Jerusalem) and the *Gospel of the Hebrews* refers to a similarly mysterious breach in the iron threshold of the same doors. There were widespread legends of portents current in the folk-memory. Our author then goes on to treat of the rumours and contradictory statements about the resurrection; and here, as before, he ruminates on possibilities, giving the conjectural pros and cons, but declining to commit himself on the side of the most vital belief of Christendom.

Piece V., concerning the early Christians, is equally as far from literary dependence on the canonical Acts as are the Jesus-pieces on the Gospels. There are wide divergences; and the whole produces an impression of utter ignorance of the detailed, methodical setting-forth of the thirty years of history contained in the Acts. Isolated facts, such as Paul's being sent to Cæsar at Rome, are absurdly generalized on the one hand, and on the other the events of decades are crammed into the narrow time-frame of some four years, the period of office of the two governors mentioned (44-48 A.D.). The phrase "But if they do not issue from the counsel of God, they will quickly be convicted" is thought by some to indicate literary dependence on a similar saying in the Acts. But the latter famous utterance, ascribed to Gamaliel (prior to 7 A.D.), is worded so very differently that, if any connection between them can be supposed, it may well be ascribed in both cases to the uncertain echoing in the popular mind of a well-known Rabbinical pronouncement.

In conclusion, then, it may be said that the hope of extracting anything of value out of these astonishing and puzzling interpolations depends on establishing the reasonableness of the hypothesis, that they are based on echoes of popular traditions still floating about in the Jewish environment of Christianity in, say, the last third of the first century. There is, I think, much that goes to show the likelihood of this supposal, or at least to deter us from summarily dismissing it. But even if we are

persuaded to this extent, we are confronted with the still more difficult task of imagining a satisfactory conjecture as to the status and motive of the writer.

If we hold him to have been a Jew, as the above analysis seems to require, what plausible motive can we ascribe to him for interpolating the matter into the text of Josephus? Was he a disinterested lover of history who thought that Josephus had fallen short of historical impartiality by neglecting to mention two such remarkable personages as John and Jesus and two such important movements as those associated with their names, and desired to amend the historian in this respect in days when copyright had not yet been dreamed of? Or may we assume that a pupil of Josephus would think himself entitled to amend the narrative?

If, on the contrary, he was a Christian, the interest in filling the gaps would be easily understandable, had he based himself on canonical tradition. But the divergences from and flat contradictions of that tradition are so extraordinary, that one is all the time kept asking in astonishment: What sort of a Christian could this man ever have been?

To have succeeded in producing such an impression designedly argues the procedure of a mind of such extraordinary subtlety and psychological dexterity that it is too uncanny for credence. Any deliberate attempt of this kind would surely have betrayed itself in some way; but as a matter of fact there is no indication of subtle manipulation of gospel-data anywhere. It is not only very difficult but entirely out of the question to think that any late Christian forger could have thus deliberately challenged the firmly established canonical tradition on so many points. Therefore if the writer were a Christian, he must have been a first-century man; that is to say he wrote before the Greek canonical gospels were in general circulation or at any rate before they had penetrated to his environment.

There remains only one other possible conjecture—from which everybody has so far instinctively shrunk: Can the writer after all have been Josephus himself? But if so, why does he contradict himself so flatly,—to say nothing of the difficulty of conjecturing his motive for cutting out the passages?

It thus appears that, whatever hypothesis of authorship we make—whether Christian, Jew or Josephus, we are left floundering in a welter

of inconsistencies; all that can be said is that the Jew alternative is the least improbable.

And there we must leave this baffling problem, in the hope that our readers will at any rate be interested in having it brought to their notice; for in any case these passages must be considered striking curiosities, even perhaps the greatest to be found, in the ancient literature that is generally classed under the caption — 'Christian forgeries.'

#### IV.

#### THE FOURTH GOSPEL PROEM:

##### A NEW VERSION VENTURE.

##### CONNECTION.

AFTER I had for some time been making a close study of Lidzbarski's translations of the Mandæan John-Book and Liturgies, I had occasion in another connection to refer to the Greek text (Westcott & Hort) of the prologue to the fourth gospel. As I read, I found that a number of Mandæan associations came welling up from the preconscious, especially with regard to Life and Light, the use of the term Man and the way the sentences about John the Baptist linked on to these concepts. I found I was almost automatically construing parts of this familiar text from a new angle or at any rate envisaging them in a new perspective. I had already for long been convinced that the historical references broke awkwardly into the doctrinal proem proper, and that this contained what may be called some characteristic general gnostic notions. Moreover I had long been of the opinion that the proem was based on a 'source'; but thought that this 'source' was most probably already in Greek when it was made such deft use of by the inspired writer of the 'pneumatic' gospel. I now asked myself, could it possibly have been originally in Aramaic, for there are indubitably some strained constructions in it, that might be explicable as literal renderings of Semitic idioms. Translation into Greek would doubtless make the original appear to be more hellenistically coloured than was actually the case and so 'philosophize' it somewhat. The main difficulty seemed to lie in determining p. 121 what could have been the Semitic original of the leading term rendered by *Logos*? Was it Word or Wisdom or some

other Divine Power or Potency? On this I could form no conclusion. But further, whatever it was, could it have been translated by any other Greek term than *Logos*? For the student of comparative Hellenistic theology is not confined to seeking for parallels or associations with the idea behind this term in Stoicism and Philo simply; he has to take into consideration a far wider field of research. In the Trismegistic literature, for instance, in which the Heavenly Man doctrine is prominent, the parallel notion is rendered by *Noûs*, Mind, and in the Hellenistic poem so beloved by the Later Platonists and generally known as the 'Chaldæan Oracles,' the Mind of the Father stands at the summit; while in allied Gnostic tradition connected with the 'Chaldæan Mysteries' or even said to be based on the 'Chaldæan Books,' where again the Divine Man doctrine is prominent, the term preferred is Mind. Mind, moreover, in the Valentinian system stands at the head of the Plērōma. This is solely with regard to translation into Greek in the general Hellenistic theological language of the time, and says nothing about the Semitic or Chaldæan original terms, which may have been numerous, apart from the very general (notably Egyptian) Oriental magical notion of creation by the word. Certainly the Man-doctrine was wide-spread and where personifications were the order of the day, Man and Mind would go better together than Man and Word or Reason or even Wisdom. It is, however, with all hesitation that I have ventured to use the term Mind in my translation, find more to call attention to the problem than anything else.

With these ideas—namely the supposal of a probable Aramaic original of the proem-source and the consequent 'philosophizing' by translation into Hellenistic Greek of some terms that in the original were more concretely presented, I attempted the following version. This I did before I had read Prof. C. F. Burney's recent (1922) arresting study, entitled *The Aramaic Origin of the Fourth Gospel* (Oxford, The Clarendon Press). The contention of the Professor of the Interpretation of Holy Scripture at Oxford, who is so great an authority on the O.T., is that not only for the proem but for much, if not the whole, of the gospel there is an Aramaic background. Whatever may be ultimately decided on this novel and far-reaching hypothesis, it should inaugurate a fruitful line of N.T. research. My own venture is far more modest in every way; I deal with a single 'source' only, and have not the competence to treat even that technically from the Semitic side. The only remark I would venture to make on Prof. Burney's labours is in respect to the Johannine Greek quotations from the O.T. The problem whether the few of them which differ from the LXX. Greek Targum or Translation,—the Authorised Version of the time so to say,—were made freshly from the Hebrew,

does not seem to me necessarily to help to prove the author's contention. They are far more likely to have been taken from what is said to have been probably the earliest Christian Greek document,—a collection of proof-texts to establish the claims of Christian Messianism from O.T. prophecy, at times not without accommodation. They sometimes agree with and sometimes diverge from the Septuagint rendering. All this has been most thoroughly worked out by Proff. Rendel Harris and Vacher Burch in their indispensable work (Pt. I., 1916, Pt. II., 1920) on the now famous Testimony Book (*Testimonia contra Judæos*).

I also conjectured, presumably owing to the rhythms of the Mandæan books running in my head, that the 'source' might have been in verse; and found that the Greek broke up easily into some sort of rhythmic lines. But of course this was pure guesswork on my part. Professor Burney, however, with his wide knowledge of Hebrew and Palestinian Aramaic, has come most definitely to this conclusion as to the proem. If the rest of the gospel cannot be so treated, this seems to me to be an additional indication that in the prologue we are dealing with a 'source.' Though my tentative translation from the Greek differs both in analysis and phrasing from Prof. Burney's, I so far see no compelling reason to alter the phrasing by his, and let the breaking up of the lines stand to indicate rhythm rather than the measured lines he has so ingeniously endeavoured to reconstruct into Aramaic.

#### TRANSLATION.

1. In Beginning was Mind;  
And Mind was with GOD.
2. So Mind was God.  
This was in Beginning with GOD.
3. All kept coming into existence  
through it;  
And apart from it came into  
existence not a single [thing].
4. What has come into existence in it was Life;  
And LIFE was the Light of the [true] Men.
5. And the Light shineth in the Darkness;  
And the Darkness did not emprison it.



(There was a Man sent by God, — his name Yōánēs. This [Man] came for bearing witness, that he might bear witness about the Light, in order that all [men] might have faith through it. That [Man] was not the Light, but [came] in order that he might bear witness about the Light.)

6. It was the True Light,  
Which enlighteneth every Man  
Who cometh into the world.
7. It was in the world;  
And the world kept coming into existence through it;  
And the world did not know it.
8. It came unto its own;  
And its own did not receive it.
9. But as many as received it,  
To them it gave power  
To become Children of God, —
10. To those who have faith in his name, —  
Who were brought to birth,  
Not out of [the blending of] bloods,
11. Nor of urge of flesh,  
Nor of urge of a male, —  
But out of God.
12. So mind became flesh  
And tabernacled in us, —
13. And we beheld its glory,  
Glory as of [? an] only-begotten from Father, —  
Full of Delight and Truth.

(Yōánēs beareth witness about him, and hath cried aloud, saying — he it was who said —: He who cometh behind me hath been before me, for he was my First.)

14. For of its Fulness we all received,  
And Delight over against Delight.

(In that the Law (Torah) was given by Moses, Delight and Truth kept coming into the word through Yeshū' Messiah.

No man hath seen God at any time;

An only-begotten <god>, who is in the bosom of the Father,—he dictated.)

#### AFTERWORD.

THE legend-Like Mandæan tradition concerning the person of John and the distinctive gnostic type of doctrine which it associates with him could by no means have been deduced from, or expanded out of, the bare external historical facts reported by the classical Josephus; it differs moreover in many ways from the more detailed story of the Gospels and their perspective of his doctrinal and prophetic activity. As to the graphic picture of the Gospels, which suggests the sudden arising of a solitary wild figure unconnected with any community or order, a feature so strongly stressed also by the Slavonic Josephus,—the Mandæan handing-on is completely silent. It gives no hint of any peculiarity of this nature in John's dress, much less of any uncouthness in his appearance; indeed, though it makes no statement, it would lead us to infer that John was clad in white, and in all other respects presented little of the wild features of a desert-bred, skin-clad eremite. The classical Josephus is also silent on this popular trait. That John was a prophet, all these accounts are agreed; that he baptized, all are agreed. That he suffered a martyr's death, Josephus and the Gospels are agreed; but strange to say, the Mandæan tradition has not a word on so important and tragical an event. It is difficult to believe that the Mandæan Nazōræans could have been ignorant of the way in which their great prophet met his end; for had they believed he was not executed by Antipas, p. 129 they would in all probability have contradicted in their own fashion the report of the Jews and Christians in this respect.

This omission of all reference to the death of John would be incomprehensible, did we not reflect in the first place that no attempt is made in the existing Mandæan documents to give anything that could be called a 'Life' of John, and conjecture in the second that in all probability nothing of doctrinal importance was attached to the way of his ending as it was in the case of Jesus. It is of course supposable that there may have been at one time documents of greater detail and more historical value relating to John, which have since fallen into oblivion owing to the focussing of interest on the more plastic material of psychical legend and mystical reverie; but conjecture cannot restore them.

Though in the present restricted exposition no attempt is made to treat the comparative side of the subject, owing to the regrettable fact that we are still without the scientific translation of the main and oldest deposit of the Mandæan scriptures, it may be noted that there are fragmentary traditions on other lines that would make both Dositheus and Simon the Magian disciples of John. Now Dositheus (Dousis or Dosthai) was the precursor of Simon; and the latter was held by the heresiological Church Fathers to be the *fons et origo* of gnosticism, which he certainly was not, but only one of many of the time with already a long heredity behind them. It is to be further noted that the distinctive Simonian school or tradition, which was in no sense Christian, continued at least well on into the third century, and that the Dositheans, who were equally non-Christians, are known of as being numerous even in the sixth century. By the rumour that these Gnostic teachers were 'disciples of John' we must understand in general, I believe, that there was simply in some respects similarity of doctrine between them. These Dosthai-Simon legends and reports are associated with early Ebionite controversies (underlying the Pseudo-Clementine romances), and the doctrines involved in them link up with similar notions found in the wide-spread pre-Christian syncretisms, and even universalizing attempts, of many kinds of saving-cults of both a popular and restricted apocalyptic and gnostical character, common to such plainly distinguishable types as the Persian, Chaldæan, and Aramæan religious complexes of the early Hellenistic period. The mass of detailed research work which has been done chiefly in the last generation on Babylonian, Iranian, Syrian, Aramæan, Egyptian and East Mediterranean religious endeavours, whether Hellenistically tinged or otherwise, which flourished so luxuriously during the three centuries before our era and continued to do so in their various ways for the following three centuries and some of them far later, is beginning to make an impression outside the ranks of the specialists, and compelling the attention of the general historian. It is coming to be seen that the unprejudiced evaluation of these many endeavours and movements and the getting of them into a proper perspective constitute an indispensable task for those who would trace the religious features, phases and fortunes of 'world history' in the main moments of its development, and especially those of them which most strongly influenced Western culture in its later formative periods.

We have recently had presented to us an arresting, if provocative, attempt of this kind in Oswald Spengler's *Downfall of the West*. Its two stout volumes of some 1,200 pages have been very widely read in Germany and by knowers of German, and the work has been much

discussed and criticized. For naturally specialists and authorities cannot easily brook the incursions into their distinctive territories of a free lance with a knack of, or even genius for, recognizing underlying similar tendencies where previously for the most part the more superficial distinctions have been stressed into fundamental differences. It is true that where so wide a field is surveyed, it is not difficult to catch up such an historical innovator on numerous points of detail, but on the other hand his method certainly does at times enable the reader to fix his attention on the wood rather than on the trees and on the great rivers rather than on the streamlets. We do not, perhaps naturally enough, see eye to eye with Spengler throughout, but here we are not considering his work as a whole. He is referred to because he is the first general historian and philosopher of history who has brought the Mandæans into the picture; and in this he seems, in our judgment, to have got them into a tolerably proper perspective. It may be mentioned also that it was only after the whole of the preceding matter had been written that I read Spengler's work, and that for many years I have been regarding the phenomena of pre-Christian Gnosticism and allied movements from more or less the same angle. It may then be of interest to reproduce Spengler's boldly sketched picture of the conditions in which the heredity of the pre-Christian Gnosis is to be sought and of the apocalyptic eschatological expectations and hopes of salvation that preceded the birth of Christianity.

"What lay in the prophetic religions (Persian, Chaldæan, Jewish) as a presage or presentiment, what at the time of Alexander the Great emerged in metaphysical outlines, was now brought to completion. And this completion aroused in tremendous strength the primitive feeling of nervous dread. It pertains to the last mysteries of humanity and of free-moving life in general that the birth of the I and the birth of world-dread are one and the same; that a macrocosm is spread out before a microcosm,—vast, overwhelming, an abyss of foreign, light-shot being and activity that makes the tiny, solitary self shrink back timorously into itself. Such fear of their own consciousness as from time to time suddenly overwhelms children, is experienced again by no grown-up even in the darkest hours of his life. This deadly fear, however, oppressed the dawning of the new culture. In this morn of the 'magic' world-consciousness, that was faint-hearted, uncertain, obscure about itself, a new glance was taken at the near end of the world. This is the first thought with which up to now every culture has come to consciousness of itself. A downpour of revelations, wonders and peerings into the primordial ground of things swamped every deeper mind. They thought, they lived, only in apocalyptic images. Reality

became appearance. Strange and awesome sights were recounted from one to another, read out of confused and obscure scriptures and at once seized on with immediate p. 133 inner certainty. From one community to another, from village to village, wandered such writings, of which it is impossible to say that they belonged to any one single religion. They are Persian, Chaldaean, Jewish in colouring; but they have all taken up what was at that time circulating in men's minds. The canonical books are national; the apocalyptic are international and literally so. They come into existence without any appearing to be their authors. Their contents mingle and melt together; they read to-day one way and to-morrow another. But they are anything but poësy, fiction (*Dichtung*). They are like the fearsome figures round the doors of the Romance cathedrals in France, which also are no 'Art,' but Dread turned into stone. Every man knew these angels and demons, these heaven-ascending and hell-descending numinous beings,—the Primal Man or Second Adam, the Messenger of God, the Saviour of the Last Day, the Son of Man, the Eternal City and the Final Judgment. In the foreign cities and in the high-seats of the powerful Persian and Jewish priesthood there had to be a conceptual fixation of distinctive doctrines; but here down among the folk there was hardly any particular religion, but rather a general 'magic' religiosity which filled all souls and fastened upon sights and shapes of every conceivable origin. The Last Day had drawn nigh. They expected it. They knew that 'he' must now be manifested, 'he' of whom all revelations spake. Prophets arose. People banded together into ever new associations and circles in the conviction of having now come to better knowledge of their native religion or of having found the true one. In this period of tremendous and yearly increasing tension, in the years hard by the birth of p. 134 Jesus, alongside numerous other communities and sects arose the Mandæan religion of salvation. Of its founder or origin we are in ignorance. In spite of its detestation of the Judaism of Jerusalem and its marked predilection for Persian settings of the notion of salvation, it nevertheless seems to have stood very near the popular belief of Syrian Jewry. Of its marvel-filled scriptures one piece after another now comes to light. 'He' is everywhere,—the Son of Man, the Saviour sent into the deep, who must himself be saved, the goal of the expectation. In the John-Book the Father raised on high in the House of Perfection, surrounded with Light, speaks to his only-begotten Son: My Son, be for me an Envoy—go unto the world of the Darkness, in which is no Light-ray. The Son cries on high: Father of Greatness, what sin have I done that thou hast sent me into the deep? And at the end: Without faults I ascended, and fault and defect were not in me.

"All the traits of the great prophetic religions and the whole treasury of the deepest insights and figures which have since been assembled in apocalyptic, lie here at the bottom in common. But of 'antique' (? = Hellenic) thinking and feeling not a breath has penetrated into this underworld of the 'magic.' The beginnings of the new religion are, it may well be, for ever lost to memory. But *one* historical figure of Mandæism comes on to the stage with arresting clearness, tragical in its striving and ending, like Jesus himself: it is John the Baptizer. Scarce still belonging to Jewry, and filled with strong detestation . . . of the spirit of Jerusalem, he proclaims the End of the World and the Coming of the Barnasha, the Son of Man, who is *no longer the promised national Messiah of the Jews, but the Bringer of the World-conflagration*. To him went Jesus and became one of his disciples. Jesus was thirty years old when the awakening came upon him. The apocalyptic and in particular the Mandæan thought-world from now on filled his whole consciousness. The other world of historic reality lay round him as in seeming only, strange and unmeaning. That 'he' will now come and put an end to this so unreal reality, was Jesus' great certainty, and for this certainty he came forward as announcer like John, his teacher. The oldest gospel-accounts taken into the New Testament still let some glimmer of this period shine through in which he was in his consciousness no more than a prophet." It was later that the conviction came upon him: Thou art thyself 'he.'

This is a boldly sketched outline bringing into special prominence the dominant eschatological feature of the picture, but with no indications of the particular Mandæan colouring or shading that must be used in the completed canvas. For this, however, we cannot reproach Spengler, seeing that we find ourselves compelled to refrain from any such attempt. And the reason for this abstention is quite simple. Lidzbarski's substantive and scientific translation of the John-Book and Liturgies enables the student at first-hand to become so exhaustively acquainted with this part of the material, that much in it reads differently, and the whole atmosphere savours differently from the general impression produced even by the most attentive perusal of Brandt's praiseworthy and painstaking pioneer labours. It seems therefore naturally to follow that, when we get the full translation of the remaining and earliest deposit, the *Genzā*, from Lidzbarski, and can then survey the whole of its matter in detail, and so review in their native settings and contexts the selected features of it sketched by Brandt and in reliance on him utilized by Bousset and Reitzenstein, for instance, we shall be enabled to appreciate the whole tradition more understandably and analyze it more accurately. We shall then be in a position to trace, for instance, the

development of the meaning attached to the figure of the victor and of the formula 'the Man who has come hither,' and also the modifications of eschatological notions within the Mandæan scheme of reference and much else.

Meantime it is already evident that the Mandæan Nazōræan tradition preserves traces of doctrine and endeavour and other features of very great value for recovering long-lost indications of one of the most important backgrounds of Christian origins and of a subsequent parallel development of religious faith. In any case the study of the Mandæan documents cannot fail to come to the front as an indispensable task in the elucidation of the characteristic Gnosis as an integral and widely-diffused factor in the general history of religion in the critical centuries in the Near East and Mediterranean West before and after the beginnings of the present era. And this study, were it necessary where so much similar recent research has already made it certain on all hands, gives the final death-blow to the old misleading view that Gnosticism was of interest solely as a Christian heresy, and was to be evaluated as such and comfortably disposed of in the good old cavalier Patristic fashion.

It is pleasant to think that new light will be thrown, directly or indirectly, on our subject by a number of important studies which are in hand or which have been already made public in lecture-form. Among them may be mentioned the Lectures on Manichæism by Prof. F. Crawford Burkitt and the long-expected work on the same religion by the veteran Iranist Prof. J. Williams Jackson, and also the arresting Schweich Lectures of this year on the Samaritans by Dr. Moses Gaster, whose researches into their little-known literature, based on his unique and famous collection of MSS. that has just been acquired by the British Museum, open up quite new vistas of O.T. study and also supply indications of a new and hitherto unsuspected background that may be brought into line with Mandæanism and hence with general Christian origins.

Wisdom of the Messiah, Jesus  
Christ and Christianity  
The Pastor of Hermas

VOLUME II, FATHERS OF THE SECOND CENTURY: HERMAS,  
 TATIAN, ATHENAGORAS, THEOPHILUS, AND CLEMENT OF  
 ALEXANDRIA (ENTIRE), *The Pastor of Hermas*

**The Pastor**

**Book First. — Visions.**

**Vision First.**

*Against Filthy and Proud Thoughts, and the Carelessness of Hermas in Chastising His Sons.*

**Chap. I.**

HE who had brought me up, sold me to one Rhode in Rome. Many years after this I recognised her, and I began to love her as a sister. Some time after, I saw her bathe in the river Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, "I should be a happy man if I could but get a wife as handsome and good as she is." This was the only thought that passed through me: this and nothing more. A short time after this, as I was walking on my road to the villages, and magnifying the creatures of God, and thinking how magnificent, and beautiful, and powerful they are, I fell asleep. And the Spirit carried me away, and took me through a pathless place, through which a man could not travel, for it was situated in the midst of rocks; it was rugged and impassible on account of water. Having passed over this river, I came to a plain. I then bent down on my knees, and began to pray to the Lord, and to confess my sins. And as I prayed, the heavens were opened, and I see the woman whom I had desired saluting me from the sky, and saying, "Hail, Hermas!" And looking up to her, I said, "Lady, what doest thou here?" And she answered me, "I have been taken up here to accuse you of your sins



before the Lord." "Lady," said I, "are you to be the subject of my accusation?" "No," said she; "but hear the words which I am going to speak to you. God, who dwells in the heavens, and made out of nothing the things that exist, and multiplied and increased them on account of His holy Church, is angry with you for having sinned against me." I answered her, "Lady, have I sinned against you? How? or when spoke I an unseemly word to you? Did I not always think of you as a lady? Did I not always respect you as a sister? Why do you falsely accuse me of this wickedness and impurity?" With a smile she replied to me, "The desire of wickedness arose within your heart. Is it not your opinion that a righteous man commits sin when an evil desire arises in his heart? There is sin in such a case, and the sin is great," said she; "for the thoughts of a righteous man should be righteous. For by thinking righteously his character is established in the heavens, and he has the Lord merciful to him in every business. But such as entertain wicked thoughts in their minds are bringing upon themselves death and captivity; and especially is this the case with those who set their affections on this world, and glory in their riches, and look not forward to the blessings of the life to come. For many will their regrets be; for they have no hope, but have despaired of themselves and their life. But do thou pray to God, and He will heal thy sins, and the sins of thy whole house, and of all the saints."

## *Chap. II.*

After she had spoken these words, the heavens were shut. I was overwhelmed with sorrow and fear, and said to myself, "If this sin is assigned to me, how can I be saved, or how shall I propitiate God in regard to my sins, which are of the grossest character? With what words shall I ask the Lord to be merciful to me?" While I was thinking over these things, and discussing them in my mind, I saw opposite to me a chair, white, made of white wool, of great size. And there came up an old woman, arrayed in a splendid robe, and with a book in her hand; and she sat down alone, and saluted me, "Hail, Hermas!" And in sadness and tears I said to her, "Lady, hail!" And she said to me, "Why are you downcast, Hermas? for you were wont to be patient and temperate, and always smiling. Why are you so gloomy, and not cheerful?" I answered her and said, "O Lady, I have been reproached by a very good woman, who says that I sinned against her." And she said, "Far be such a deed from a servant of God. But perhaps a desire after her has arisen within your heart. Such a wish, in the case of the servants of God, produces sin. For it is a wicked and horrible wish in an all-chaste and already well-tried spirit to desire an evil deed; and especially

for Hermas so to do, who keeps himself from all wicked desire, and is full of all simplicity, and of great guilelessness."

*Chap. III.*

"But God is not angry with you on account of this, but that you may convert your house, which have committed iniquity against the Lord, and against you, their parents. And although you love your sons, yet did you not warn your house, but permitted them to be terribly corrupted. On this account is the Lord angry with you, but He will heal all the evils which have been done in your house. For, on account of their sins and iniquities, you have been destroyed by the affairs of this world. But now the mercy of the Lord has taken pity on you and your house, and will strengthen you, and establish you in his glory. Only be not easy-minded, but be of good courage and comfort your house. For as a smith hammers out his work, and accomplishes whatever he wishes, so shall righteous daily speech overcome all iniquity. Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints." Having ended these words, she said to me, "Do you wish to hear me read?" I say to her, "Lady, I do." "Listen then, and give ear to the glories of God." And then I heard from her, magnificently and admirably, things which my memory could not retain. For all the words were terrible, such as man could not endure. The last words, however, I did remember; for they were useful to us, and gentle. "Lo, the God of powers, who by His invisible strong power and great wisdom has created the world, and by His glorious counsel has surrounded His creation with beauty, and by His strong word has fixed the heavens and laid the foundations of the earth upon the waters, and by His own wisdom and providence has created His holy Church, which He has blessed, lo! He removes the heavens and the mountains, the hills and the seas, and all things become plain to His elect, that He may bestow on them the blessing which He has promised them, with much glory and joy, if only they shall keep the commandments of God which they have received in great faith."

*Chap. IV.*

When she had ended her reading, she rose from the chair, and four young men came and carried off the chair and went away to the east. And she called me to herself and touched my breast, and said to me, "Have you been pleased with my reading?" And I say to her, "Lady, the

last words please me, but the first are cruel and harsh." Then she said to me, "The last are for the righteous: the first are for heathens and apostates." And while she spoke to me, two men appeared and raised her on their shoulders, and they went to where the chair was in the east. With joyful countenance did she depart; and as she went, she said to me, "Behave like a man, Hermas."

### **Vision Second.**

*Again, of His Neglect in Chastising His Talkative Wife and His Lustful Sons, and of His Character.*

#### *Chap. I.*

As I was going to the country about the same time as on the previous year, in my walk I recalled to memory the vision of that year. And again the Spirit carried me away, and took me to the same place where I had been the year before. On coming to that place, I bowed my knees and began to pray to the Lord, and to glorify His name, because He had deemed me worthy, and had made known to me my former sins. On rising from prayer, I see opposite me that old woman, whom I had seen the year before, walking and reading some book. And she says to me, "Can you carry a report of these things to the elect of God?" I say to her, "Lady, so much I cannot retain in my memory, but give me the book and I shall transcribe it." "Take it," says she, "and you will give it back to me." Thereupon I took it, and going away into a certain part of the country, I transcribed the whole of it letter by letter; but the syllables of it I did not catch. No sooner, however, had I finished the writing of the book, than all of a sudden it was snatched from my hands; but who the person was that snatched it, I saw not.

#### *Chap. II.*

Fifteen days after, when I had fasted and prayed much to the Lord, the knowledge of the writing was revealed to me. Now the writing was to this effect: "Your seed, O Hermas, has sinned against God, and they have blasphemed against the Lord, and in their great wickedness they have betrayed their parents. And they passed as traitors of their parents, and by their treachery did they not reap profit. And even now they have added to their sins lusts and iniquitous pollutions, and thus their iniquities have been filled up. But make known these words to all your children, and to your wife, who is to be your sister. For she does not

restrain her tongue, with which she commits iniquity; but, on hearing these words, she will control herself, and will obtain mercy. For after you have made known to them these words which my Lord has commanded me to reveal to you, then shall they be forgiven all the sins which in former times they committed, and forgiveness will be granted to all the saints who have sinned even to the present day, if they repent with all their heart, and drive all doubts from their minds. For the Lord has sworn by His glory, in regard to His elect, that if any one of them sin after a certain day which has been fixed, he shall not be saved. For the repentance of the righteous has limits. Filled up are the days of repentance to all the saints; but to the heathen, repentance will be possible even to the last day. You will tell, therefore, those who preside over the Church, to direct their ways in righteousness, that they may receive in full the promises with great glory. Stand stedfast, therefore, ye who work righteousness, and doubt not, that your passage may be with the holy angels. Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life. For the Lord hath sworn by His Son, that those who denied their Lord have abandoned their life in despair, for even now these are to deny Him in the days that are coming. To those who denied in earlier times, God became gracious, on account of His exceeding tender mercy."

### *Chap. III.*

"But as for you, Hermas, remember not the wrongs done to you by your children, nor neglect your sister, that they may be cleansed from their former sins. For they will be instructed with righteous instruction, if you remember not the wrongs they have done you. For the remembrance of wrongs worketh death. And you, Hermas, have endured great personal tribulations on account of the transgressions of your house, because you did not attend to them, but were careless and engaged in your wicked transactions. But you are saved, because you did not depart from the living God, and on account of your simplicity and great self-control. These have saved you, if you remain stedfast. And they will save all who act in the same manner, and walk in guilelessness and simplicity. Those who possess such virtues will wax strong against every form of wickedness, and will abide unto eternal life. Blessed are all they who practice righteousness, for they shall never be destroyed. Now you will tell Maximus: Lo! tribulation cometh on. If it seemeth good to thee, deny again. The Lord is near to them who return unto Him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

*Chap. IV.*

Now a revelation was given to me, my brethren, while I slept, by a young man of comely appearance, who said to me, "Who do you think that old woman is from whom you received the book?" And I said, "The Sibyl." "You are in a mistake," says he; "it is not the Sibyl." "Who is it then?" say I. And he said, "It is the Church." And I said to him, "Why then is she an old woman?" "Because," said he, "she was created first of all. On this account is she old. And for her sake was the world made." After that I saw a vision in my house, and that old woman came and asked me, if I had yet given the book to the presbyters. And I said that I had not. And then she said, "You have done well, for I have some words to add. But when I finish all the words, all the elect will then become acquainted with them through you. You will write therefore two books, and you will send the one to Clemens and the other to Grapte. And Clemens will send his to foreign countries, for permission has been granted to him to do so And Grapte will admonish the widows and the orphans. But you will read the words in this city, along with the presbyters who preside over the Church."

**Vision Third.**

*Concerning the Building of the Triumphant Church, and the Various Classes of Reprobate Men.*

*Chap. I.*

The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that He would show me the revelation which He promised to show me through that old woman, the same night that old woman appeared to me, and said to me, "Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth hour I shall appear unto you, and show you all that you ought to see." I asked her, saying "Lady, into what part of the country am I to go?" And she said, "Into any part you wish." Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, "I will come where you wish." Accordingly, I went to the country, and counted the hours, and reached the place where I had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion was spread a covering of fine linen. Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair

stood on end, and as it were a horror came upon me when I saw that I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before. Whereupon the old woman approached, accompanied by six young men whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, "Hermas, cease praying continually for your sins; pray for righteousness, that you may have a portion of it immediately in your house." On this, she took me up by the hand, and brought me to the seat, and said to the young men, "Go and build." When the young men had gone and we were alone, she said to me, "Sit here." I say to her, "Lady, permit my elders to be seated first." "Do what I bid you," said she; "sit down." When I would have sat down on her right, she did not permit me, but with her hand beckoned to me to sit down on the left. While I was thinking about this, and feeling vexed that she did not let me sit on the right, she said, "Are you vexed, Hermas? The place to the right is for others who have already pleased God, and have suffered for His name's sake; and you have yet much to accomplish before you can sit with them. But abide as you now do in your simplicity, and you will sit with them, and with all who do their deeds and bear what they have borne."

## *Chap. II.*

"What have they borne?" said I. "Listen," said she: "scourges, prisons, great tribulations, crosses, wild beasts, for God's name's sake. On this account is assigned to them the division of sanctification on the right hand, and to every one who shall suffer for God's name: to the rest is assigned the division on the left. But both for those who sit on the right, and those who sit on the left, there are the same gifts and promises; only those sit on the right, and have some glory. You then are eager to sit on the right with them, but your shortcomings are many. But you will be cleansed from your shortcomings; and all who are not given to doubts shall be cleansed from all their iniquities up till this day." Saying this, she wished to go away. But falling down at her feet, I begged her by the Lord that she would show me the vision which she had promised to show me. And then she again took hold of me by the hand, and raised me, and made me sit on the seat to the left; and lifting up a splendid rod, she said to me, "Do you see something great?" And I say, "Lady, I see nothing." She said to me, "Lo! do you not see opposite to you a great tower, built upon the waters, of splendid square stones?" For the tower was built square by those six young men who had come with her. But myriads of men were carrying stones to it, some dragging them

from the depths, others removing them from the land, and they handed them to these six young men. They were taking them and building; and those of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived. And in this way the building of the tower looked as if it were made out of one stone. Those stones, however, which were taken from the earth suffered a different fate; for the young men rejected some of them, some they fitted into the building, and some they cut down, and cast far away from the tower. Many other stones, however, lay around the tower, and the young men did not use them in building; for some of them were rough, others had cracks in them, others had been made too short, and others were white and round, but did not fit into the building of the tower. Moreover, I saw other stones thrown far away from the tower, and falling into the public road; yet they did not remain on the road, but were rolled into a pathless place. And I saw others falling into the fire and burning, others falling close to the water, and yet not capable of being rolled into the water, though they wished to be rolled down, and to enter the water.

### *Chap. III.*

On showing me these visions, she wished to retire. I said to her, "What is the use of my having seen all this, while I do not know what it means?" She said to me, "You are a cunning fellow, wishing to know everything that relates to the tower." "Even so, O Lady," said I, "that I may tell it to my brethren, that, hearing this, they may know the Lord in much glory." And she said, "Many indeed shall hear, and hearing, some shall be glad, and some shall weep. But even these, if they hear and repent, shall also rejoice. Hear, then, the parables of the tower; for I will reveal all to you, and give me no more trouble in regard to revelation: for these revelations have an end, for they have been completed. But you will not cease praying for revelations, for you are shameless. The tower which you see building is myself, the Church, who have appeared to you now and on the former occasion. Ask, then, whatever you like in regard to the tower, and I will reveal it to you, that you may rejoice with the saints." I said unto her, "Lady, since you have vouchsafed to reveal all to me this once, reveal it." She said to me, "Whatsoever ought to be revealed, will be revealed; only let your heart be with God, and doubt not whatsoever you shall see." I asked her, "Why was the tower built upon the waters, O Lady?" She answered, "I told you before, and you still inquire carefully: therefore inquiring you shall find the truth. Hear then why the tower is built upon the waters. It

is because your life has been, and will be, saved through water. For the tower was founded on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord."

*Chap. IV.*

In reply I said to her, "This is magnificent and marvellous. But who are the six young men who are engaged in building?" And she said, "These are the holy angels of God, who were first created, and to whom the Lord handed over His whole creation, that they might increase and build up and rule over the whole creation. By these will the building of the tower be finished." "But who are the other persons who are engaged in carrying the stones?" "These also are holy angels of the Lord, but the former six are more excellent than these. The building of the tower will be finished, and all will rejoice together around the tower, and they will glorify God, because the tower is finished." I asked her, saying, "Lady, I should like to know what became of the stones, and what was meant by the various kinds of stones?" In reply she said to me, "Not because you are more deserving than all others that this revelation should be made to you—for there are others before you, and better than you, to whom these visions should have been revealed—but that the name of God may be glorified, has the revelation been made to you, and it will be made on account of the doubtful who ponder in their hearts whether these things will be or not. Tell them that all these things are true, and that none of them is beyond the truth. All of them are firm and sure, and established on a strong foundation."

*Chap. V.*

"Hear now with regard to the stones which are in the building. Those square white stones which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. Some of them have fallen asleep, and some still remain alive. And they have always agreed with each other, and been at peace among themselves, and listened to each other. On account of this, they join exactly into the building of the tower." "But who are the stones that were dragged from the depths, and which were laid into the building and fitted in with the rest of the stones previously placed in the tower?" "They are those who suffered for the Lord's sake." "But I wish to know, O Lady, who are the other stones which were carried from the land." "Those," she said, "which go into the building without being



polished, are those whom God has approved of, for they walked in the straight ways of the Lord and practiced His commandments." "But who are those who are in the act of being brought and placed in the building?" "They are those who are young in faith and are faithful. But they are admonished by the angels to do good, for no iniquity has been found in them." "Who then are those whom they rejected and cast away?" "These are they who have sinned, and wish to repent. On this account they have not been thrown far from the tower, because they will yet be useful in the building, if they repent. Those then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there will not be more room for any one, but he will be rejected. This privilege, however, will belong only to him who has now been placed near the tower."

#### *Chap. VI.*

"As to those who were cut down and thrown far away from the tower, do you wish to know who they are? They are the sons of iniquity, and they believed in hypocrisy, and wickedness did not depart from them. For this reason they are not saved, since they cannot be used in the building on account of their iniquities. Wherefore they have been cut off and cast far away on account of the anger of the Lord, for they have roused Him to anger. But I shall explain to you the other stones which you saw lying in great numbers, and not going into the building. Those which are rough are those who have known the truth and not remained in it, nor have they been joined to the saints. On this account are they unfit for use." "Who are those that have rents?" "These are they who are at discord in their hearts one with another, and are not at peace amongst themselves: they indeed keep peace before each other, but when they separate one from the other, their wicked thoughts remain in their hearts. These, then, are the rents which are in the stones. But those which are shortened are those who have indeed believed, and have the larger share of righteousness; yet they have also a considerable share of iniquity, and therefore they are shortened and not whole." "But who are these, Lady, that are white and round, and yet do not fit into the building of the tower?" She answered and said, "How long will you be foolish and stupid, and continue to put every kind of question and understand nothing? These are those who have faith indeed, but they have also the riches of this world. When, therefore, tribulation comes, on account of their riches and business they deny the Lord." I answered and said to her, "When, then, will they be useful for the building, Lady?" "When the riches that now seduce them have been

circumscribed, then will they be of use to God. For as a round stone cannot become square unless portions be cut off and cast away, so also those who are rich in this world cannot be useful to the Lord unless their riches be cut down. Learn this first from your own case. When you were rich, you were useless; but now you are useful and fit for life. Be ye useful to God; for you also will be used as one of these stones."

*Chap. VII.*

"Now the other stones which you saw cast far away from the tower, and falling upon the public road and rolling from it into pathless places, are those who have indeed believed, but through doubt have abandoned the true road. Thinking, then, that they could find a better, they wander and become wretched, and enter upon pathless places. But those which fell into the fire and were burned are those who have departed for ever from the living God; nor does the thought of repentance ever come into their hearts, on account of their devotion to their lusts and to the crimes which they committed. Do you wish to know who are the others which fell near the waters, but could not be rolled into them? These are they who have heard the word, and wish to be baptized in the name of the Lord; but when the chastity demanded by the truth comes into their recollection, they draw back, and again walk after their own wicked desires." She finished her exposition of the tower. But I, shameless as I yet was, asked her, "Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?" "Repentance," said she, "is yet possible, but in this tower they cannot find a suitable place. But in another and much inferior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken of the righteous Word. And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts. But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart."

*Chap. VIII.*

When then I ceased asking in regard to all these matters, she said to me, "Do you wish to see anything else?" And as I was extremely eager to see something more, my countenance beamed with joy. She looked towards me with a smile, and said, "Do you see seven women around

the tower?" "I do, Lady," said I. "This tower," said she, "is supported by them according to the precept of the Lord. Listen now to their functions. The first of them, who is clasping her hands, is called Faith. Through her the elect of God are saved. Another, who has her garments tucked up and acts with vigour, is called Self-restraint. She is the daughter of Faith. Whoever then follows her will become happy in his life, because he will restrain himself from all evil works, believing that, if he restrain himself from all evil desire, he will inherit eternal life." "But the others," said I, "O Lady, who are they?" And she said to me, "They are daughters of each other. One of them is called Simplicity, another Guilelessness, another Chastity, another Intelligence, another Love. When then you do all the works of their mother, you will be able to live." "I should like to know," said I, "O Lady, what power each one of them possesses." "Hear," she said, "what power they have. Their powers are regulated by each other, and follow each other in the order of their birth. For from Faith arises Self-restraint; from Self-restraint, Simplicity; from Simplicity, Guilelessness; from Guilelessness, Chastity; from Chastity, Intelligence; and from Intelligence, Love. The deeds, then, of these are pure, and chaste, and divine. Whoever devotes himself to these, and is able to hold fast by their works, shall have his dwelling in the tower with the saints of God." Then I asked her in regard to the ages, if now there is the conclusion. She cried out with a loud voice, "Foolish man! do you not see the tower yet building? When the tower is finished and built, then comes the end; and I assure you it will be soon finished. Ask me no more questions. Let you and all the saints be content with what I have called to your remembrance, and with my renewal of your spirits. But observe that it is not for your own sake only that these revelations have been made to you, but they have been given you that you may show them to all. For after three days—this you will take care to remember—I Command you to speak all the words which I am to say to you into the ears of the saints, that hearing them and doing them, they may be cleansed from their iniquities, and you along with them."

### *Chap. IX.*

Give ear unto me, O Sons: I have brought you up in much simplicity, and guilelessness, and chastity, on account of the mercy of the Lord, who has dropped His righteousness down upon you, that ye may be made righteous and holy from all your iniquity and depravity; but you do not wish to rest from your iniquity. Now, therefore, listen to me, and be at peace one with another, and visit each other, and bear each other's burdens, and do not partake of God's creatures alone, but give

abundantly of them to the needy. For some through the abundance of their food produce weakness in their flesh, and thus corrupt their flesh; while the flesh of others who have no food is corrupted, because they have not sufficient nourishment. And on this account their bodies waste away. This intemperance in eating is thus injurious to you who have abundance and do not distribute among those who are needy. Give heed to the judgment that is to come. Ye, therefore, who are high in position, seek out the hungry as long as the tower is not yet finished; for after the tower is finished, you will wish to do good, but will find no opportunity. Give heed, therefore, ye who glory in your wealth, lest those who are needy should groan, and their groans should ascend to the Lord, and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats, "Be not like to drug-mixers. For the drug-mixers carry their drugs in boxes, but ye carry your drug and poison in your heart. Ye are hardened, and do not wish to cleanse your hearts, and to add unity of aim to purity of heart, that you may have mercy from the great King. Take heed, therefore, children, that these dissensions of yours do not deprive you of your life. How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that I also, standing joyful before your Father, may give an account of you all to your Lord."

### *Chap. X.*

On her ceasing to speak to me, those six young men who were engaged in building came and conveyed her to the tower, and other four lifted up the seat and carried it also to the tower. The faces of these last I did not see, for they were turned away from me. And as she was going, I asked her to reveal to me the meaning of the three forms in which she appeared to me. In reply she said to me: "With regard to them, you must ask another to reveal their meaning to you." For she had appeared to me, brethren, in the first vision the previous year under the form of an exceedingly old woman, sitting in a chair. In the second vision her face was youthful, but her skin and hair betokened age, and she stood while she spoke to me. She was also more joyful than on the first occasion. But in the third vision she was entirely youthful and exquisitely beautiful, except only that she had the hair of an old woman; but her face beamed with joy, and she sat on a seat. Now I was exceeding sad in regard to these appearances, for I longed much to know what the visions meant. Then I see the old woman in a vision of the night saying unto me: "Every prayer should be accompanied with

humility: fast, therefore, and you will obtain from the Lord what you beg." I fasted therefore for one day.

That very night there appeared to me a young man, who said, "Why do you frequently ask revelations in prayer? Take heed lest by asking many things you injure your flesh: be content with these revelations. Will you be able to see greater revelations than those which you have seen?" I answered and said to him, "Sir, one thing only I ask, that in regard to these three forms the revelation may be rendered complete." He answered me, "How long are ye senseless? But your doubts make you senseless, because you have not your hearts turned towards the Lord." But I answered and said to him, "From you, sir, we shall learn these things more accurately."

#### *Chap. XI.*

"Hear then," said he, "with regard to the three forms, concerning which you are inquiring. Why in the first vision did she appear to you as an old woman seated on a chair? Because your spirit is now old and withered up, and has lost its power in consequence of your infirmities and doubts. For, like elderly men who have no hope of renewing their strength, and expect nothing but their last sleep, so you, weakened by worldly occupations, have given yourselves up to sloth, and have not cast your cares upon the Lord. Your spirit therefore is broken, and you have grown old in your sorrows." "I should like then to know, sir, why she sat on a chair?" He answered, "Because every weak person sits on a chair on account of his weakness, that his weakness may be sustained. Lo! you have the form of the first vision."

#### *Chap. XII.*

"Now in the second vision you saw her standing with a youthful countenance, and more joyful than before; still she had the skin and hair of an aged woman. Hear," said he, "this parable also. When one becomes somewhat old, he despairs of himself on account of his weakness and poverty, and looks forward to nothing but the last day of his life. Then suddenly an inheritance is left him: and hearing of this, he rises up, and becoming exceeding joyful, he puts on strength. And now he no longer reclines, but stands up; and his spirit, already destroyed by his previous actions, is renewed, and he no longer sits, but acts with vigour. So happened it with you on hearing the revelation which God gave you. For the Lord had compassion on you, and renewed your

spirit, and ye laid aside your infirmities. Vigour arose within you, and ye grew strong in faith; and the Lord, seeing your strength, rejoiced. On this account He showed you the building of the tower; and He will show you other things, if you continue at peace with each other with all your heart."

*Chap. XIII.*

"Now, in the third vision, you saw her still younger, and she was noble and joyful, and her shape was beautiful. For, just as when some good news comes suddenly to one who is sad, immediately he forgets his former sorrows, and looks for nothing else than the good news which he has heard, and for the future is made strong for good, and his spirit is renewed on account of the joy which he has received; so ye also have received the renewal of your spirits by seeing these good things. As to your seeing her sitting on a seat, that means that her position is one of strength, for a seat has four feet and stands firmly. For the world also is kept together by means of four elements. Those, therefore, who repent completely and with the whole heart, will become young and firmly established. You now have the revelation completely given you. Make no further demands for revelations. If anything ought to be revealed, it will be revealed to you."

**Vision Fourth.**

*Concerning the Trial and Tribulation that are to Come Upon Men.*

*Chap. I.*

Twenty days after the former vision I saw another vision, brethren—a representation of the tribulation that is to come. I was going to a country house along the Campanian road. Now the house lay about ten furlongs from the public road. The district is one rarely traversed. And as I walked alone, I prayed the Lord to complete the revelations which He had made to me through His holy Church, that He might strengthen me, and give repentance to all His servants who were going astray, that His great and glorious name might be glorified because He vouchsafed to show me His marvels. And while I was glorifying Him and giving Him thanks, a voice, as it were, answered me, "Doubt not, Hermas;" and I began to think with myself, and to say, "What reason have I to doubt—I who have been established by the Lord, and who have seen such glorious sights?" I advanced a little, brethren, and, lo! I see dust

rising even to the heavens. I began to say to myself, "Are cattle approaching and raising the dust?" It was about a furlong's distance from me. And, lo! I see the dust rising more and more, so that I imagined that it was something sent from God. But the sun now shone out a little, and, lo! I see a mighty beast like a whale, and out of its mouth fiery locusts proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn. I began to weep, and to call on the Lord to rescue me from it. Then I remembered the word which I had heard, "Doubt not, O Hermas." Clothed, therefore, my brethren, with faith in the Lord and remembering the great things which He had taught me, I boldly faced the beast. Now that beast came on with such noise and force, that it could itself have destroyed a city. I came near it, and the monstrous beast stretched itself out on the ground, and showed nothing but its tongue, and did not stir at all until I had passed by it. Now the beast had four colours on its head—black, then fiery and bloody, then golden, and lastly white.

### *Chap. II.*

Now after I had passed by the wild beast, and had moved forward about thirty feet, lo! a virgin meets me, adorned as if she were proceeding from the bridal chamber, clothed entirely in white, and with white sandals, and veiled up to her forehead, and her head was covered by a hood. And she had white hair. I knew from my former visions that this was the Church, and I became more joyful. She saluted me, and said, "Hail, O man!" And I returned her salutation, and said, "Lady, hail!" And she answered, and said to me, "Has nothing crossed your path?" I say, "I was met by a beast of such a size that it could destroy peoples, but through the power of the Lord and His great mercy I escaped from it." "Well did you escape from it," says she, "because you cast your care on God, and opened your heart to the Lord, believing that you can be saved by no other than by His great and glorious name. On this account the Lord has sent His angel, who has rule over the beasts, and whose name is Thegri, and has shut up its mouth, so that it cannot tear you. You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly. Cast your cares upon the Lord, and He will direct them. Trust the Lord, ye who doubt, for He is all-powerful,

and can turn His anger away from you, and send scourges on the doubters. Woe to those who hear these words, and despise them: better were it for them not to have been born."

### *Chap. III.*

I asked her about the four colours which the beast had on his head. And she answered, and said to me, "Again you are inquisitive in regard to such matters." "Yea, Lady," said I, "make known to me what they are." "Listen," said she: "the black is the world in which we dwell: but the fiery and bloody points out that the world must perish through blood and fire: but the golden part are you who have escaped from this world. For as gold is tested by fire, and thus becomes useful, so are you tested who dwell in it. Those, therefore, who continue steadfast, and are put through the fire, will be purified by means of it. For as gold casts away its dross, so also will ye cast away all sadness and straitness, and will be made pure so as to fit into the building of the tower. But the white part is the age that is to come, in which the elect of God will dwell, since those elected by God to eternal life will be spotless and pure. Wherefore cease not speaking these things into the ears of the saints. This then is the type of the great tribulation that is to come. If ye wish it, it will be nothing. Remember those things which were written down before." And saying this, she departed. But I saw not into what place she retired. There was a noise, however, and I turned round in alarm, thinking that that beast was coming.

### **Vision Fifth.**

#### *Concerning the Commandments*

After I had been praying at home, and had sat down on my couch, there entered a man of glorious aspect, dressed like a shepherd, with a white goat's skin, a wallet on his shoulders, and a rod in his hand, and saluted me. I returned his salutation. And straightway he sat down beside me, and said to me, "I have been sent by a most venerable angel to dwell with you the remaining days of your life." And I thought that he had come to tempt me, and I said to him, "Who are you? For I know him to whom I have been entrusted." He said to me, "Do you not know me?" "No," said I. "I," said he, "am that shepherd to whom you have been entrusted." And while he yet spake, his figure was changed; and then I knew that it was he to whom I had been entrusted. And straightway I became confused, and fear took hold of me, and I was overpowered



with deep sorrow that I had answered him so wickedly and foolishly. But he answered, and said to me, "Do not be confounded, but receive strength from the commandments which I am going to give you. For I have been sent," said he, "to show you again all the things which you saw before, especially those of them which are useful to you. First of all, then, write down my commandments and similitudes, and you will write the other things as I shall show you. For this purpose," said he, "I command you to write down the commandments and similitudes first, that you may read them easily, and be able to keep them." Accordingly I wrote down the commandments and similitudes, exactly as he had ordered me. If then, when you have heard these, ye keep them and walk in them, and practice them with pure minds, you will receive from the Lord all that He has promised to you. But if, after you have heard them, ye do not repent, but continue to add to your sins, then shall ye receive from the Lord the opposite things. All these words did the shepherd, even the angel of repentance, command me to write.

### **The Pastor**

#### **Book Second.—Commandments.**

##### **Commandment First.**

##### *On Faith in God.*

FIRST of all, believe that there is one God who created and finished all things, and made all things out of nothing. He alone is able to contain the whole, but Himself cannot be contained. Have faith therefore in Him, and fear Him; and fearing Him, exercise self-control. Keep these commands, and you will cast away from you all wickedness, and put on the strength of righteousness, and live to God, if you keep this commandment.

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[These first words are quoted by Irenæus, vol. i. p. 488, this series. Note that this book begins with the fundamental principle of faith, which is everywhere identified by Hermas (as in Vision ii. cap. 2) with faith in the Son of God. The Holy Spirit is also everywhere exhibited in this work. But the careful student will discover a very deep plan in the treatment of this subject. Repentance and faith are the great themes, and the long-suffering of God, against the Montanists. But he begins by

indicating the divine character and the law of God. He treats of sin in its relations to the law and the gospel: little by little, opening the way, he reaches a point, in the Eighth Similitude, where he introduces the New Law, identifying it, indeed, with the old, but magnifying the gospel of the Son of God. Hermas takes for Granted the "Son of man;" but everywhere he avoids the names of His humanity, and brings out "the Son of God" with emphasis, in the spirit of St. John's Gospel (cap. i.) and of the Epistle to the Hebrews (cap. i.), as if he feared the familiarities even of believers in speaking of Jesus or of Christ, without recognising His eternal power and Godhead.]

### **Commandment Second.**

#### *On Avoiding Evil-Speaking, and on Giving Alms in Simplicity.*

He said to me, "Be simple and guileless, and you will be as the children who know not the wickedness that ruins the life of men. First, then, speak evil of no one, nor listen with pleasure to any one who speaks evil of another. But if you listen, you will partake of the sin of him who speaks evil, if you believe the slander which you hear; for believing it, you will also have something to say against your brother. Thus, then, will you be guilty of the sin of him who slanders. For slander is evil and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all. Put on a holiness in which there is no wicked cause of offence, but all deeds that are equable and joyful. Practise goodness; and from the rewards of your labours, which God gives you, give to all the needy in simplicity, not hesitating as to whom you are to give or not to give. Give to all, for God wishes His gifts to be shared amongst all. They who receive, will render an account to God why and for what they have received. For the afflicted who receive will not be condemned, but they who receive on false pretences will suffer punishment. He, then, who gives is guiltless. For as he received from the Lord, so has he accomplished his service in simplicity, not hesitating as to whom he should give and to whom he should not give. This service, then, if accomplished in simplicity, is glorious with God. He, therefore, who thus ministers in simplicity, will live to God. Keep therefore these commandments, as I have given them to you, that your repentance and the repentance of your house may be found in simplicity, and your heart may be pure and stainless."

### **Commandment Third.**

*On Avoiding Falsehood, and on the Repentance of Hermas for His Dissimulation.*

Again he said to me, "Love the truth, and let nothing but truth proceed from your mouth, that the spirit which God has placed in your flesh may be found truthful before all men; and the Lord, who dwelleth in you, will be glorified, because the Lord is truthful in every word, and in Him is no falsehood. They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood. If they give him back this spirit untruthful, they pollute the commandment of the Lord, and become robbers." On hearing these words, I wept most violently. When he saw me weeping, he said to me, "Why do you weep?" And I said, "Because, sir, I know not if I can be saved." "Why?" said he. And I said, "Because, sir, I never spake a true word in my life, but have ever spoken cunningly to all, and have affirmed a lie for the truth to all; and no one ever contradicted me, but credit was given to my word. How then can I live, since I have acted thus?" And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit." And I said to him, "Never, sir, did I listen to these words with so much attention." And he said to me, "Now you hear them, and keep them, that even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements. For even they can become worthy of credit. If you keep these precepts, and from this time forward you speak nothing but the truth, it will be possible for you to obtain life. And whosoever shall hear this commandment, and depart from that great wickedness falsehood, shall live to God."

**Commandment Fourth.**

*On Putting One's Wife Away for Adultery.*

*Chap. I.*

"I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a

servant of God. But if any one commit this wicked deed, he works death for himself. Attend, therefore, and refrain from this thought; for where purity dwells, there iniquity ought not to enter the heart of a righteous man." I said to him, "Sir, permit me to ask you a few questions." "Say on," said he. And I said to him, "Sir, if any one has a wife who trusts in the Lord, and if he detect her in adultery, does the man sin if he continue to live with her?" And he said to me, "As long as he remains ignorant of her sin, the husband commits no transgression in living with her. But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication, and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery." And I said to him, "What then, sir, is the husband to do, if his wife continue in her vicious practices?" And he said, "The husband should put her away, and remain by himself. But if he put his wife away and marry another, he also commits adultery." And I said to him, "What if the woman put away should repent, and wish to return to her husband: shall she not be taken back by her husband?" And he said to me, "Assuredly. If the husband do not take her back, he sins, and brings a great sin upon himself; for he ought to take back the sinner who has repented. But not frequently. For there is but one repentance to the servants of God. In case, therefore, that the divorced wife may repent, the husband ought not to marry another, when his wife has been put away. In this matter man and woman are to be treated exactly in the same way. Moreover, adultery is committed not only by those who pollute their flesh, but by those who imitate the heathen in their actions. Wherefore if any one persists in such deeds, and repents not, withdraw from him, and cease to live with him, otherwise you are a sharer in his sin. Therefore has the injunction been laid on you, that you should remain by yourselves, both man and woman, for in such persons repentance can take place. But I do not," said he, "give opportunity for the doing of these deeds, but that he who has sinned may sin no more. But with regard to his previous transgressions, there is One who is able to provide a cure; for it is He, indeed, who has power over all."

## *Chap. II.*

I asked him again, and said, "Since the Lord has vouchsafed to dwell always with me, bear with me while I utter a few words; for I understand nothing, and my heart has been hardened by my previous mode of life. Give me understanding, for I am exceedingly dull, and I understand absolutely nothing." And he answered and said unto me, "I am set over repentance, and I give understanding to all who repent. Do

you not think," he said, "that it is great wisdom to repent? for repentance is great wisdom. For he who has sinned understands that he acted wickedly in the sight of the Lord, and remembers the actions he has done, and he repents, and no longer acts wickedly, but does good munificently, and humbles and torments his soul because he has sinned. You see, therefore, that repentance is great wisdom." And I said to him, "It is for this reason, sir, that I inquire carefully into all things, especially because I am a sinner; that I may know what works I should do, that I may live: for my sins are many and various." And he said to me, "You shall live if you keep my commandments, and walk in them; and whosoever shall hear and keep these commandments, shall live to God."

### *Chap. III.*

And I said to him, "I should like to continue my questions." "Speak on," said he. And I said, "I heard, sir, some teachers maintain that there is no other repentance than that which takes place, when we descended into the water and received remission of our former sins." He said to me, "That was sound doctrine which you heard; for that is really the case. For he who has received remission of his sins ought not to sin any more, but to live in purity. Since, however, you inquire diligently into all things, I will point this also out to you, not as giving occasion for error to those who are to believe, or have lately believed, in the Lord. For those who have now believed, and those who are to believe, have not repentance for their sins; but they have remission of their previous sins. For to those who have been called before these days, the Lord has set repentance. For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold wiles of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them. The Lord, therefore, being merciful, has had mercy on the work of His hand, and has set repentance for them; and He has entrusted to me power over this repentance. And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling in which the Lord has called His people to everlasting life, he has opportunity to repent but once. But if he should sin frequently after this, and then repent, to such a man his repentance will be of no avail; for with difficulty will he live." And I said, "Sir, I feel that life has come back to me in listening attentively to these commandments; for I know that I shall be saved, if in future I sin no more." And he said, "You will be saved, you and all who keep these commandments."

*Chap. IV.*

And again I asked him, saying, "Sir, since you have been so patient in listening to me, will you show me this also?" "Speak," said he. And I said, "If a wife or husband die, and the widower or widow marry, does he or she commit sin?" "There is no sin in marrying again," said he; "but if they remain unmarried, they gain greater honour and glory with the Lord; but if they marry, they do not sin. Guard, therefore, your chastity and purity, and you will live to God. What commandments I now give you, and what I am to give, keep from henceforth, yea, from the very day when you were entrusted to me, and I will dwell in your house. And your former sins will be forgiven, if you keep my commandments. And all shall be forgiven who keep these my commandments, and walk in this chastity."

**Commandment Fifth.***Of Sadness of Heart, and of Patience.**Chap. I.*

"Be patient," said he, "and of good understanding, and you will rule over every wicked work, and you will work all righteousness. For if you be patient, the Holy Spirit that dwells in you will be pure. He will not be darkened by any evil spirit, but, dwelling in a broad region, he will rejoice and be glad; and with the vessel in which he dwells he will serve God in gladness, having great peace within himself. But if any outburst of anger take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger. The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell. For if an exceedingly small piece of wormwood be taken and put into a jar of honey, is not the honey entirely destroyed, and does not the exceedingly small piece of wormwood entirely take away the sweetness of the honey, so that it no longer affords any gratification to its owner, but has become bitter, and lost its use? But if the wormwood be not put into the honey, then the honey remains sweet, and is of use to its owner. You see, then, that patience is sweeter than honey, and useful to God, and the Lord dwells in it. But anger is bitter and useless. Now, if anger be mingled with patience, the patience is polluted, and its prayer is not then useful to

God." "I should like, sir," said I, "to know the power of anger, that I may guard myself against it." And he said, "If you do not guard yourself against it, you and your house lose all hope of salvation. Guard yourself, therefore, against it. For I am with you, and all will depart from it who repent with their whole heart. For I will be with them, and I will save them all. For all are justified by the most holy angel."

## *Chap. II.*

"Hear now," said he, "how wicked is the action of anger, and in what way it overthrows the servants of God by its action, and turns them from righteousness. But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and doubting that it turns away. For as soon as it sees such men standing stedfast, it throws itself into their hearts, and for nothing at all the man or woman becomes embittered on account of occurrences in their daily life, as for instance on account of their food, or some superfluous word that has been uttered, or on account of some friend, or some gift or debt, or some such senseless affair. For all these things are foolish and empty and unprofitable to the servants of God. But patience is great, and mighty, and strong, and calm in the midst of great enlargement, joyful, rejoicing, free from care, glorifying God at all times, having no bitterness in her, and abiding continually meek and quiet. Now this patience dwells with those who have complete faith. But anger is foolish, and fickle, and senseless. Now, of folly is begotten bitterness, and of bitterness anger, and of anger frenzy. This frenzy, the product of so many evils, ends in great and incurable sin. For when all these spirits dwell in one vessel in which the Holy Spirit also dwells, the vessel cannot contain them, but overflows. The tender Spirit, then, not being accustomed to dwell with the wicked spirit, nor with hardness, withdraws from such a man, and seeks to dwell with meekness and peacefulness. Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is a complete darkness in his mind as to everything good. This, then, is what happens to all the angry. Wherefore do you depart from that most wicked spirit anger, and put on patience, and resist anger and bitterness, and you will be found in company with the purity which is loved by the Lord. Take care, then, that you neglect not by any chance this commandment: for if you obey this commandment, you will be able to keep all the other commandments which I am to give you. Be strong,

then, in these commandments, and put on power, and let all put on power, as many as wish to walk in them."

### **Commandment Sixth.**

*How to Recognise the Two Spirits Attendant on Each Man, and How to Distinguish the Suggestions of the One from Those of the Other.*

#### *Chap. I.*

"I gave you," he said, "directions in the first commandment to attend to faith, and fear, and self-restraint." "Even so, sir," said I. And he said, "Now I wish to show you the powers of these, that you may know what power each possesses. For their powers are double, and have relation alike to the righteous and the unrighteous. Trust you, therefore, the righteous, but put no trust in the unrighteous. For the path of righteousness is straight, but that of unrighteousness is crooked. But walk in the straight and even way, and mind not the crooked. For the crooked path has no roads, but has many pathless places and stumbling-blocks in it, and it is rough and thorny. It is injurious to those who walk therein. But they who walk in the straight road walk evenly without stumbling, because it is neither rough nor thorny. You see, then, that it is better to walk in this road." "I wish to go by this road," said I. "You will go by it," said he; "and whoever turns to the Lord with all his heart will walk in it."

#### *Chap. II.*

"Hear now," said he, "in regard to faith. There are two angels with a man—one of righteousness, and the other of iniquity." And I said to him, "How, sir, am I to know the powers of these, for both angels dwell with me?" "Hear," said he, and "understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works." And I said to him, "How, sir, I shall perceive him, I do not know." "Hear and



understand" said he. "When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed. For though a man be most faithful, and the thought of this angel ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell to the angel of iniquity."

"This commandment exhibits the deeds of faith, that you may trust the works of the angel of righteousness, and doing them you may live to God. But believe the works of the angel of iniquity are hard. If you refuse to do them, you will live to God."

### **Commandment Seventh.**

#### *On Fearing God, and Not Fearing the Devil.*

"Fear," said he, "the Lord, and keep His commandments For if you keep the commandments of God, you will be powerful in every action, and every one of your actions will be incomparable. For, fearing the Lord, you will do all things well. This is the fear which you ought to have, that you may be saved. But fear not the devil; for, fearing the Lord, you will have dominion over the devil, for there is no power in him. But he in whom there is no power ought on no account to be an object of fear; but He in whom there is glorious power is truly to be feared. For every one that has power ought to be feared; but he who has not power is despised by all. Fear, therefore, the deeds of the devil, since they are wicked. For, fearing the Lord, you will not do these deeds, but will refrain from them. For fears are of two kinds: for if you do not wish to do that which is evil, fear the Lord, and you will not do it; but, again, if you wish to do that which is good, fear the Lord, and you will do it. Wherefore the fear of the Lord is strong, and great, and

glorious. Fear, then, the Lord, and you will live to Him, and as many as fear Him and keep His commandments will live to God." "Why," said I, "sir, did you say in regard to those that keep His commandments, that they will live to God?" "Because," says he, "all creation fears the Lord, but all creation does not keep His commandments. They only who fear the Lord and keep His commandments have life with God; but as to those who keep not His commandments, there is no life in them."

### **Commandment Eighth.**

*We Ought to Shun that Which is Evil, and Do that Which is Good.*

"I told you," said he, "that the creatures of God are double, for restraint also is double; for in some cases restraint has to be exercised, in others there is no need of restraint." "Make known to me, sir," say I, "in what cases restraint has to be exercised, and in what cases it has not." "Restrain yourself in regard to evil, and do it not; but exercise no restraint in regard to good, but do it. For if you exercise restraint in the doing of good, you will commit a great sin; but if you exercise restraint, so as not to do that which is evil, you are practising great righteousness. Restrain yourself, therefore, from all iniquity, and do that which is good." "What, sir," say I, "are the evil deeds from which we must restrain ourselves?" "Hear," says he: "from adultery and fornication, from unlawful revelling, from wicked luxury, from indulgence in many kinds of food and the extravagance of riches, and from boastfulness, and haughtiness, and insolence, and lies, and backbiting, and hypocrisy, from the remembrance of wrong, and from all slander. These are the deeds that are most wicked in the life of men. From all these deeds, therefore, the servant of God must restrain himself. For he who does not restrain himself from these, cannot live to God. Listen, then, to the deeds that accompany these." "Are there, sir," said I, "any other evil deeds?" "There are," says he; "and many of them, too, from which the servant of God must restrain himself—theft, lying, robbery, false witness, overreaching, wicked lust, deceit, vainglory, boastfulness, and all other vices like to these." "Do you not think that these are really wicked?" "Exceedingly wicked in the servants of God. From all of these the servant of God must restrain himself. Restrain yourself, then, from all these, that you may live to God, and you will be enrolled amongst those who restrain themselves in regard to these matters. These, then, are the things from which you must restrain yourself."

"But listen," says he, "to the things in regard to which you have not to exercise self-restraint, but which you ought to do. Restrain not yourself

in regard to that which is good, but do it." "And tell me, sir," say I, "the nature of the good deeds, that I may walk in them and wait on them, so that doing them I can be saved." "Listen," says he, "to the good deeds which you ought to do, and in regard to which there is no self-restraint requisite. First of all there is faith, then fear of the Lord, love, concord, words of righteousness, truth, patience. Than these, nothing is better in the life of men. If any one attend to these, and restrain himself not from them, blessed is he in his life. Then there are the following attendant on these: helping widows, looking after orphans and the needy, rescuing the servants of God from necessities, the being hospitable—for in hospitality good-doing finds a field—never opposing any one, the being quiet, having fewer needs than all men, reverencing the aged, practising righteousness, watching the brotherhood, bearing insolence, being long-suffering, encouraging those who are sick in soul, not casting those who have fallen into sin from the faith, but turning them back and restoring them to peace of mind, admonishing sinners, not oppressing debtors and the needy, and if there are any other actions like these. Do these seem to you good?" says he. "For what, sir," say I, "is better than these?" "Walk then in them," says he, "and restrain not yourself from them, and you will live to God. Keep, therefore, this commandment. If you do good, and restrain not yourself from it, you will live to God. All who act thus will live to God. And, again, if you refuse to do evil, and restrain yourself from it, you will live to God. And all will live to God who keep these commandments, and walk in them."

### **Commandment Ninth.**

#### *Prayer Must Be Made to God Without Ceasing, and with Unwavering Confidence.*

He says to me, "Put away doubting from you and do not hesitate to ask of the Lord, saying to yourself, 'How can I ask of the Lord and receive from Him, seeing I have sinned so much against Him? 'Do not thus reason with yourself, but with all your heart turn to the Lord and ask of Him without doubting, and you will know the multitude of His tender mercies; that He will never leave you, but fulfil the request of your soul. For He is not like men, who remember evils done against them; but He Himself remembers not evils, and has compassion on His own creature. Cleanse, therefore, your heart from all the vanities of this world, and from the words already mentioned, and ask of the Lord and you will receive all, and in none of your requests will you be denied which you make to the Lord without doubting. But if you doubt in your heart, you will receive none of your requests. For those who doubt regarding God

are double-souled, and obtain not one of their requests. But those who are perfect in faith ask everything, trusting in the Lord; and they obtain, because they ask nothing doubting, and not being double-souled. For every double-souled man, even if he repent, will with difficulty be saved. Cleanse your heart, therefore, from all doubt, and put on faith, because it is strong, and trust God that you will obtain from Him all that you ask. And if at any time, after you have asked of the Lord, you are slower in obtaining your request [than you expected], do not doubt because you have not soon obtained the request of your soul; for invariably it is on account of some temptation or some sin of which you are ignorant that you are slower in obtaining your request. Wherefore do not cease to make the request of your soul, and you will obtain it. But if you grow weary and waver in your request, blame yourself, and not Him who does not give to you. Consider this doubting state of mind, for it is wicked and senseless, and turns many away entirely from the faith, even though they be very strong. For this doubting is the daughter of the devil, and acts exceedingly wickedly to the servants of God. Despise, then, doubting, and gain the mastery over it in everything; clothing yourself with faith, which is strong and powerful. For faith promises all things, perfects all things; but doubt having no thorough faith in itself, fails in every work which it undertakes. You see, then," says he, "that, faith is from above—from the Lord—and has great power; but doubt is an earthly spirit, coming from the devil, and has no power. Serve, then, that which has power, namely faith, and keep away from doubt, which has no power, and you will live to God. And all will live to God whose minds have been set on these things."

### **Commandment Tenth.**

#### *Of Grief, and Not Grieving the Spirit of God Which is in Us.*

##### *Chap. I.*

"Remove from you," says he, "grief; for she is the sister of doubt and anger." "How, sir," say I, "is she the sister of these? for anger, doubt, and grief seem to be quite different from each other." "You are senseless, O man. Do you not perceive that grief is more wicked than all the spirits, and most terrible to the servants of God, and more than all other spirits destroys man and crushes out the Holy Spirit, and yet, on the other hand, she saves him?" "I am senseless, sir," say I, "and do not understand these parables. For how she can crush out, and on the other hand save, I do not perceive." "Listen," says he. "Those who have never searched for the truth, nor investigated the nature of the Divinity, but

have simply believed, when they devote themselves to and become mixed up with business, and wealth, and heathen friendships, and many other actions of this world, do not perceive the parables of Divinity; for their minds are darkened by these actions, and they are corrupted and become dried up. Even as beautiful vines, when they are neglected, are withered up by thorns and divers plants, so men who have believed, and have afterwards fallen away into many of those actions above mentioned, go astray in their minds, and lose all understanding in regard to righteousness; for if they hear of righteousness, their minds are occupied with their business, and they give no heed at all. Those, on the other hand, who have the fear of God, and search after Godhead and truth, and have their hearts turned to the Lord, quickly perceive and understand what is said to them, because they have the fear of the Lord in them. For where the Lord dwells, there is much understanding. Cleave, then, to the Lord, and you will understand and perceive all things."

### *Chap. II.*

"Hear, then," says he, "foolish man, how grief crushes out the Holy Spirit, and on the other hand saves. When the doubting man attempts any deed, and fails in it on account of his doubt, this grief enters into the man, and grieves the Holy Spirit, and crushes him out. Then, on the other hand, when anger attaches itself to a man in regard to any matter, and he is embittered, then grief enters into the heart of the man who was irritated, and he is grieved at the deed which he did, and repents that he has wrought a wicked deed. This grief, then, appears to be accompanied by salvation, because the man, after having done a wicked deed, repented. Both actions grieve the Spirit: doubt, because it did not accomplish its object; and anger grieves the Spirit, because it did what was wicked. Both these are grievous to the Holy Spirit—doubt and anger. Wherefore remove grief from you, and crush not the Holy Spirit which dwells in you, lest he entreat God against you, and he withdraw from you. For the Spirit of God which has been granted to us to dwell in this body does not endure grief nor straitness. Wherefore put on cheerfulness, which always is agreeable and acceptable to God, and rejoice in it. For every cheerful man does what is good, and minds what is good, and despises grief; but the sorrowful man always acts wickedly. First, he acts wickedly because he grieves the Holy Spirit, which was given to man a cheerful Spirit. Secondly, Grieving the Holy Spirit, he works iniquity, neither entreating the Lord nor confessing to Him. For the entreaty of the sorrowful man has no power to ascend to the altar of God." "Why," say I, "does not the entreaty of the grieved

man ascend to the altar?" "Because," says he, "grief sits in his heart. Grief, then, mingled with his entreaty, does not permit the entreaty to ascend pure to the altar of God. For as vinegar and wine, when mixed in the same vessel, do not give the same pleasure [as wine alone gives], so grief mixed with the Holy Spirit does not produce the same entreaty [as would be produced by the Holy Spirit alone]. Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."

### **Commandment Eleventh.**

#### *The Spirit and Prophets to Be Tried by Their Works; Also of the Two Kinds of Spirit.*

He pointed out to me some men sitting on a seat, and one man sitting on a chair. And he says to me, "Do you see the persons sitting on the seat?" "I do, sir," said I. "These," says he, "are the faithful, and he who sits on the chair is a false prophet, ruining the minds of the servants of God. It is the doubters, not the faithful, that he ruins. These doubters then go to him as to a soothsayer, and inquire of him what will happen to them; and he, the false prophet, not having the power of a Divine Spirit in him, answers them according to their inquiries, and according to their wicked desires, and fills their souls with expectations, according to their own wishes. For being himself empty, he gives empty answers to empty inquirers; for every answer is made to the emptiness of man. Some true words he does occasionally utter; for the devil fills him with his own spirit, in the hope that he may be able to overcome some of the righteous. As many, then, as are strong in the faith of the Lord, and are clothed with truth, have no connection with such spirits, but keep away from them; but as many as are of doubtful minds and frequently repent, betake themselves to soothsaying, even as the heathen, and bring greater sin upon themselves by their idolatry. For he who inquires of a false prophet in regard to any action is an idolater, and devoid of the truth, and foolish. For no spirit given by God requires to be asked; but such a spirit having the power of Divinity speaks all things of itself, for it proceeds from above from the power of the Divine Spirit. But the spirit which is asked and speaks according to the desires of men is earthly, light, and powerless, and it is altogether silent if it is not questioned." "How then, sir," say I, "will a man know which of them is the prophet, and which the false prophet?" "I will tell you," says he, "about both the prophets, and then you can try the true and the false prophet according to my directions. Try the man who has the Divine Spirit by his life. First, he who has the Divine Spirit proceeding from

above is meek, and peaceable, and humble, and refrains from all iniquity and the vain desire of this world, and contents himself with fewer wants than those of other men, and when asked he makes no reply; nor does he speak privately, nor when man wishes the spirit to speak does the Holy Spirit speak, but it speaks only when God wishes it to speak. When, then, a man having the Divine Spirit comes into an assembly of righteous men who have faith in the Divine Spirit, and this assembly of men offers up prayer to God, then the angel of the prophetic Spirit, who is destined for him, fills the man; and the man being filled with the Holy Spirit, speaks to the multitude as the Lord wishes. Thus, then, will the Spirit of Divinity become manifest. Whatever power therefore comes from the Spirit of Divinity belongs to the Lord. Hear, then," says he, "in regard to the spirit which is earthly, and empty, and powerless, and foolish. First, the man who seems to have the Spirit exalts himself, and wishes to have the first seat, and is bold, and impudent, and talkative, and lives in the midst of many luxuries and many other delusions, and takes rewards for his prophecy; and if he does not receive rewards, he does not prophesy. Can, then, the Divine Spirit take rewards and prophesy? It is not possible that the prophet of God should do this, but prophets of this character are possessed by an earthly spirit. Then it never approaches an assembly of righteous men, but shuns them. And it associates with doubters and the vain, and prophesies to them in a corner, and deceives them, speaking to them, according to their desires, mere empty words: for they are empty to whom it gives its answers. For the empty vessel, when placed along with the empty, is not crushed, but they correspond to each other. When, therefore, it comes into an assembly of righteous men who have a Spirit of Divinity, and they offer up prayer, that man is made empty, and the earthly spirit tees from him through fear, and that man is made dumb, and is entirely crushed, being unable to speak. For if you pack closely a storehouse with wine or oil, and put an empty jar in the midst of the vessels of wine or oil, you will find that jar empty as when you placed it, if you should wish to clear the storehouse. So also the empty prophets, when they come to the spirits of the righteous, are found [on leaving] to be such as they were when they came. This, then, is the mode of life of both prophets. Try by his deeds and his life the man who says that he is inspired. But as for you, trust the Spirit which comes from God, and has power; but the spirit which is earthly and empty trust not at all, for there is no power in it: it comes from the devil. Hear, then, the parable which I am to tell you. Take a stone, and throw it to the sky, and see if you can touch it. Or again, take a squirt of water and squirt into the sky, and see if you can penetrate the sky." "How, sir," say I, "can these things take place? for both of them are impossible."

“As these things,” says he, “are impossible, so also are the earthly spirits powerless and pithless. But look, on the other hand, at the power which comes from above. Hail is of the size of a very small grain, yet when it falls on a man’s head how much annoyance it gives him! Or, again, take the drop which falls from a pitcher to the ground, and yet it hollows a stone. You see, then, that the smallest things coming from above have great power when they fall upon the earth. Thus also is the Divine Spirit, which comes from above, powerful. Trust, then, that Spirit, but have nothing to do with the other.”

### **Commandment Twelfth.**

*On the Twofold Desire. The Commandments of God Can Be Kept, and Believers Ought Not to Fear the Devil.*

#### *Chap. I.*

He says to me, “Put away from you all wicked desire, and clothe yourself with good and chaste desire; for clothed with this desire you will hate wicked desire, and will rein yourself in even as you wish. For wicked desire is wild, and is with difficulty tamed. For it is terrible, and consumes men exceedingly by its wildness. Especially is the servant of God terribly consumed by it, if he falls into it and is devoid of understanding. Moreover, it consumes all such as have not on them the garment of good desire, but are entangled and mixed up with this world. These it delivers up to death.” “What then, sir,” say I, “are the deeds of wicked desire which deliver men over to death? Make them known to me, and I will refrain from them.” “Listen, then, to the works in which evil desire slays the servants of God.”

#### *Chap. II.*

“Foremost of all is the desire after another’s wife or husband, and after extravagance, and many useless dainties and drinks, and many other foolish luxuries; for all luxury is foolish and empty in the servants of God. These, then, are the evil desires which slay the servants of God. For this evil desire is the daughter of the devil. You must refrain from evil desires, that by refraining ye may live to God. But as many as are mastered by them, and do not resist them, will perish at last, for these desires are fatal. Put you on, then, the desire of righteousness; and arming yourself with the fear of the Lord, resist them. For the fear of the Lord dwells in good desire. But if evil desire see you armed with the



fear of God, and resisting it, it will flee far from you, and it will no longer appear to you, for it fears your armour. Go, then, garlanded with the crown which you have gained for victory over it, to the desire of righteousness, and, delivering up to it the prize which you have received, serve it even as it wishes. If you serve good desire, and be subject to it, you will gain the mastery over evil desire, and make it subject to you even as you wish."

### *Chap. III.*

"I should like to know," say I, "in what way I ought to serve good desire." "Hear," says he: "You will practice righteousness and virtue, truth and the fear of the Lord, faith and meekness, and whatsoever excellences are like to these. Practising these, you will be a well-pleasing servant of God, and you will live to Him; and every one who shall serve good desire, shall live to God."

He concluded the twelve commandments, and said to me, "You have now these commandments. Walk in them, and exhort your hearers that their repentance may be pure during the remainder of their life. Fulfil carefully this ministry which I now entrust to you, and you will accomplish much. For you will find favour among those who are to repent, and they will give heed to your words; for I will be with you, and will compel them to obey you." I say to him, "Sir, these commandments are great, and good, and glorious, and fitted to gladden the heart of the man who can perform them. But I do not know if these commandments can be kept by man, because they are exceeding hard." He answered and said to me, "If you lay it down as certain that they can be kept, then you will easily keep them, and they will not be hard. But if you come to imagine that they cannot be kept by man, then you will not keep them. Now I say to you, If you do not keep them, but neglect them, you will not be saved, nor your children, nor your house, since you have already determined for yourself that these commandments cannot be kept by man."

### *Chap. IV.*

These things he said to me in tones of the deepest anger, so that I was confounded and exceedingly afraid of him, for his figure was altered so that a man could not endure his anger. But seeing me altogether agitated and confused, he began to speak to me in more gentle tones; and he said: "O fool, senseless and doubting, do you not perceive how

great is the glory of God, and how strong and marvellous, in that He created the world for the sake of man, and subjected all creation to him, and gave him power to rule over everything under heaven? If, then, man is lord of the creatures of God, and rules over all, is he not able to be lord also of these commandments? For," says he, "the man who has the Lord in his heart can also be lord of all, and of every one of these commandments. But to those who have the Lord only on their lips, but their hearts hardened, and who are far from the Lord, the commandments are hard and difficult. Put, therefore, ye who are empty and fickle in your faith, the Lord in your heart, and ye will know that there is nothing easier or sweeter, or more manageable, than these commandments. Return, ye who walk in the commandments of the devil, in hard, and bitter, and wild licentiousness, and fear not the devil; for there is no power in him against you, for I will be with you, the angel of repentance, who am lord over him. The devil has fear only, but his fear has no strength. Fear him not, then, and he will flee from you."

#### *Chap. V.*

I say to him, "Sir, listen to me for a moment." "Say what you wish," says he. "Man, sir," say I, "is eager to keep the commandments of God, and there is no one who does not ask of the Lord that strength may be given him for these commandments, and that he may be subject to them; but the devil is hard, and holds sway over them." "He cannot," says he, "hold sway over the servants of God, who with all their heart place their hopes in Him. The devil can wrestle against these, overthrow them he cannot. If, then, ye resist him, he will be conquered, and flee in disgrace from you. As many, therefore," says he, "as are empty, fear the devil, as possessing power. When a man has filled very suitable jars with good wine, and a few among those jars are left empty, then he comes to the jars, and does not look at the full jars, for he knows that they are full; but he looks at the empty, being afraid lest they have become sour. For empty jars quickly become sour, and the goodness of the wine is gone. So also the devil goes to all the servants of God to try them. As many, then, as are full in the faith, resist him strongly, and he withdraws from them, having no way by which he might enter them. He goes, then, to the empty, and finding a way of entrance, into them, he produces in them whatever he wishes, and they become his servants."

#### *Chap. VI.*

“But I, the angel of repentance, say to you Fear not the devil; for I was sent,” says he, “to be with you who repent with all your heart, and to make you strong in faith. Trust God, then, ye who on account of your sins have despaired of life, and who add to your sins and weigh down your life; for if ye return to the Lord with all your heart, and practice righteousness the rest of your days, and serve Him according to His will, He will heal your former sins, and you will have power to hold sway over the works of the devil. But as to the threats of the devil, fear them not at all, for he is powerless as the sinews of a dead man. Give ear to me, then, and fear Him who has all power, both to save and destroy, and keep His commandments, and ye will live to God.” I say to him, “Sir, I am now made strong in all the ordinances of the Lord, because you are with me; and I know that you will crush all the power of the devil, and we shall have rule over him, and shall prevail against all his works. And I hope, sir, to be able to keep all these commandments which you have enjoined upon me, the Lord strengthening me.” “You will keep them,” says he, “if your heart be pure towards the Lord; and all will keep them who cleanse their hearts from the vain desires of this world, and they will live to God.”

### **The Pastor**

#### **Book Third. – Similitudes.**

##### **Similitude First.**

*As in This World We Have No Abiding City, We Ought to Seek One to Come.*

HE says to me, “You know that you who are the servants of God dwell in a strange land; for your city is far away from this one. If, then,” he continues, “you know your city in which you are to dwell, why do ye here provide lands, and make expensive preparations, and accumulate dwellings and useless buildings? He who makes such preparations for this city cannot return again to his own. Oh foolish, and unstable, and miserable man! Dost thou not understand that all these things belong to another, and are under the power of another? for the lord of this city will say, ‘I do not wish thee to dwell in my city; but depart from this city, because thou obeyest not my laws.’ Thou, therefore, although having fields and houses, and many other things, when cast out by him, what wilt thou do with thy land, and house, and other possessions

which thou hast gathered to thyself? For the lord of this country justly says to thee, 'Either obey my laws or depart from my dominion.' What, then, dost thou intend to do, having a law in thine own city, on account of thy lands, and the rest of thy possessions? Thou shalt altogether deny thy law, and walk according to the law of this city. See lest it be to thy hurt to deny thy law; for if thou shalt desire to return to thy city, thou wilt not be received, because thou hast denied the law of thy city, but wilt be excluded from it. Have a care, therefore: as one living in a foreign land, make no further preparations for thyself than such merely as may be sufficient; and be ready, when the master of this city shall come to cast thee out for disobeying his law, to leave his city, and to depart to thine own, and to obey thine own law without being exposed to annoyance, but in great joy. Have a care, then, ye who serve the Lord, and have Him in your heart, that ye work the works of God, remembering His commandments and promises which He promised, and believe that He will bring them to pass if His commandments be observed. Instead of lands, therefore, buy afflicted souls, according as each one is able, and visit widows and orphans, and do not overlook them; and spend your wealth and all your preparations, which ye received from the Lord, upon such lands and houses. For to this end did the Master make you rich, that you might perform these services unto Him; and it is much better to purchase such lands, and possessions, and houses, as you will find in your own city, when you come to reside in it. This is a noble and sacred expenditure, attended neither with sorrow nor fear, but with joy. Do not practice the expenditure of the heathen, for it is injurious to you who are the servants of God; but practice an expenditure of your own, in which ye can rejoice; and do not corrupt nor touch what is another's nor covet it, for it is an evil thing to covet the goods of other men; but work thine own work, and thou wilt be saved."

### **Similitude Second.**

*As the Vine is Supported by the Elm, So is the Rich Man Helped by the Prayer of the Poor.*

As I was walking in the field, and observing an elm and vine, and determining in my own mind respecting them and their fruits, the Shepherd appears to me, and says, "What is it that you are thinking about the elm and vine?" "I am considering," I reply, "that they become each other exceedingly well." "These two trees," he continues, "are intended as an example for the servants of God." "I would like to know," said I, "the example which these trees you say, are intended to

teach." "Do you see," he says, "the elm and the vine?" "I see them sir," I replied. "This vine," he continued, "produces fruit, and the elm is an unfruitful tree; but unless the vine be trained upon the elm, it cannot bear much fruit when extended at length upon the ground; and the fruit which it does bear is rotten, because the plant is not suspended upon the elm. When, therefore, the vine is cast upon the elm, it yields fruit both from itself and from the elm. You see, moreover, that the elm also produces much fruit, not less than the vine, but even more; because," he continued, "the vine, when suspended upon the elm, yields much fruit, and good; but when thrown upon the ground, what it produces is small and rotten. This similitude, therefore, is for the servants of God—for the poor man and for the rich." "How so, sir?" said I; "explain the matter to me." "Listen," he said: "The rich man has much wealth, but is poor in matters relating to the Lord, because he is distracted about his riches; and he offers very few confessions and intercessions to the Lord, and those which he does offer are small and weak, and have no power above. But when the rich man refreshes the poor, and assists him in his necessities, believing that what he does to the poor man will be able to find its reward with God—because the poor man is rich in intercession and confession, and his intercession has great power with God—then the rich man helps the poor in all things without hesitation; and the poor man, being helped by the rich, intercedes for him, giving thanks to God for him who bestows gifts upon him. And he still continues to interest himself zealously for the poor man, that his wants may be constantly supplied. For he knows that the intercession of the poor man is acceptable and influential with God. Both, accordingly, accomplish their work. The poor man makes intercession; a work in which he is rich, which he received from the Lord, and with which he recompenses the master who helps him. And the rich man, in like manner, unhesitatingly bestows upon the poor man the riches which he received from the Lord. And this is a great work, and acceptable before God, because he understands the object of his wealth, and has given to the poor of the gifts of the Lord, and rightly discharged his service to Him. Among men, however, the elm appears not to produce fruit, and they do not know nor understand that if a drought come, the elm, which contains water, nourishes the vine; and the vine, having an unfailling supply of water, yields double fruit both for itself and for the elm. So also poor men interceding with the Lord on behalf of the rich, increase their riches; and the rich, again, aiding the poor in their necessities, satisfy their souls. Both, therefore, are partners in the righteous work. He who does these things shall not be deserted by God, but shall be enrolled in the books of the living. Blessed are they who have riches,

and who understand that they are from the Lord. [For they who are of that mind will be able to do some good.]”

### **Similitude Third.**

*As in Winter Green Trees Cannot Be Distinguished from Withered, So in This World Neither Can the Just from the Unjust.*

He showed me many trees having no leaves, but withered, as it seemed to me; for all were alike. And he said to me, “Do you see those trees?” “I see, sir,” I replied, “that all are alike, and withered.” He answered me, and said, “These trees which you see are those who dwell in this world.” “Why, then, sir,” I said, “are they withered, as it were, and alike?” “Because,” he said, “neither are the righteous manifest in this life, nor sinners, but they are alike; for this life is a winter to the righteous, and they do not manifest themselves, because they dwell with sinners: for as in winter trees that have cast their leaves are alike, and it is not seen which are dead and which are living, so in this world neither do the righteous show themselves, nor sinners, but all are alike one to another.”

### **Similitude Fourth.**

*As in Summer Living Trees are Distinguished from Withered by Fruit and Living Leaves, So in the World to Come the Just Differ from the Unjust in Happiness.*

He showed me again many trees, some budding, and others withered. And he said to me, “Do you see these trees?” “I see, sir,” I replied, “some putting forth buds, and others withered.” “Those,” he said, “which are budding are the righteous who are to live in the world to come; for the coming world is the summer of the righteous, but the winter of sinners. When, therefore, the mercy of the Lord shines forth, then shall they be made manifest who are the servants of God, and all men shall be made manifest. For as in summer the fruits of each individual tree appear, and it is ascertained of what sort they are, so also the fruits of the righteous shall be manifest, and all who have been fruitful in that world shall be made known. But the heathen and sinners, like the withered trees which you saw, will be found to be those who have been withered and unfruitful in that world, and shall be burnt as wood, and [so] made manifest, because their actions were evil during their lives. For the sinners shall be consumed because they sinned and

did not repent, and the heathen shall be burned because they knew not Him who created them. Do you therefore bear fruit, that in that summer your fruit may be known. And refrain from much business, and you will never sin: for they who are occupied with much business commit also many sins, being distracted about their affairs, and not at all serving their Lord. How, then," he continued, "can such a one ask and obtain anything from the Lord, if he serve Him not? They who serve Him shall obtain their requests, but they who serve Him not shall receive nothing. And in the performance even of a single action a man can serve the Lord; for his mind will not be perverted from the Lord, but he will serve Him, having a pure mind. If, therefore, you do these things, you shall be able to bear fruit for the life to come. And every one who will do these things shall bear fruit."

### **Similitude Fifth.**

#### *Of True Fasting and Its Reward: Also of Purity of Body.*

##### *Chap. I.*

While fasting and sitting on a certain mountain, and giving thanks to the Lord for all His dealings with me, I see the Shepherd sitting down beside me, and saying, "Why have you come hither [so] early in the morning?" "Because, sir," I answered, "I have a station." "What is a station?" he asked. "I am fasting, sir," I replied. "What is this fasting," he continued, "which you are observing?" "As I have been accustomed, sir," I reply, "so I fast." "You do not know," he says, "how to fast unto the Lord: this useless fasting which you observe to HIM is of no value." "Why, sir," I answered, "do you say this?" "I say to you," he continued, "that the fasting which you think you observe is not a fasting. But I will teach you what is a full and acceptable fasting to the Lord. Listen," he continued: "God does not desire such an empty fasting. For fasting to God in this way you will do nothing for a righteous life; but offer to God a fasting of the following kind: Do no evil in your life, and serve the Lord with a pure heart: keep His commandments, walking in His precepts, and let no evil desire arise in your heart; and believe in God. If you do these things, and fear Him, and abstain from every evil thing, you will live unto God; and if you do these things, you will keep a great fast, and one acceptable before God."

##### *Chap. II.*

“Hear the similitude which I am about to narrate to you relative to fasting. A certain man had a field and many slaves, and he planted a certain part of the field with a vineyard, and selecting a faithful and beloved and much valued slave, he called him to him, and said, ‘Take this vineyard which I have planted, and stake it until I come, and do nothing else to the vineyard; and attend to this order of mine, and you shall receive your freedom from me.’ And the master of the slave departed to a foreign country. And when he was gone, the slave took and staked the vineyard; and when he had finished the staking of the vines, he saw that the vineyard was full of weeds. He then reflected, saying, ‘I have kept this order of my master: I will dig up the rest of this vineyard, and it will be more beautiful when dug up; and being free of weeds, it will yield more fruit, not being choked by them.’ He took, therefore, and dug up the vineyard, and rooted out all the weeds that were in it. And that vineyard became very beautiful and fruitful, having no weeds to choke it. And after a certain time the master of the slave and of the field returned, and entered into the vineyard. And seeing that the vines were suitably supported on stakes, and the ground, moreover, dug up, and all the weeds rooted out, and the vines fruitful, he was greatly pleased with the work of his slave. And calling his beloved son who was his heir, and his friends who were his councillors, he told them what orders he had given his slave, and what he had found performed. And they rejoiced along with the slave at the testimony which his master bore to him. And he said to them, ‘I promised this slave freedom if he obeyed the command which I gave him; and he has kept my command, and done besides a good work to the vineyard, and has pleased me exceedingly. In return, therefore, for the work which he has done, I wish to make him co-heir with my son, because, having good thoughts, he did not neglect them, but carried them out.’ With this resolution of the master his son and friends were well pleased, viz., that the slave should be co-heir with the son. After a few days the master made a feast, and sent to his slave many dishes from his table. And the slave receiving the dishes that were sent him from his master, took of them what was sufficient for himself, and distributed the rest among his fellow-slaves. And his fellow-slaves rejoiced to receive the dishes, and began to pray for him, that he might find still greater favour with his master for having so treated them. His master heard all these things that were done, and was again greatly pleased with his conduct. And the master again calling together his friends and his son, reported to them the slave’s proceeding with regard to the dishes which he had sent him. And they were still more satisfied that the slave should become co-heir with his son.”



*Chap. III.*

I said to him, "Sir, I do not see the meaning of these similitudes, nor am I able to comprehend them, unless you explain them to me." "I will explain them all to you," he said, "and whatever I shall mention in the course of our conversations I will show you. [Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands.] And if you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honoured by God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command." I said to him, "Sir, whatsoever you enjoin upon me I will observe, for I know that you are with me." "I will be with you," he replied, "because you have such a desire for doing good; and I will be with all those," he added, "who have such a desire. This fasting," he continued, "is very good, provided the commandments of the Lord be observed. Thus, then, shall you observe the fasting which you intend to keep. First of all, be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows. Having fulfilled what is written, in the day on which you fast you will taste nothing but bread and water; and having reckoned up the price of the dishes of that day which you intended to have eaten, you will give it to a widow, or an orphan, or to some person in want, and thus you will exhibit humility of mind, so that he who has received benefit from your humility may fill his own soul, and pray for you to the Lord. If you observe fasting, as I have commanded you, your sacrifice will be acceptable to God, and this fasting will be written down; and the service thus performed is noble, and sacred, and acceptable to the Lord. These things, therefore, shall you thus observe with your children, and all your house, and in observing them you will be blessed; and as many as hear these words and observe them shall be blessed; and whatsoever they ask of the Lord they shall receive."

*Chap. IV.*

I prayed him much that he would explain to me the similitude of the field, and of the master of the vineyard, and of the slave who staked the vineyard, and of the sakes, and of the weeds that were plucked out of the vineyard, and of the son, and of the friends who were fellow-councillors, for I knew that all these things were a kind of parable. And

he answered me, and said, "You are exceedingly persistent with your questions. You ought not," he continued, "to ask any questions at all; for if it is needful to explain anything, it will be made known to you." I said to him, "Sir, whatsoever you show me, and do not explain, I shall have seen to no purpose, not understanding its meaning. In like manner, also, if you speak parables to me, and do not unfold them, I shall have heard your words in vain." And he answered me again, saying, "Every one who is the servant of God, and has his Lord in his heart, asks of Him understanding, and receives it, and opens up every parable; and the words of the Lord become known to him which are spoken in parables. But those who are weak and slothful in prayer, hesitate to ask anything from the Lord; but the Lord is full of compassion, and gives without fail to all who ask Him. But you, having been strengthened by the holy Angel, and having obtained from Him such intercession, and not being slothful, why do not you ask of the Lord understanding, and receive it from Him?" I said to him, "Sir, having you with me, I am necessitated to ask questions of you, for you show me all things, and converse with me; but if I were to see or hear these things without you, I would then ask the Lord to explain them."

#### *Chap. V.*

"I said to you a little ago," he answered, "that you were cunning and obstinate in asking explanations of the parables; but since you are so persistent, I shall unfold to you the meaning of the similitudes of the field, and of all the others that follow, that you may make them known to every one. Hear now," he said, "and understand them. The field is this world; and the Lord of the field is He who created, and perfected, and strengthened all things; [and the son is the Holy Spirit;] and the slave is the Son of God; and the vines are this people, whom He Himself planted; and the stakes are the holy angels of the Lord, who keep His people together; and the weeds that were plucked out of the vineyard are the iniquities of God's servants; and the dishes which He sent Him from His table are the commandments which He gave His people through His Son; and the friends and fellow-councillors are the holy angels who were first created; and the Master's absence from home is the time that remains until His appearing." I said to him, "Sir, all these are great, and marvellous, and glorious things. Could I, therefore," I continued, "understand them? No, nor could any other man, even if exceedingly wise. Moreover," I added, "explain to me what I am about to ask you." "Say what you wish," he replied. "Why, sir," I asked, "is the Son of God in the parable in the form of a slave?"

*Chap. VI.*

"Hear," he answered: "the Son of God is not in the form of a slave, but in great power and might." "How so, sir?" I said; "I do not understand." "Because," he answered, "God planted the vineyard, that is to say, He created the people, and gave them to His Son; and the Son appointed His angels over them to keep them; and He Himself purged away their sins, having suffered many trials and undergone many labours, for no one is able to dig without labour and toil. He Himself, then, having purged away the sins of the people, showed them the paths of life by giving them the law which He received from His Father. [You see," he said, "that He is the Lord of the people, having received all authority from His Father.] And why the Lord took His Son as councillor, and the glorious angels, regarding the heirship of the slave, listen. The holy, pre-existent Spirit, that created every creature, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking religiously and chastely, in no respect defiling the Spirit; and accordingly, after living excellently and purely, and after labouring and co-operating with the Spirit, and having in everything acted vigorously and courageously along with the Holy Spirit, He assumed it as a partner with it. For this conduct of the flesh pleased Him, because it was not defiled on the earth while having the Holy Spirit. He took, therefore, as fellow-councillors His Son and the glorious angels, in order that this flesh, which had been subject to the body without a fault, might have some place of tabernacle, and that it might not appear that the reward [of its servitude had been lost], for the flesh that has been found without spot or defilement, in which the Holy Spirit dwelt, [will receive a reward]. You have now the explanation of this parable also."

*Chap. VII.*

"I rejoice, sir," I said, "to hear this explanation." "Hear," again he replied: "Keep this flesh pure and stainless, that the Spirit which inhabits it may bear witness to it, and your flesh may be justified. See that the thought never arise in your mind that this flesh of yours is corruptible, and you misuse it by any act of defilement. If you defile your flesh, you will also defile the Holy Spirit; and if you defile your flesh [and spirit], you will not live." "And if any one, sir," I said, "has been hitherto ignorant, before he heard these words, how can such a man be saved who has defiled his flesh?" "Respecting former sins of ignorance," he said, "God alone is able to heal them, for to Him belongs all power. [But be on your guard now, and the all-powerful and

compassionate God will heal former transgressions], if for the time to come you defile not your body nor your spirit; for both are common, and cannot be defiled, the one without the other: keep both therefore pure, and you will live unto God."

### **Similitude Sixth.**

*Of the Two Classes of Voluptuous Men, and of Their Death, Falling Away, and the Duration of Their Punishment.*

#### **Chap. I.**

Sitting in my house, and glorifying the Lord for all that I had seen, and reflecting on the commandments, that they are excellent, and powerful, and glorious, and able to save a man's soul, I said within myself, "I shall be blessed if I walk in these commandments, and every one who walks in them will be blessed." While I was saying these words to myself, I suddenly see him sitting beside me, and hear him thus speak: "Why are you in doubt about the commandments which I gave you? They are excellent: have no doubt about them at all, but put on faith in the Lord, and you will walk in them, for I will strengthen you in them. These commandments are beneficial to those who intend to repent: for if they do not walk in them, their repentance is in vain. You, therefore, who repent cast away the wickedness of this world which wears you out; and by putting on all the virtues of a holy life, you will be able to keep these commandments, and will no longer add to the number of your sins. Walk, therefore, in these commandments of mine, and you will live unto God. All these things have been spoken to you by me." And after he had uttered these words, he said to me, "Let us go into the fields, and I will show you the shepherds of the flocks." "Let us go, sir," I replied. And we came to a certain plain, and he showed me a young man, a shepherd, clothed in a suit of garments of a yellow colour: and he was herding very many sheep, and these sheep were feeding luxuriously, as it were, and riotously, and merrily skipping hither and thither. The shepherd himself was merry, because of his flock; and the appearance of the shepherd was joyous, and he was running about amongst his flock. [And other sheep I saw rioting and luxuriating in one place, but not, however, leaping about.]

#### **Chap. II.**

And he said to me, "Do you see this shepherd?" "I see him, sir," I said. "This," he answered, "is the angel of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others to corruption." I said to him, "Sir, I do not know the meaning of these words, 'to death, and to corruption.'" "Listen," he said. "The sheep which you saw merry and leaping about, are those which have torn themselves away from God for ever, and have delivered themselves over to luxuries and deceits [of this world. Among them there is no return to life through repentance, because they have added to their other sins, and blasphemed the name of the Lord. Such men therefore, are appointed unto death. And the sheep which you saw not leaping, but feeding in one place, are they who have delivered themselves over to luxury and deceit], but have committed no blasphemy against the Lord. These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal, but death has everlasting ruin." Again I went forward a little way, and he showed me a tall shepherd, somewhat savage in his appearance, clothed in a white goatskin, and having a wallet on his shoulders, and a very hard staff with branches, and a large whip. And he had a very sour look, so that I was afraid of him, so forbidding was his aspect. This shepherd, accordingly, was receiving the sheep from the young shepherd, those, viz., that were rioting and luxuriating, but not leaping; and he cast them into a precipitous place, full of thistles and thorns, so that it was impossible to extricate the sheep from the thorns and thistles; but they were completely entangled amongst them. These, accordingly, thus entangled, pastured amongst the thorns and thistles, and were exceedingly miserable, being beaten by him; and he drove them hither and thither, and gave them no rest; and, altogether, these sheep were in a wretched plight.

### *Chap. III.*

Seeing them, therefore, so beaten and so badly used, I was grieved for them, because they were so tormented, and had no rest at all. And I said to the Shepherd who talked with me, "Sir, who is this shepherd, who is so pitiless and severe, and so completely devoid of compassion for these sheep?" "This," he replied, "is the angel of punishment; and he belongs to the just angels, and is appointed to punish. He accordingly takes those who wander away from God, and who have walked in the desires

and deceits of this world, and chastises them as they deserve with terrible and diverse punishments." "I would know, sir," I said, "Of what nature are these diverse tortures and punishments?" "Hear," he said, "the various tortures and punishments. The tortures are such as occur during life. For some are punished with losses, others with want, others with sicknesses of various kinds, and others with all kinds of disorder and confusion; others are insulted by unworthy persons, and exposed to suffering in many other ways: for many, becoming unstable in their plans, try many things, and none of them at all succeed, and they say they are not prosperous in their undertakings; and it does not occur to their minds that they have done evil deeds, but they blame the Lord. When, therefore, they have been afflicted with all kinds of affliction, then are they delivered unto me for good training, and they are made strong in the faith of the Lord; and for the rest of the days of their life they are subject to the Lord with pure hearts, and are successful in all their undertakings, obtaining from the Lord everything they ask; and then they glorify the Lord, that they were delivered to me, and no longer suffer any evil."

#### *Chap. IV.*

I said to him, "Sir, explain this also to me." "What is it you ask?" he said. "Whether, sir," I continued, "they who indulge in luxury, and who are deceived, are tortured for the same period of time that they have indulged in luxury and deceit?" He said to me, "They are tortured in the same manner." ["They are tormented much less, sir," I replied;] "for those who are so luxurious and who forget God ought to be tortured seven-fold." He said to me "You are foolish, and do not understand the power of torment." "Why, sir," I said, "if I had understood it, I would not have asked you to show me." "Hear," he said, "the power of both. The time of luxury and deceit is one hour; but the hour of torment is equivalent to thirty days. If, accordingly, a man indulge in luxury for one day, and be deceived and be tortured for one day, the day of his torture is equivalent to a whole year. For all the days of luxury, therefore, there are as many years of torture to be undergone. You see, then," he continued, "that the time of luxury and deceit is very short, but that of punishment and torture long."

#### *Chap. V.*

"Still," I said, "I do not quite understand about the time of deceit, and luxury, and torture; explain it to me more clearly." He answered, and

said to me, "Your folly is persistent; and you do not wish to purify your heart, and serve God. Have a care," he added, "lest the time be fulfilled, and you be found foolish. Hear now," he added, "as you desire, that you may understand these things. He who indulges in luxury, and is deceived for one day, and who does what he wishes, is clothed with much foolishness, and does not understand the act which he does until the morrow; for he forgets what he did the day before. For luxury and deceit have no memories, on account of the folly with which they are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last his luxury and deceit, and knows that on their account he suffers evil. Every man, therefore, who is luxurious and deceived is thus tormented, because, although having life, they have given themselves over to death." "What kinds of luxury, sir," I asked, "are hurtful?" "Every act of a man which he performs with pleasure," he replied, "is an act of luxury; for the sharp-tempered man, when gratifying his tendency, indulges in luxury; and the adulterer, and the drunkard, and the back-biter, and the liar, and the covetous man, and the thief, and he who does things like these, gratifies his peculiar propensity, and in so doing indulges in luxury. All these acts of luxury are hurtful to the servants of God. On account of these deceits, therefore, do they suffer, who are punished and tortured. And there are also acts of luxury which save men; for many who do good indulge in luxury, being carried away by their own pleasure: this luxury, however, is beneficial to the servants of God, and gains life for such a man; but the injurious acts of luxury before enumerated bring tortures and punishment upon them; and if they continue in them and do not repent, they bring death upon themselves."

### **Similitude Seventh.**

#### ***They Who Repent Must Bring Forth Fruits Worthy of Repentance.***

After a few days I saw him in the same plain where I had also seen the shepherds; and he said to me, "What do you wish with me?" I said to him, "Sir, that you would order the shepherd who punishes to depart out of my house, because he afflicts me exceedingly." "It is necessary," he replied, "that you be afflicted; for thus," he continued, "did the glorious angel command concerning you, as he wishes you to be tried." "What have I done which is so bad, sir," I replied, "that I should be delivered over to this angel?" "Listen," he said: "Your sins are many, but not so great as to require that *you* be delivered over to this angel; but

your household has committed great iniquities and sins, and the glorious angel has been incensed at them on account of their deeds; and for this reason he commanded you to be afflicted for a certain time, that they also might repent, and purify themselves from every desire of this world. When, therefore, they repent and are purified, then the angel of punishment will depart." I said to him, "Sir, if they have done such things as to incense the glorious angel against them, yet what have I done?" He replied, "They cannot be afflicted at all, unless you, the head of the house, be afflicted: for when you are afflicted, of necessity they also suffer affliction; but if you are in comfort, they can feel no affliction." "Well, sir," I said, "they have repented with their whole heart." "I know, too," he answered, "that they have repented with their whole heart: do you think, however, that the sins of those who repent are remitted? Not altogether, but he who repents must torture his own soul, and be exceedingly humble in all his conduct, and be afflicted with many kinds of affliction; and if he endure the afflictions that come upon him, He who created all things, and endued them with power, will assuredly have compassion, and will heal him; and this will He do when He sees the heart of every penitent pure from every evil thing; and it is profitable for you and for your house to suffer affliction now. But why should I say much to you? You must be afflicted, as that angel of the Lord commanded who delivered you to me. And for this give thanks to the Lord, because He has deemed you worthy of showing you beforehand this affliction, that, knowing it before it comes, you may be able to bear it with courage." I said to him, "Sir, be thou with me, and I will be able to bear all affliction." "I will be with you," he said, "and I will ask the angel of punishment to afflict you more lightly; nevertheless, you will be afflicted for a little time, and again you will be re-established in your house. Only continue humble, and serve the Lord in all purity of heart, you and your children, and your house, and walk in my commands which I enjoin upon you, and your repentance will be deep and pure; and if you observe these things with your household, every affliction will depart from you. And affliction," he added, "will depart from all who walk in these my commandments."

### **Similitude Eighth.**

*The Sins of the Elect and of the Penitent are of Many Kinds, But All Will Be Rewarded According to the Measure of Their Repentance and Good Works.*

#### *Chap. I.*



He showed me a large willow tree overshadowing plains and mountains, and under the shade of this willow had assembled all those who were called by the name of the Lord. And a glorious angel of the Lord, who was very tall, was standing beside the willow, having a large pruning-knife, and he was cutting little twigs from the willow and distributing them among the people that were overshadowed by the willow; and the twigs which he gave them were small, about a cubit, as it were, in length. And after they had all received the twigs, the angel laid down the pruning-knife, and that tree was sound, as I had seen it at first. And I marvelled within myself, saying, "How is the tree sound, after so many branches have been cut off?" And the Shepherd said to me, "Do not be surprised if the tree remains sound after so many branches were lopped off; [but wait,] and when you shall have seen everything, then it will be explained to you what it means." The angel who had distributed the branches among the people again asked them from them, and in the order in which they had received them were they summoned to him, and each one of them returned his branch. And the angel of the Lord took and looked at them. From some he received the branches withered and moth-eaten; those who returned branches in that state the angel of the Lord ordered to stand apart. Others, again, returned them withered, but not moth-eaten; and these he ordered to stand apart. And others returned them half-withered, and these stood apart; and others returned their branches half-withered and having cracks in them, and these stood apart. [And others returned their branches green and having cracks in them; and these stood apart.] And others returned their branches, one-half withered and the other green; and these stood apart. And others brought their branches two-thirds green and the remaining third withered; and these stood apart. And others returned them two-thirds withered and one-third green; and these stood apart. And others returned their branches nearly all green, the smallest part only, the top, being withered, but they had cracks in them; and these stood apart. And of others very little was green, but the remaining parts withered; and these stood apart. And others came bringing their branches green, as they had received them from the angel. And the majority of the crowd returned branches of that kind, and with these the angel was exceedingly pleased; and these stood apart. [And others returned their branches green and having offshoots; and these stood apart, and with these the angel was exceedingly delighted.] And others returned their branches green and with offshoots, and the offshoots had some fruit, as it were; and those men whose branches were found to be of that kind were exceedingly joyful. And the angel was exultant because of them; and the Shepherd also rejoiced greatly because of them.

*Chap. II.*

And the angel of the Lord ordered crowns to be brought; and there were brought crowns, formed, as it were, of palms; and he crowned the men who had returned the branches which had offshoots and some fruit, and sent them away into the tower. And the others also he sent into the tower, those, namely, who had returned branches that were green and had offshoots but no fruit, having given them seals. And all who went into the tower had the same clothing—white as snow. And those who returned their branches green, as they had received them, he set free, giving them clothing and seals. Now after the angel had finished these things, he said to the Shepherd, "I am going away, and you will send these away within the walls, according as each one is worthy to have his dwelling. And examine their branches carefully, and so dismiss them; but examine them with *care*. See that no one escape you," he added; "and if any escape you, I will try them at the altar." Having said these words to the Shepherd, he departed. And after the angel had departed, the Shepherd said to me, "Let us take the branches of all these and plant them, and see if any of them will live." I said to him, "Sir, how can these withered branches live?" He answered, and said, "This tree is a willow, and of a kind that is very tenacious of life. If, therefore, the branches be planted, and receive a little moisture, many of them will live. And now let us try, and pour water upon them; and if any of them live I shall rejoice with them, and if they do not I at least will not be found neglectful." And the Shepherd bade me call them as each one was placed. And they came, rank by rank, and gave their branches to the Shepherd. And the Shepherd received the branches, and planted them in rows; and after he had planted them he poured much water upon them, so that the branches could not be seen for the water; and after the branches had drunk it in, he said to me, "Let us go, and return after a few days, and inspect all the branches; for He who created this tree wishes all those to live who received branches from it. And I also hope that the greater part of these branches which received moisture and drank of the water will live."

*Chap. III.*

I said to him, "Sir, explain to me what this tree means, for I am perplexed about it, because, after so many branches have been cut off, it continues sound, and nothing appears to have been cut away from it. By this, now, I am perplexed." "Listen," he said: "This great tree that casts its shadow over plains, and mountains, and all the earth, is the law of God that was given to the whole world; and this law is the Son of God,

proclaimed to the ends of the earth; and the people who are under its shadow are they who have heard the proclamation, and have believed upon Him. And the great and glorious angel Michael is he who has authority over this people, and governs them; for this is he who gave them the law into the hearts of believers: he accordingly superintends them to whom he gave it, to see if they have kept the same. And you see the branches of each one, for the branches are the law. You see, accordingly, many branches that have been rendered useless, and you will know them all—those who have not kept the law; and you will see the dwelling of each one." I said to him, "Sir, why did he dismiss some into the tower, and leave others to you?" "All," he answered, "who transgressed the law which they received from him, he left under my power for repentance; but all who have satisfied the law, and kept it, he retains under his own authority." "Who, then," I continued, "are they who were crowned, and who go to the tower?" "These are they who have suffered on account of the law; but the others, and they who returned their branches green, and with offshoots, but without fruit, are they who have been afflicted on account of the law, but who have not suffered nor denied their law; and they who returned their branches green as they had received them, are the venerable, and the just, and they who have walked carefully in a pure heart, and have kept the commandments of the Lord. And the rest you will know when I have examined those branches which have been planted and watered."

#### *Chap. IV.*

And after a few days we came to the place, and the Shepherd sat down in the angel's place, and I stood beside him. And he said to me, "Gird yourself with pure, undressed linen made of sackcloth;" and seeing me girded, and ready to minister to him, "Summon," he said, "the men to whom belong the branches that were planted, according to the order in which each one gave them in." So I went away to the plain, and summoned them all, and they all stood in their ranks. He said to them, "Let each one pull out his own branch, and bring it to me." The first to give in were those who had them withered and cut; and because they were found to be thus withered and cut, he commanded them to stand apart. And next they gave them in who had them withered, but not cut. And some of them gave in their branches green, and some withered and eaten as by a moth. Those that gave them in green, accordingly, he ordered to stand apart; and those who gave them in dry and cut, he ordered to stand along with the first. Next they gave them in who had them half-withered and cracked; and many of them gave them in green and without cracks; and some green and with offshoots and fruits upon

the offshoots, such as they had who went, after being crowned, into the tower. And some handed them in withered and eaten, and some withered and uneaten; and some as they were, half-withered and cracked. And he commanded them each one to stand apart, some towards their own rows, and others apart from them.

*Chap. V.*

Then they gave in their branches who had them green, but cracked: all these gave them in green, and stood in their own row. And the Shepherd was pleased with these, because they were all changed, and had lost their cracks. And they also gave them in who had them half-green and half-withered: of some, accordingly, the branches were found completely green; of others, half-withered; of others, withered and eaten; of others, green, and having offshoots. All these were sent away, each to his own row. [Next they gave in who had them two parts green and one-third withered. Many of them gave them half-withered; and others withered and rotten; and others half-withered and cracked, and a few green. These all stood in their own row.] And they gave them in who had them green, but to a very slight extent withered and cracked. Of these, some gave them in green, and others green and with offshoots. And these also went away to their own row. Next they gave them who had a very small part green and the other parts withered. Of these the branches were found for the most part green and having offshoots, and fruit upon the offshoots, and others altogether green. With these branches the Shepherd was exceedingly pleased, because they were found in this state. And these went away, each to his own row.

*Chap. VI.*

After the Shepherd had examined the branches of them all, he said to me, "I told you that this tree was tenacious of life. You see," he continued, "how many repented and were saved." "I see, sir," I replied. "That you may behold," he added, "the great mercy of the Lord, that it is great and glorious, and that He has given His Spirit to those who are worthy of repentance." "Why then, sir," I said, "did not all these repent?" He answered, "To them whose heart He saw would become pure, and obedient to Him, He gave power to repent with the whole heart. But to them whose deceit and wickedness He perceived, and saw that they intended to repent hypocritically, He did not grant repentance, lest they should again profane His name." I said to him, "Sir, show me now, with respect to those who gave in the branches, of what sort they

are, and their abode, in order that they hearing it who believed, and received the seal, and broke it, and did not keep it whole, may, on coming to a knowledge of their deeds, repent, and receive from you a seal, and may glorify the Lord because He had compassion upon them, and sent you to renew their spirits." "Listen," he said: "they whose branches were found withered and moth-eaten are the apostates and traitors of the Church, who have blasphemed the Lord in their sins, and have, moreover, been ashamed of the name of the Lord by which they were called. These, therefore, at the end were lost unto God. And you see that not a single one of them repented, although they heard the words which I spake to them, which I enjoined upon you. From such life departed. And they who gave them in withered and undecayed, these also were near to them; for they were hypocrites, and introducers of strange doctrines, and subverters of the servants of God, especially of those who had sinned, not allowing them to repent, but persuading them by foolish doctrines. These, accordingly, have a hope of repentance. And you see that many of them also have repented since I spake to them, and they will still repent. But all who will not repent have lost their lives; and as many of them as repented became good, and their dwelling was appointed within the first walls; and some of them ascended even into the tower. You see, then," he said, "that repentance involves life to sinners, but non-repentance death."

### *Chap. VII.*

"And as many as gave in the branches half-withered and cracked, hear also about them. They whose branches were half-withered to the same extent are the wavering; for they neither live, nor are they dead. And they who have them half-withered and cracked are both waverers and slanderers, [railing against the absent,] and never at peace with one another, but always at variance. And yet to these also," he continued, "repentance is possible. You see," he said, "that some of them have repented, and there is still remaining in them," he continued, "a hope of repentance. And as many of them," he added, "as have repented, shall have their dwelling in the tower. And those of them who have been slower in repenting shall dwell within the walls. And as many as do not repent at all, but abide in their deeds, shall utterly perish. And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame: now all these are foolish, in indulging in such a rivalry. Yet they also, being naturally good, on hearing my commandments, purified themselves, and soon repented. Their dwelling, accordingly, was in the tower. But if any one relapse into strife, he will be east out of

the tower, and will lose his life. Life is the possession of all who keep the commandments of the Lord; but in the commandments there is no rivalry in regard to the first places, or glory of any kind, but in regard to patience and personal humility. Among such persons, then, is the life of the Lord, but amongst the quarrelsome and transgressors, death."

*Chap. VIII.*

"And they who gave in their branches half-green and half-withered, are those who are immersed in business, and do not cleave to the saints. For this reason, the one half of them is living, and the other half dead. Many, accordingly, who heard my commands repented, and those at least who repented had their dwelling in the tower. But some of them at last fell away: these, accordingly, have not repentance, for on account of their business they blasphemed the Lord, and denied Him. They therefore lost their lives through the wickedness which they committed. And many of them doubted. These still have repentance in their power, if they repent speedily; and their abode will be in the tower. But if they are slower in repenting, they will dwell within the walls; and if they do not repent, they too have lost their lives. And they who gave in their branches two-thirds withered and one-third green, are those who have denied [the Lord] in various ways. Many, however, repented, but some of them hesitated and were in doubt. These, then, have repentance within their reach, if they repent quickly, and do not remain in their pleasures; but if they abide in their deeds, these, too, work to themselves death."

*Chap. IX.*

"And they who returned their branches two-thirds withered and one-third green, are those that were faithful indeed; but after acquiring wealth, and becoming distinguished amongst the heathen, they clothed themselves with great pride, and became lofty-minded, and deserted the truth, and did not cleave to the righteous, but lived with the heathen, and this way of life became more agreeable to them. They did not, however, depart from God, but remained in the faith, although not working the works of faith. Many of them accordingly repented, and their dwelling was in the tower. And others continuing to live until the end with the heathen, and being corrupted by their vain glories, [departed from God, serving the works and deeds of the heathen] These were reckoned with the heathen. But others of them hesitated, not hoping to be saved on account of the deeds which they had done; while

others were in doubt, and caused divisions among themselves. To those, therefore, who were in doubt on account of their deeds, repentance is still open; but their repentance ought to be speedy, that their dwelling may be in the tower. And to those who do not repent, but abide in their pleasures, death is near."

*Chap. X.*

"And they who give in their branches green, but having the tips withered and cracked, these were always good, and faithful, and distinguished before God; but they sinned a very little through indulging small desires, and finding little faults with one another. But on hearing my words the greater part of them quickly repented, and their dwelling was upon the tower. Yet some of them were in doubt; and certain of them who were in doubt wrought greater dissension. Among these, therefore, is hope of repentance, because they were always good; and with difficulty will any one of them perish. And they who gave up their branches withered, but having a very small part green, are those who believed only, yet continue working the works of iniquity. They never, however, departed from God, but gladly bore His name, and joyfully received His servants into their houses. Having accordingly heard of this repentance, they unhesitatingly repented, and practice all virtue and righteousness; and some of them even [suffered, being willingly put to death], knowing their deeds which they had done. Of all these, therefore, the dwelling shall be in the tower."

*Chap. XI.*

And after he had finished the explanations of all the branches, he said to me, "Go and tell them to every one, that they may repent, and they shall live unto God. Because the Lord, having had compassion on all men, has sent me to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved." I said to him, "Sir, I hope that all who have heard them will repent; for I am persuaded that each one, on coming to a knowledge of his own works, and fearing the Lord, will repent." He answered me, and said, "All who with their whole heart shall purify themselves from their wickedness before enumerated, and shall add no more to their sins, will receive healing from the Lord for their former transgressions, if they do not hesitate at these commandments; and they will live unto God. But do you walk in my commandments, and live." Having shown me these things, and spoken

all these words, he said to me, "And the rest I will show you after a few days."

### **Similitude Ninth.**

#### *The Great Mysteries in the Building of the Militant and Triumphant Church.*

##### *Chap. I.*

After I had written down the commandments and similitudes of the Shepherd, the angel of repentance, he came to me and said, "I wish to explain to you what the Holy Spirit that spake with you in the form of the Church showed you, for that Spirit is the Son of God. For, as you were somewhat weak in the flesh, it was not explained to you by the angel. When, however, you were strengthened by the Spirit, and your strength was increased, so that you were able to see the angel also, then accordingly was the building of the tower shown you by the Church. In a noble and solemn manner did you see everything as if shown you by a virgin; but now you see [them] through the same Spirit as if shown by an angel. You must, however, learn everything from me with greater accuracy. For I was sent for this purpose by the glorious angel to dwell in your house, that you might see all things with power, entertaining no fear, even as it was before." And he led me away into Arcadia, to a round hill; and he placed me on the top of the hill, and showed me a large plain, and round about the plain twelve mountains, all having different forms. The first was black as soot; and the second bare, without grass; and the third full of thorns and thistles; and the fourth with grass half-withered, the upper parts of the plants green, and the parts about the roots withered; and some of the grasses, when the sun scorched them, became withered. And the fifth mountain had green grass, and was ragged. And the sixth mountain was quite full of clefts, some small and others large; and the clefts were grassy, but the plants were not very vigorous, but rather, as it were, decayed. The seventh mountain, again, had cheerful pastures, and the whole mountain was blooming, and every kind of cattle and birds were feeding upon that mountain; and the more the cattle and the birds ate, the more the grass of that mountain flourished. And the eighth mountain was full of fountains, and every kind of the Lord's creatures drank of the fountains of that mountain. But the ninth mountain [had no water at all, and was wholly a desert, and had within it deadly serpents, which destroy men. And the tenth mountain] had very large trees, and was completely shaded, and under the shadow of the trees sheep lay resting and



ruminating. And the eleventh mountain was very thickly wooded, and those trees were productive, being adorned with various sorts of fruits, so that any one seeing them would desire to eat of their fruits. The twelfth mountain, again, was wholly white, and its aspect was cheerful, and the mountain in itself was very beautiful.

### *Chap. II.*

And in the middle of the plain he showed me a large white rock that had arisen out of the plain. And the rock was more lofty than the mountains, rectangular in shape, so as to be capable of containing the whole world: and that rock was old, having a gate cut out of it; and the cutting out of the gate seemed to me as if recently done. And the gate glittered to such a degree under the sunbeams, that I marvelled at the splendour of the gate; and round about the gate were standing twelve virgins. The four who stood at the corners seemed to me more distinguished than the others—they were all, however, distinguished—and they were standing at the four parts of the gate; two virgins between each part. And they were clothed with linen tunics, and gracefully girded, having their right shoulders exposed, as if about to bear some burden. Thus they stood ready; for they were exceedingly cheerful and eager. After I had seen these things, I marvelled in myself, because I was beholding great and glorious sights. And again I was perplexed about the virgins, because, although so delicate, they were standing courageously, as if about to carry the whole heavens. And the Shepherd said to me “Why are you reasoning in yourself, and perplexing your mind, and distressing yourself? for the things which you cannot understand, do not attempt to comprehend, as if you were wise; but ask the Lord, that you may receive understanding and know them. You cannot see what is behind you, but you see what is before. Whatever, then, you cannot see, let alone, and do not torment yourself about it: but what you see, make yourself master of it, and do not waste your labour about other things; and I will explain to you everything that I show you. Look therefore, on the things that remain.”

### *Chap. III.*

I saw six men come, tall, and distinguished, and similar in appearance, and they summoned a multitude of men. And they who came were also tall men, and handsome, and powerful; and the six men commanded them to build a tower above the rock. And great was the noise of those men who came to build the tower, as they ran hither and thither around

the gate. And the virgins who stood around the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if about to receive something from the men. And the six men commanded stones to ascend out of a certain pit, and to go to the building of the tower. And there went up ten shining rectangular stones, not hewn in a quarry. And the six men called the virgins, and bade them carry all the stones that were intended for the building, and to pass through the gate, and give them to the men who were about to build the tower. And the virgins put upon one another the ten first stones which had ascended from the pit, and carried them together, each stone by itself.

#### *Chap. IV.*

And as they stood together around the gate, those who seemed to be strong carried them, and they stooped down under the corners of the stone; and the others stooped down under the sides of the stones. And in this way they carried all the stones. And they carried them through the gate as they were commanded, and gave them to the men for the tower; and they took the stones and proceeded with the building. Now the tower was built upon the great rock, and above the gate. Those ten stones were prepared as the foundation for the building of the tower. And the rock and gate were the support of the whole of the tower. And after the ten stones other twenty [five] came up out of the pit, and these were fitted into the building of the tower, being carried by the virgins as before. And after these ascended thirty-five. And these in like manner were fitted into the tower. And after these other forty stones came up; and all these were cast into the building of the tower, [and there were four rows in the foundation of the tower,] and they ceased ascending from the pit. And the builders also ceased for a little. And again the six men commanded the multitude of the crowd to bear stones from the mountains for the building of the tower. They were accordingly brought from all the mountains of various colours, and being hewn by the men were given to the virgins; and the virgins carried them through the gate, and gave them for the building of the tower. And when the stones of various colours were placed in the building, they all became white alike, and lost their different colours. And certain stones were given by the men for the building, and these did not become shining; but as they were placed, such also were they found to remain: for they were not given by the virgins, nor carried through the gate. These stones, therefore, were not in keeping with the others in the building of the tower. And the six men, seeing these unsuitable stones in the building, commanded them to be taken away, and to be carried away down to

their own place whence they had been taken; [and being removed one by one, they were laid aside; and] they say to the men who brought the stones, "Do not ye bring any stones at all for the building, but lay them down beside the tower, that the virgins may carry them through the gate, and may give them for the building. For unless," they said, "they be carried through the gate by the hands of the virgins, they cannot change their colours: do not toil, therefore," they said, "to no purpose."

#### *Chap. V.*

And on that day the building was finished, but the tower was not completed; for additional building was again about to be added, and there was a cessation in the building. And the six men commanded the builders all to withdraw a little distance, and to rest, but enjoined the virgins not to withdraw from the tower; and it seemed to me that the virgins had been left to guard the tower. Now after all had withdrawn, and were resting themselves, I said to the Shepherd, "What is the reason that the building of the tower was not finished?" "The tower," he answered, "cannot be finished just yet, until the Lord of it come and examine the building, in order that, if any of the stones be found to be decayed, he may change them: for the tower is built according to his pleasure." "I would like to know, sir," I said, "what is the meaning of the building of this tower, and what the rock and gate, and the mountains, and the virgins mean, and the stones that ascended from the pit, and were not hewn, but came as they were to the building. Why, in the first place, were ten stones placed in the foundation, then twenty-five, then thirty-five, then forty? and I wish also to know about the stones that went to the building, and were again taken out and returned to their own place? On all these points put my mind at rest, sir, and explain them to me." "If you are not found to be curious about trifles," he replied, "you shall know everything. For after a few days [we shall come hither, and you will see the other things that happen to this tower, and will know accurately all the similitudes." After a few days] we came to the place where we sat down. And he said to me, "Let us go to the tower; for the master of the tower is coming to examine it." And we came to the tower, and there was no one at all near it, save the virgins only. And the Shepherd asked the virgins if perchance the master of the tower had come; and they replied that he was about to come to examine the building.

#### *Chap. VI.*

And, behold, after a little I see an array of many men coming, and in the midst of them one man of so remarkable a size as to overtop the tower. And the six men who had worked upon the building were with him, and many other honourable men were around him. And the virgins who kept the tower ran forward and kissed him, and began to walk near him around the tower. And that man examined the building carefully, feeling every stone separately; and holding a rod in his hand, he struck every stone in the building three times. And when he struck them, some of them became black as soot, and some appeared as if covered with scabs, and some cracked, and some mutilated, and some neither white nor black, and some rough and not in keeping with the other stones, and some having [very many] stains: such were the varieties of decayed stones that were found in the building. He ordered all these to be taken out of the tower, and to be laid down beside it, and other stones to be brought and put in their stead. [And the builders asked him from what mountain he wished them to be brought and put in their place.] And he did not command them to be brought from the mountains, [but he bade them be brought from a certain plain which was near at hand.] And the plain was dug up, and shining rectangular stones were found, and some also of a round shape; and all the stones which were in that plain were brought, and carried through the gate by the virgins. And the rectangular stones were hewn, and put in place of those that were taken away; but the rounded stones were not put into the building, because they were hard to hew, and appeared to yield slowly to the chisel; they were deposited, however, beside the tower, as if intended to be hewn and used in the building, for they were exceedingly brilliant.

### *Chap. VII.*

The glorious man, the lord of the whole tower, having accordingly finished these alterations, called to him the Shepherd, and delivered to him all the stones that were lying beside the tower, that had been rejected from the building, and said to him, "Carefully clean all these stones, and put aside such for the building of the tower as may harmonize with the others; and those that do not, throw far away from the tower." [Having given these orders to the Shepherd, he departed from the tower], with all those with whom he had come. Now the virgins were standing around the tower, keeping it. I said again to the Shepherd, "Can these stones return to the building of the tower, after being rejected?" He answered me, and said, "Do you see these stones?" "I see them, sir," I replied. "The greater part of these stones," he said, "I will hew, and put into the building, and they will harmonize with the

others." "How, sir," I said, "can they, after being cut all round about, fill up the same space?" He answered, "Those that shall be found small will be thrown into the middle of the building, and those that are larger will be placed on the outside, and they will hold them together." Having spoken these words, he said to me, "Let us go, and after two days let us come and clean these stones, and cast them into the building; for all things around the tower must be cleaned, lest the Master come suddenly and find the places about the tower dirty, and be displeased, and these stones be not returned for the building of the tower, and I also shall seem to be neglectful towards the Master." And after two days we came to the tower, and he said to me, "Let us examine all the stones, and ascertain those which may return to the building." I said to him, "Sir, let us examine them!"

### *Chap. VIII.*

And beginning, we first examined the black stones. And such as they had been taken out of the building, were they found to remain; and the Shepherd ordered them to be removed out of the tower, and to be placed apart. Next he examined those that had scabs; and he took and hewed many of these, and commanded the virgins to take them up and cast them into the building. And the virgins lifted them up, and put them in the middle of the building of the tower. And the rest he ordered to be laid down beside the black ones; for these, too, were found to be black. He next examined those that had cracks; and he hewed many of these, and commanded them to be carried by the virgins to the building; and they were placed on the outside, because they were found to be sounder than the others; but the rest, on account of the multitude of the cracks, could not be hewn, and for this reason, therefore, they were rejected from the building of the tower. He next examined the chipped stones, and many amongst these were found to be black, and some to have great cracks. And these also he commanded to be laid down along with those which had been rejected. But the remainder, after being cleaned and hewn, he commanded to be placed in the building. And the virgins took them up, and fitted them into the middle of the building of the tower, for they were somewhat weak. He next examined those that were half white and half black, and many of them were found to be black. And he commanded these also to be taken away along with those which had been rejected. And the rest were all taken away by the virgins; for, being white, they were fitted by the virgins themselves into the building. And they were placed upon the outside, because they were found to be sound, so as to be able to support those which were placed in the middle, for no part of them at all was chipped. He next

examined those that were rough and hard; and a few of them were rejected because they could not be hewn, as they were found exceedingly hard. But the rest of them were hewn, and carried by the virgins, and fitted into the middle of the building of the tower; for they were somewhat weak. He next examined those that had stains; and of these a very few were black, and were thrown aside with the others; but the greater part were found to be bright, and these were fitted by the virgins into the building, but on account of their strength were placed on the outside.

### *Chap. IX.*

He next came to examine the white and rounded stones, and said to me, "What are we to do with these stones?" "How do I know, sir?" I replied. "Have you no intentions regarding them?" "Sir," I answered, "I am not acquainted with this art, neither am I a stone-cutter, nor can I tell." "Do you not see," he said, "that they are exceedingly round? and if I wish to make them rectangular, a large portion of them must be cut away; for some of them must of necessity be put into the building." "If therefore," I said, "they must, why do you torment yourself, and not at once choose for the building those which you prefer, and fit them into it?" He selected the larger ones among them, and the shining ones, and hewed them; and the virgins carried and fitted them into the outside parts of the building. And the rest which remained over were carried away, and laid down on the plain from which they were brought. They were not, however, rejected, "because," he said, "there remains yet a little addition to be built to the tower. And the lord of this tower wishes all the stones to be fitted into the building, because they are exceedingly bright." And twelve women were called, very beautiful in form, clothed in black, and with dishevelled hair. And these women seemed to me to be fierce. But the Shepherd commanded them to lift the stones that were rejected from the building, and to carry them away to the mountains from which they had been brought. And they were merry, and carried away all the stones, and put them in the place whence they had been taken. Now after all the stones were removed, and there was no longer a single one lying around the tower, he said, "Let us go round the tower and see, lest there be any defect in it." So I went round the tower along with him. And the Shepherd, seeing that the tower was beautifully built, rejoiced exceedingly; for the tower was built in such a way, that, on seeing it, I coveted the building of it, for it was constructed as if built of one stone, without a single joining. And the stone seemed as if hewn out of the rock; having to me the appearance of a monolith.

*Chap. X.*

And as I walked along with him, I was full of joy, beholding so many excellent things. And the Shepherd said to me, "Go and bring unslacked lime and fine-baked clay, that I may fill up the forms of the stones that were taken and thrown into the building; for everything about the tower must be smooth." And I did as he commanded me, and brought it to him. "Assist me," he said, "and the work will soon be finished." He accordingly filled up the forms of the stones that were returned to the building, and commanded the places around the tower to be swept and to be cleaned; and the virgins took brooms and swept the place, and carried all the dirt out of the tower, and brought water, and the ground around the tower became cheerful and very beautiful. Says the Shepherd to me, "Everything has been cleared away; if the lord of the tower come to inspect it, he can have no fault to find with us." Having spoken these words, he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, "I must rest a little, and then I shall explain to you everything; wait for me here until I return." I said to him, "Sir, what can I do here alone?" "You are not alone," he said, "for these virgins are with you." "Give me in charge to them, then," I replied. The Shepherd called them to him, and said to them, "I entrust him to you until I come," and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them.

*Chap. XI.*

The virgins said to me, "The Shepherd does not come here to-day." "What, then," said I, "am I to do?" They replied, "Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come." I said to them, "I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning." And they answered and said to me, "You were entrusted to us; you cannot go away from us." "Where, then," I said, "am I to remain?" "You will sleep with us," they replied, "as a brother, and not as a husband: for you are our brother, and for the time to come we intend to abide with you, for we love you exceedingly!" But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. [And the others seeing her kissing me, began also to kiss me], and to lead me round the tower, and to play with me. And I, too, became like a young man, and began to play with them: for some of them formed a chorus,

and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, "Did you offer him any insult?" "Ask him," they said. I said to him, "Sir, I was delighted that I remained with them." "On what," he asked, "did you sup?" "I supped, sir," I replied, "on the words of the Lord the whole night." "Did they receive you well?" he inquired. "Yes, sir," I answered. "Now," he said, "what do you wish to hear first?" "I wish to hear in the order," I said, "in which you showed me from the beginning. I beg of you, sir, that as I shall ask you, so also you will give me the explanation." "As you wish," he replied, "so also will I explain to you, and will conceal nothing at all from you."

### *Chap. XII.*

"First of all, sir," I said, "explain this to me: What is the meaning of the rock and the gate?" "This rock," he answered, "and this gate are the Son of God." "How, sir?" I said; "the rock is old, and the gate is new." "Listen," he said, "and understand, O ignorant man. The Son of God is older than all His creatures, so that He was a fellow-councillor with the Father in His work of creation: for this reason is He old." "And why is the gate new, sir?" I said. "Because," he answered, "He became manifest in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God. You saw," he said, "that those stones which came in through the gate were used for the building of the tower, and that those which did not come, were again thrown back to their own place?" "I saw, sir," I replied. "In like manner," he continued, "no one shall enter into the kingdom of God unless he receive His holy name. For if you desire to enter into a city, and that city is surrounded by a wall, and has but one gate, can you enter into that city save through the gate which it has?" "Why, how can it be otherwise, sir?" I said. "If, then, you cannot enter into the city except through its gate, so, in like manner, a man cannot otherwise enter into the kingdom of God than by the name of His beloved Son. You saw," he added, "the multitude who were building the tower?" "I saw them, sir," I said. "Those," he said, "are all glorious



angels, and by them accordingly is the Lord surrounded. And the gate is the Son of God. This is the one entrance to the Lord. In no other way, then, shall any one enter in to Him except through His Son. You saw," he continued, "the six men, and the tall and glorious man in the midst of them, who walked round the tower, and rejected the stones from the building?" "I saw him, sir," I answered. "The glorious man," he said, "is the Son of God, and those six glorious angels are those who support Him on the right hand and on the left. None of these glorious angels," he continued, "will enter in unto God apart from Him. Whosoever does not receive His name, shall not enter into the kingdom of God."

### *Chap. XIII.*

"And the tower," I asked, "what does it mean?" "This tower," he replied, "is the Church." "And these virgins, who are they?" "They are holy spirits, and men cannot otherwise be found in the kingdom of God unless these have put their clothing upon them: for if you receive the name only, and do not receive from them the clothing, they are of no advantage to you. For these virgins are the powers of the Son of God. If you bear His name but possess not His power, it will be in vain that you bear His name. Those stones," he continued, "which you saw rejected bore His name, but did not put on the clothing of the virgins." "Of what nature is their clothing, sir?" I asked. "Their very names," he said, "are their clothing. Every one who bears the name of the Son of God, ought to bear the names also of these; for the Son Himself bears the names of these virgins. As many stones," he continued, "as you saw [come into the building of the tower through the hands] of these virgins, and remaining, have been clothed with their strength. For this reason you see that the tower became of one stone with the rock. So also they who have believed on the Lord through His Son, and are clothed with these spirits, shall become one spirit, one body, and the colour of their garments shall be one. And the dwelling of such as bear the names of the virgins is in the tower." "Those stones, sir, that were rejected," I inquired, "on what account were they rejected? for they passed through the gate, and were placed by the hands of the virgins in the building of the tower." "Since you take an interest in everything," he replied, "and examine minutely, hear about the stones that were rejected. These all," he said, "received the name of God, and they received also the strength of these virgins. Having received, then, these spirits, they were made strong, and were with the servants of God; and theirs was one spirit, and one body, and one clothing. For they were of the same mind, and wrought righteousness. After a certain time, however, they were persuaded by the women whom you saw clothed in black, and having

their shoulders exposed and their hair dishevelled, and beautiful in appearance. Having seen these women, they desired to have them, and clothed themselves with their strength, and put off the strength of the virgins. These, accordingly, were rejected from the house of God, and were given over to these women. But they who were not deceived by the beauty of these women remained in the house of God. You have," he said, "the explanation of those who were rejected."

*Chap. XIV.*

"What, then, sir," I said, "if these men, being such as they are, repent and put away their desires after these women, and return again to the virgins, and walk in their strength and in their works, shall they not enter into the house of God?" "They shall enter in," he said, "if they put away the works of these women, and put on again the strength of the virgins, and walk in their works. For on this account was there a cessation in the building, in order that, if these repent, they may depart into the building of the tower. But if they do not repent, then others will come in their place, and these at the end will be cast out. For all these things I gave thanks to the Lord, because He had pity on all that call upon His name; and sent the angel of repentance to us who sinned against Him, and renewed our spirit; and when we were already destroyed, and had no hope of life, He restored us to newness of life." "Now, sir," I continued, "show me why the tower was not built upon the ground, but upon the rock and upon the gate." "Are you still," he said, "without sense and understanding?" "I must, sir," I said, "ask you of all things, because I am wholly unable to understand them; for all these things are great and glorious, and difficult for man to understand." "Listen," he said: "the name of the Son of God is great, and cannot be contained, and supports the whole world. If, then, the whole creation is supported by the Son of God, what think ye of those who are called by Him, and bear the name of the Son of God, and walk in His commandments? do you see what kind of persons He supports? Those who bear His name with their whole heart. He Himself, accordingly, became a foundation to them, and supports them with joy, because they are not ashamed to bear His name."

*Chap. XV.*

"Explain to me, sir," I said, "the names of these virgins, and of those women who were clothed in black raiment." "Hear," he said, "the names of the stronger virgins who stood at the corners. The first is Faith,

the second Continnence, the third Power, the fourth Patience. And the others standing in the midst of these have the following names: Simplicity, Innocence, Purity, Cheerfulness, Truth, Understanding, Harmony, Love. He who bears these names and that of the Son of God will be able to enter into the kingdom of God. Hear, also," he continued, "the names of the women who had the black garments; and of these four are stronger than the rest. The first is Unbelief, the second: Incontinence, the third Disobedience, the fourth Deceit. And their followers are called Sorrow, Wickedness, Wantonness, Anger, Falsehood, Folly, Backbiting, Hatred. The servant of God who bears these names shall see, indeed, the kingdom of God, but shall not enter into it." "And the stones, sir," I said, "which were taken out of the pit and fitted into the building; what are they?" "The first," he said, "the ten, viz., that were placed as a foundation, are the first generation, and the twenty-five the second generation, of righteous men; and the thirty-five are the prophets of God and His ministers; and the forty are the apostles and teachers of the preaching of the Son of God." "Why, then, sir," I asked, "did the virgins carry these stones also through the gate, and give them for the building of the tower?" "Because," he answered, "these were the first who bore these spirits, and they never departed from each other, neither the spirits from the men nor the men from the spirits, but the spirits remained with them until their falling asleep. And unless they had had these spirits with them, they would not have been of use for the building of this tower."

### *Chap. XVI.*

"Explain to me a little further, sir," I said. "What is it that you desire?" he asked. "Why, sir," I said, "did these stones ascend out of the pit, and be applied to the building of the tower, after having borne these spirits?" "They were obliged," he answered, "to ascend through water in order that they might be made alive; for, unless they laid aside the deadness of their life, they could not in any other way enter into the kingdom of God. Accordingly, those also who fell asleep received the seal of the Son of God. For," he continued, "before a man bears the name of the Son of God he is dead; but when he receives the seal he lays aside his deadness, and obtains life. The seal, then, is the water: they descend into the water dead, and they arise alive. And to them, accordingly, was this seal preached, and they made use of it that they might enter into the kingdom of God." "Why, sir," I asked, "did the forty stones also ascend with them out of the pit, having already received the seal?" "Because," he said, "these apostles and teachers who preached the name of the Son of God, after falling asleep in the power

and faith of the Son of God, preached it not only to those who were asleep, but themselves also gave them the seal of the preaching. Accordingly they descended with them into the water, and again ascended. [But these descended alive and rose up again alive; whereas they who had previously fallen asleep descended dead, but rose up again alive.] By these, then, were they quickened and made to know the name of the Son of God. For this reason also did they ascend with them, and were fitted along with them into the building of the tower, and, untouched by the chisel, were built in along with them. For they slept in righteousness and in great purity, but only they had not this seal. You have accordingly the explanation of these also."

*Chap. XVII.*

"I understand, sir," I replied. "Now, sir," I continued, "explain to me, with respect to the mountains, why their forms are various and diverse." "Listen," he said: "these mountains are the twelve tribes, which inhabit the whole world. The Son of God, accordingly, was preached unto them by the apostles." "But why are the mountains of various kinds, some having one form, and others another? Explain that to me, sir." "Listen," he answered: "these twelve tribes that inhabit the whole world are twelve nations. And they vary in prudence and understanding. As numerous, then, as are the varieties of the mountains which you saw, are also the diversities of mind and understanding among these nations. And I will explain to you the actions of each one." "First, sir," I said, "explain this: why, when the mountains are so diverse, their stones, when placed in the building, became one colour, shining like those also that had ascended out of the pit." "Because," he said, "all the nations that dwell under heaven were called by hearing and believing upon the name of the Son of God. Having, therefore, received the seal, they had one understanding and one mind; and their faith became one, and their love one, and with the name they bore also the spirits of the virgins. On this account the building of the tower became of one colour, bright as the sun. But after they had entered into the same place, and became one body, certain of these defiled themselves, and were expelled from the race of the righteous, and became again what they were before, or rather worse."

*Chap. XVIII.*

"How, sir," I said, "did they become worse, after having known God?" "He that does not know God," he answered, "and practices evil,

receives a certain chastisement for his wickedness; but he that has known God, ought not any longer to do evil, but to do good. If, accordingly, when he ought to do good, he do evil, does not he appear to do greater evil than he who does not know God? For this reason, they who have not known God and do evil are condemned to death; but they who have known God, and have seen His mighty works, and still continue in evil, shall be chastised doubly, and shall die for ever. In this way, then, will the Church of God be purified. For as you saw the stones rejected from the tower, and delivered to the evil spirits, and cast out thence, so [they also shall be cast out, and] there shall be one body of the purified; as the tower also became, as it were, of one stone after its purification. In like manner also shall it be with the Church of God, after it has been purified, and has rejected the wicked, and the hypocrites, and the blasphemers, and the waverers, and those who commit wickedness of different kinds. After these have been cast away, the Church of God shall be one body, of one mind, of one understanding, of one faith, of one love. And then the Son of God will be exceeding glad, and shall rejoice over them, because He has received His people pure." "All these things, sir," I said, "are great and glorious."

"Moreover, sir," I said, "explain to me the power and the actions of each one of the mountains, that every soul, trusting in the Lord, and hearing it, may glorify His great, and marvellous, and glorious name." "Hear," he said, "the diversity of the mountains and of the twelve nations."

### *Chap. XIX.*

"From the first mountain, which was black, they that believed are the following: apostates and blasphemers against the Lord, and betrayers of the servants of God. To these repentance is not open; but death lies before them, and on this account also are they black, for their race is a lawless one. And from the second mountain, which was bare, they who believed are the following: hypocrites, and teachers of wickedness. And these, accordingly, are like the former, not having any fruits of righteousness; for as their mountain was destitute of fruit, so also such men have a name indeed, but are empty of faith, and there is no fruit of truth in them. They indeed have repentance in their power, if they repent quickly; but if they are slow in so doing, they shall die along with the former." "Why, sir," I said, "have these repentance, but the former not? for their actions are nearly the same." "On this account," he said, "have these repentance, because they did not blaspheme their Lord, nor become betrayers of the servants of God; but on account of

their desire of possessions they became hypocritical, and each one taught according to the desires of men that were sinners. But they will suffer a certain punishment; and repentance is before them, because they were not blasphemers or traitors."

*Chap. XX.*

"And from the third mountain, which had thorns and thistles, they who believed are the following. There are some of them rich, and others immersed in much business. The thistles are the rich, and the thorns are they who are immersed in much business. Those, [accordingly, who are entangled in many various kinds of business, do not] cleave to the servants of God, but wander away, being choked by their business transactions; and the rich cleave with difficulty to the servants of God, fearing lest these should ask something of them. Such persons, accordingly, shall have difficulty in entering the kingdom of God. For as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God. But to all these repentance, and that speedy, is open, in order that what they did not do in former times they may make up for in these days, and do some good, and they shall live unto God. But if they abide in their deeds, they shall be delivered to those women, who will put them to death."

*Chap. XXI.*

"And from the fourth mountain, which had much grass, the upper parts of the plants green, and the parts about the roots withered, and some also scorched by the sun, they who believed are the following: the doubtful, and they who have the Lord upon their lips, but have Him not in their heart. On this account their foundations are withered, and have no strength; and their words alone live, while their works are dead. Such persons are [neither alive nor] dead. They resemble, therefore, the waverers: for the wavering are neither withered nor green, being neither living nor dead. For as their blades, on seeing the sun, were withered, so also the wavering, when they hear of affliction, on account of their fear, worship idols, and are ashamed of the name of their Lord. Such, then, are neither alive nor dead. But these also may yet live, if they repent quickly; and if they do not repent, they are already delivered to the women, who take away their life."

*Chap. XXII.*

“And from the fifth mountain, which had green grass, and was rugged, they who believed are the following: believers, indeed, but slow to learn, and obstinate, and pleasing themselves, wishing to know everything, and knowing nothing at all. On account of this obstinacy of theirs, understanding departed from them, and foolish senselessness entered into them. And they praise themselves as having wisdom, and desire to become teachers, although destitute of sense. On account, therefore, of this loftiness of mind, many became vain, exalting themselves: for self-will and empty confidence is a great demon. Of these, accordingly, many were rejected, but some repented and believed, and subjected themselves to those that had understanding, knowing their own foolishness. And to the rest of this class repentance is open; for they were not wicked, but rather foolish, and without understanding. If these therefore repent, they will live unto God; but if they do not repent, they shall have their dwelling with the women who wrought wickedness among them.”

*Chap. XXIII.*

“And those from the sixth mountain, which had clefts large and small, and decayed grass in the clefts, who believed, were the following: they who occupy the small clefts are those who bring charges against one another, and by reason of their slanders have decayed in the faith. Many of them, however, repented; and the rest also will repent when they hear my commandments, for their slanders are small, and they will quickly repent. But they who occupy the large clefts are persistent in their slanders, and vindictive in their anger against each other. These, therefore, were thrown away from the tower, and rejected from having a part in its building. Such persons, accordingly, shall have difficulty in living. If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is corruptible and full of sins, remember evil against a fellow-man, as if he were able to destroy or to save him? I, the angel of repentance, say unto you, As many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death.”

*Chap. XXIV.*

“And those who believed from the seventh mountain, on which the grass was green and flourishing, and the whole of the mountain fertile,

and every kind of cattle and the fowls of heaven were feeding on the grass on this mountain, and the grass on which they pastured became more abundant, were the following: they were always simple, and harmless, and blessed, bringing no charges against one another, but always rejoicing greatly because of the servants of God, and being clothed with the holy spirit of these virgins, and always having pity on every man, and giving aid from their own labour to every man, without reproach and without hesitation. The Lord, therefore, seeing their simplicity and all their meekness, multiplied them amid the labours of their hands, and gave them grace in all their doings. And I, the angel of repentance, say to you who are such, Continue to be such as these, and your seed will never be blotted out; for the Lord has made trial of you, and inscribed you in the number of us, and the whole of your seed will dwell with the Son of God; for ye have received of His Spirit."

*Chap. XXV.*

"And they who believed from the eighth mountain, where were the many fountains, and where all the creatures of God drank of the fountains, were the following: apostles, and teachers, who preached to the whole world, and who taught solemnly and purely the word of the Lord, and did not at all fall into evil desires, but walked always in righteousness and truth, according as they had received the Holy Spirit. Such persons, therefore, shall enter in with the angels."

*Chap. XXVI.*

"And they who believed from the ninth mountain, which was deserted, and had in it creeping things and wild beasts which destroy men, were the following: they who had the stains as servants, who discharged their duty ill, and who plundered widows and orphans of their livelihood, and gained possessions for themselves from the ministry, which they had received. If, therefore, they remain under the dominion of the same desire, they are dead, and there is no hope of life for them; but if they repent, and finish their ministry in a holy manner, they shall be able to live. And they who were covered with scabs are those who have denied their Lord, and have not returned to Him again; but becoming withered and desert-like, and not cleaving to the servants of God, but living in solitude, they destroy their own souls. For as a vine, when left within an enclosure, and meeting with neglect, is destroyed, and is made desolate by the weeds, and in time grows wild, and is no longer of any use to its master, so also are such men as have given themselves up, and become



useless to their Lord, from having contracted savage habits. These men, therefore, have repentance in their power, unless they are found to have denied from the heart; but if any one is found to have denied from the heart, I do not know if he may live. And I say this not for these present days, in order that any one who has denied may obtain repentance, for it is impossible for him to be saved who now intends to deny his Lord; but to those who denied Him long ago, repentance seems to be possible. If, therefore, any one intends to repent, let him do so quickly, before the tower is completed; for if not, he will be utterly destroyed by the women. And the chipped stones are the deceitful and the slanderers; and the wild beasts which you saw on the ninth mountain, are the same. For as wild beasts destroy and kill a man by their poison, so also do the words of such men destroy and ruin a man. These, accordingly, are mutilated in their faith, on account of the deeds which they have done in themselves; yet some repented, and were saved. And the rest, who are of such a character, can be saved if they repent; but if they do not repent, they will perish with those women, whose strength they have assumed."

*Chap. XXVII.*

"And from the tenth mountain, where were trees which overshadowed certain sheep, they who believed were the following: bishops given to hospitality, who always gladly received into their houses the servants of God, without dissimulation. And the bishops never failed to protect, by their service, the widows, and those who were in want, and always maintained a holy conversation. All these, accordingly, shall be protected by the Lord for ever. They who do these things are honourable before God, and their place is already with the angels, if they remain to the end serving God."

*Chap. XXVIII.*

"And from the eleventh mountain, where were trees full of fruits, adorned with fruits of various kinds, they who believed were the following: they who suffered for the name of the Son of God, and who also suffered cheerfully with their whole heart, and laid down their lives." "Why, then, sir," I said, "do all these trees bear fruit, and some of them fairer than the rest?" "Listen," he said: "all who once suffered for the name of the Lord are honourable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God. And why their fruits are of various kinds, and some of them

superior, listen. All," he continued, "who were brought before the authorities and were examined, and did not deny, but suffered cheerfully – these are held in greater honour with God, and of these the fruit is superior; but all who were cowards, and in doubt, and who reasoned in their hearts whether they would deny or confess, and yet suffered, of these the fruit is less, because that suggestion came into their hearts; for that suggestion – that a servant should deny his Lord – is evil. Have a care, therefore, ye who are planning such things, lest that suggestion remain in your hearts, and ye perish unto God. And ye who suffer for His name ought to glorify God, because He deemed you worthy to bear His name, that all your sins might be healed. [Therefore, rather deem yourselves happy], and think that ye have done a great thing, if any of you suffer on account of God. The Lord bestows upon you life, and ye do not understand, for your sins were heavy; but if you had not suffered for the name of the Lord, ye would have died to God on account of your sins. These things I say to you who are hesitating about denying or confessing: acknowledge that ye have the Lord, lest, denying Him, ye be delivered up to prison. If the heathen chastise their slaves, when one of them denies his master, what, think ye, will your Lord do, who has authority over all men? Put away these counsels out of your hearts, that you may live continually unto God."

*Chap. XXIX.*

"And they who believed from the twelfth mountain, which was white, are the following: they are as infant children, in whose hearts no evil originates; nor did they know what wickedness is, but always remained as children. Such accordingly, without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain stedfast, and be as children, without doing evil, will be more honoured than all who have been previously mentioned; for all infants are honourable before God, and are the first persons with Him. Blessed, then, are ye who put away wickedness from yourselves, and put on innocence. As the first of all will you live unto God."

After he had finished the similitudes of the mountains, I said to him, "Sir, explain to me now about the stones that were taken out of the plain, and put into the building instead of the stones that were taken out of the tower; and about the round stones that were put into the building; and those that still remain round."

*Chap. XXX.*

“Hear,” he answered, “about all these also. The stones taken out of the plain and put into the building of the tower instead of those that were rejected, are the roots of this white mountain. When, therefore, they who believed from the white mountain were all found guileless, the Lord of the tower commanded those from the roots of this mountain to be cast into the building of the tower; for he knew that if these stones were to go to the building of the tower, they would remain bright, and not one of them become black. But if he had so resolved with respect to the other mountains, it would have been necessary for him to visit that tower again, and to cleanse it. Now all these persons were found white who believed, and who will yet believe, for they are of the same race. This is a happy race, because it is innocent. Hear now, further, about these round and shining stones. All these also are from the white mountain. Hear, moreover, why they were found round: because their riches had obscured and darkened them a little from the truth, although they never departed from God; nor did any evil word proceed out of their mouth, but all justice, virtue, and truth. When the Lord, therefore, saw the mind of these persons, that they were born good, and could be good, He ordered their riches to be cut down, not to be taken away for ever, that they might be able to do some good with what was left them; and they will live unto God, because they are of a good race. Therefore were they rounded a little by the chisel, and put in the building of the tower.

*Chap. XXXI.*

“But the other round stones, which had not yet been adapted to the building of the tower, and had not yet received the seal, were for this reason put back into their place, because they are exceedingly round. Now this age must be cut down in these things, and in the vanities of their riches, and then they will meet in the kingdom of God; for they must of necessity enter into the kingdom of God, because the Lord has blessed this innocent race. Of this race, therefore, no one will perish; for although any of them be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord. I deem you happy, I, who am the messenger of repentance, whoever of you are innocent as children, because your part is good, and honourable before God. Moreover, I say to you all, who have received the seal of the Son of God, be clothed with simplicity, and be not mindful of offences, nor remain in wickedness. Lay aside, therefore, the recollection of your offences and bitternesses, and you will be formed in one spirit. And heal and take away from you

those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks? Will they perchance say that they were harassed by their flocks? They will not be believed, for the thing is incredible that a shepherd could suffer from his flock; rather will he be punished on account of his falsehood. And I myself am a shepherd, and I am under a most stringent necessity of rendering an account of you.

*Chap. XXXII.*

“Heal yourselves, therefore, while the tower is still building. The Lord dwells in men that love peace, because He loved peace; but from the contentious and the utterly wicked He is far distant. Restore to Him, therefore, a spirit sound as ye received it. For when you have given to a fuller a new garment, and desire to receive it back entire at the end, if, then, the fuller return you a torn garment, will you take it from him, and not rather be angry, and abuse him, saying, ‘I gave you a garment that was entire: why have you rent it, and made it useless, so that it can be of no use on account of the rent which you have made in it?’ Would you not say all this to the fuller about the rent which you found in your garment? If, therefore, you grieve about your garment, and complain because you have not received it entire, what do you think the Lord will do to you, who gave you a sound spirit, which you have rendered altogether useless, so that it can be of no service to its possessor? for its use began to be unprofitable, seeing it was corrupted by you. Will not the Lord, therefore, because of this conduct of yours regarding His Spirit, act in the same way, and deliver you over to death? Assuredly, I say, he will do the same to all those whom He shall find retaining a recollection of offences. Do not trample His mercy under foot, He says, but rather honour Him, because He is so patient with your sins, and is not as ye are. Repent, for it is useful to you.”

*Chap. XXXIII.*

“All these things which are written above, I, the Shepherd, the messenger of repentance, have showed and spoken to the servants of God. If therefore ye believe, and listen to my words, and walk in them, and amend your ways, you shall have it in your power to live: but if you remain in wickedness, and in the recollection of offences, no sinner

of that class will live unto God. All these words which I had to say have been spoken unto you."

The Shepherd said to me, "Have you asked me everything?" And I replied, "Yes, sir." "Why did you not ask me about the shape of the stones that were put into the building, that I might explain to you why we filled up the shapes?" And I said, "I forgot, sir." "Hear now, then," he said, "about this also. These are they who have now heard my commandments, and repented with their whole hearts. And when the Lord saw that their repentance was good and pure, and that they were able to remain in it, He ordered their former sins to be blotted out. For these shapes were their sins, and they were levelled down, that they might not appear."

### **Similitude Tenth.**

#### *Concerning Repentance and Alms-Giving.*

##### *Chap. I.*

After I had fully written down this book, that messenger who had delivered me to the Shepherd came into the house in which I was, and sat down upon a couch, and the Shepherd stood on his right hand. He then called me, and spoke to me as follows: "I have delivered you and your house to the Shepherd, that you may be protected by him." "Yes, sir," I said. "If you wish, therefore, to be protected," he said, "from all annoyance, and from all harsh treatment, and to have success in every good work and word, and to possess all the virtues of righteousness, walk in these commandments which he has given you, and you will be able to subdue all wickedness. For if you keep those commandments, every desire and pleasure of the world will be subject to you, and success will attend you in every good work. Take unto yourself his experience and moderation, and say to all that he is in great honour and dignity with God, and that he is a president with great power, and mighty in his office. To him alone throughout the whole world is the power of repentance assigned. Does he seem to you to be powerful? But you despise his experience, and the moderation which he exercises towards you."

##### *Chap. II.*

I said to him, "Ask himself, sir, whether from the time that he has entered my house I have done anything improper, or have offended him in any respect." He answered, "I also know that you neither have done nor will do anything improper, and therefore I speak these words to you, that you may persevere. For he had a good report of you to me, and you will say these words to others, that they also who have either repented or will still repent may entertain the same feelings with you, and he may report well of these to me, and I to the Lord." And I said, "Sir, I make known to every man the great works of God: and I hope that all those who love them, and have sinned before, on hearing these words, may repent, and receive life again." "Continue, therefore, in this ministry, and finish it. And all who follow out his commands shall have life, and great honour with the Lord. But those who do not keep his commandments, flee from his life, and despise him. But he has his own honour with the Lord. All, therefore, who shall despise him, and not follow his commands, deliver themselves to death, and every one of them will be guilty of his own blood. But I enjoin you, that you obey his commands, and you will have a cure for your former sins."

### *Chap. III.*

"Moreover, I sent you these virgins, that they may dwell with you. For I saw that they were courteous to you. You will therefore have them as assistants, that you may be the better able to keep his commands: for it is impossible that these commandments can be observed without these virgins. I see, moreover, that they abide with you willingly; but I will also instruct them not to depart at all from your house: do you only keep your house pure, as they will delight to dwell in a pure abode. For they are pure, and chaste, and industrious, and have all influence with the Lord. Therefore, if they find your house to be pure, they will remain with you; but if any defilement, even a little, befall it, they will immediately withdraw from your house. For these virgins do not at all like any defilement." I said to him, "I hope, sir, that I will please them, so that they may always be willing to inhabit my house. And as he to whom you entrusted me has no complaint against me, so neither will they have." He said to the Shepherd, "I see that the servant of God wishes to live, and to keep these commandments, and will place these virgins in a pure habitation." When he had spoken these words he again delivered me to the Shepherd, and called those virgins, and said to them, "Since I see that you are willing to dwell in his house, I commend him and his house to you, asking that you withdraw not at all from it." And the virgins heard these words with pleasure.

*Chap. IV.*

The angel then said to me, "Conduct yourself manfully in this service, and make known to every one the great things of God, and you will have favour in this ministry. Whoever, therefore, shall walk in these commandments, shall have life, and will be happy in his life; but whosoever shall neglect them shall not have life, and will be unhappy in this life. Enjoin all, who are able to act rightly, not to cease well-doing; for, to practice good works is useful to them. And I say that every man ought to be saved from inconveniences. For both he who is in want, and he who suffers inconveniences in his daily life, is in great torture and necessity. Whoever, therefore, rescues a soul of this kind from necessity, will gain for himself great joy. For he who is harassed by inconveniences of this kind, suffers equal torture with him who is in chains. Moreover many, on account of calamities of this sort, when they could not endure them, hasten their own deaths. Whoever, then, knows a calamity of this kind afflicting a man, and does not save him, commits a great sin, and becomes guilty of his blood. Do good works, therefore, ye who have received good from the Lord; lest, while ye delay to do them, the building of the tower be finished, and you be rejected from the edifice: there is now no other tower a-building. For on your account was the work of building suspended. Unless, then, you make haste to do rightly, the tower will be completed, and you will be excluded."

After he had spoken with me he rose up from the couch, and taking the Shepherd and the virgins, he departed. But he said to me that he would send back the Shepherd and the virgins to my dwelling. Amen.

# CHAPTER TEN

## AFRICAN

### Wisdom of African Religion

#### Bavili Philosophy

Sacred Symbols. -Compound Names. -The Sun and Moon. -General Scheme of Bavili Ideas. -Cosmological Ideas. -Temporal Ideas.-The Year.-The Seasons. -Genetic Relations.-The Categories.

THE King of the Bavili, as I have said, has seven titles, one of which, that of Ntawtela, he does not receive until after his death. The other six, as I have explained elsewhere, are assigned to him as head of the six great departments of state. These six titles are, as I shall point out later, closely connected with the system of philosophy which I wish to expound to you. I believe that above and beyond fetishism or NDONGOISM, which I have already dealt with, there is a higher form of religion among the Bavili which is connected with certain symbols in the form of (1) sacred groves, (2) sacred lands and rivers, (3) sacred trees, (4) sacred animals, (5) omens, and (6) the seasons. The six titles of the King connect him directly with these six divisions of sacred symbols as well as with the six departments in the state. As Nkici ci he is, according to the native view, one of the products, or perhaps we should rather say the end and final result, of the working of the powers, or Bakici baci, represented by the sacred groves. As Fumu he is the king (or chief from whom all proceed) of the symbolic lands and rivers. As Ntinu Lukene he is head of the custom of the leopard, and thus associated with the sacred animals. As Nganga Nvumba (the doctor of the source of seasons or time) he is intimately connected with the seasons. As Xivangi (procreator) he is at the head of the omens. And as Mueno (the overseer of the morals of his people) he presides over the sacred trees. That is, he is the chief teacher in all these branches of native belief.



It is possible that at one time each of the sacred symbols mentioned above had its sacred grove; in this grove, it may be, the king, as the great high priest, taught his people the lesson connected with the symbol. In support of this conjecture I may mention that I have so far in no case discovered more than twenty-four sacred symbols in any of the six divisions enumerated above. There are, it is true, certain apparent exceptions, but the supernumerary symbols can be shown to stand apart from the others for clearly defined reasons. After years of study I have discovered twenty-four trees and herbs which are, as the natives say, BAKICI BACI or sacred, twenty-four sacred animals, and so on. Now if each division of sacred symbols is composed of twenty-four parts, the sum total of Bakici Baci should be 144. I have as a matter of fact discovered upwards of 90 sacred groves. It is therefore quite legitimate to suppose that there may formerly have been 144 or more. Not only so, but the meanings of the names of the sacred groves go to prove this supposition, as I shall show more in detail later. The most remarkable fact, however, about these groves is that the Bavili have preserved the orderly grouping of twenty-four of these, and I believe that it is in this order that we find the key to their philosophy.

In the sequel I treat of all the six sets of twenty-four symbols in detail. I should now like to draw your attention to the eight words, the only eight of this kind, so far as I know, found in Xivili, which are compounded of two words, as they seem to me to imply that the idea of the Bavili with regard to the symbols fall into 1+6+1 divisions. These words are:-

MAMU-NZAMBI

MBUNGU-NTWALI      MAULA-NXIENJI

NKALA-NGO              NKONDA, or NONGA-NZAU

MANIA-MATALI      BULU-NTU

KACI-NUNI

(1) MAMU-NZAMBI (the acts or word of God)[1] is a name given to certain towns, where some great palaver, consequent on the death of a great prince, has been talked out.

(2) MBUNGU-NTWALI (two mugs). This is the name given to the mouth of rivers where the waters of the sea and the river meet and form whirlpools.

BUNGU is the water bottle or mug, and there is a native saying KU NUA MALAVU, KU BULA MBUNGU, MBI I BELA NU MALAVU VO MU MBUNGU? To drink palm wine, to break the mug is the evil in the wine or the mug? This implies that the liquid in the mug may be replaced, but the wise man takes care of the mug.

A slave wishes to transfer himself to a new master, breaks his water cooler, and this act is called XIBULA MBUNGU.

When the princes hearing a palaver retire to take counsel one with another, they say they go away to drink water.

When the King dies it is his ambassador (or mouth) MAXIENJI, who carries the royal mug in the funeral procession, just as he has often before carried his words of wisdom. The mug is still left, you see, although it is not used until the princes elect their next King.

In ordinary funerals, which take place there, four or five years after death, the wife, parting from her dead husband for the last time, as they take his body away to bury it, lifts up her basket, containing the water bottle and, perhaps as a purification ceremony, goes to the stream to draw water.

Ideas of liquids, wisdom, and morality are connected with the MBUNGU NTWALL

(3) NKALA-NGO, the crab and the leopard. This stands for "Roe and Doe" in palavers, and the crab is the symbol of the sea, while the leopard is that of the earth. Their ideas of solids and justice are connected with these words.

(4) MANIA-MATALI, generally the name of a district up a river where rocky land rises from the low-lying swamps.

MANIA means the "cold" stones found in rivers and valleys. The word written in full is MANDIA (the princely womb). Ideas of the moon are

connected with this word; everything looks cold by moonlight, and is actually cold.

[1. The translations given in brackets were in every case given me by the natives.]

MATALI (or Matadi) means the metallic rocks, heated by the sun, NTANGUA (mother chaser), and is opposed to NGONDE (or NGONDIA) the Moon, regarded here as the mother of the sun. The words mania-matali stand also for sun and moon.

The Sun and Moon are also spoken of as two brothers running one after the other, but as the word NKOMBA in BAVILI may stand for either brother or sister, we may if we like call them brother and sister.

The sun and moon are further spoken of as judges to whom certain palavers must be referred. The other day I noticed a very neatly devised badge (Pl. II*b*) upon a native's shirt, and I asked him what it meant. The background of the badge was red, a favourite colour with the materialistic Bavili. The sun and new moon were figured in white cloth, while the mouth was formed of white and black cloth. The native told me that he had a palaver with a certain cook, and that they had come to the conclusion that the decision of so great a question could come only from the sun and moon. Upon a visit to the grave of my old native friend Francisco I found the following device upon the gate of the fence surrounding it: the sun with lines across its face and the moon in its last quarter. Here no mouth was figured, showing, I suppose, that all breath was at an end. I can find no trees sacred either to the sun or moon.

5. The Morning Star the Bavili liken to a child running before its parent calling him to rule the day. This Star they call MA ULA.[1]

The Evening Star is the offspring expressing its joy at going to rest with its mother the Moon, and it is called NXIENJI.

The full moon rises from her couch accompanied by this same star, her offspring, now her husband, and this star is then called NDONGO (the spirit of witchcraft).

6. NKONDA or NONGA-NZAU (to hunt the Elephant) has the meaning of amassing everything for one's own family and giving

nothing to others. It is the name of certain towns The words symbolise weight, energy, and plenty.

[1. The exclamation U ULU is that with which the Bavili greet either the new moon or a "witch" (NDOXI).]

7. BULU-NTU (a breaking of the head) a place generally situated about the falls of a river where the waters burst a channel through or past the rocks. MBULU = beast. NTU = man.

8. KACI-NUNI = wife and husband, really "primeval dawn" and "I have absorbed." These words are not only used for man and wife but also for negative and positive powers; inferior and superior, as when one man comes up to another to ask him for a favour and calls himself the other's NKACI. NKACI is also used for the word NGULINKACI meaning one's uncle on the mother's side. Thus the mythologist may easily become confused. The natives say that the sun calls the moon his mother, but MAMA (mother) may mean his aunt by marriage. He is also said to be the husband of the moon; this may mean that he is superior to her just as Malungo, though the king of the offspring province, considers himself superior to KAKONGO, the mother province, from whence his wife comes.

These double words, which with one exception are compounded of elements of contrary meaning, may be regarded as one particular case of a formula which runs through their philosophy. To sum up we have-

1. MAMU-NZAMBI-concerning god palaver.
2. MBUNGU-NTWALI-the heads of maternity connected with ideas of water.
3. NKALA-NGO-the crab and the leopard connected with ideas of earth.
4. MANIA-MATALI-cold and hot stones connected with ideas of fire.
5. MAULA-NXIENJI-the two stars connected with ideas of motion and procreation.

6. NONGA-NZAU-hunting the elephant, connected with ideas of plenty.
7. BULU-NTU-beast and man connected with ideas of birth.
8. KACI-NUNI-wife and husband ideas of opposites.

Put into a generalised form we may say that the philosophy of the Bavili can be expressed by the formula 1 +6+ 1; six categories, which, as will be shown in the subsequent chapters, reappear in the arrangement of the groves and other symbols of Nzambi, and outside these categories at the one end the idea of Nzambi, regarded as cause; at the other the idea of man regarded as effect.

In the case of the compound words the order adopted is not based on any information drawn from the natives: all that has been gathered from them is the distinctive character of these eight words and the ideas which they connect with them. We now pass on to consider the seasons, and here not only has it been possible to elucidate the native ideas connected with the seasons and their names, but to get from the natives further details as to the genetic relation held to exist between the various months and seasons.

### **COSMOLOGICAL IDEAS.**

In the last resort the Bavili are monists: they reduce everything ultimately to a manifestation of Nzambi. From the abstract Nzambi proceed Nzambi Mpungu, Nzambi Ci and Kici. These three elements of the trinity appear in Bavili philosophy as Xi, Ci, and Fu. (It is desirable to note Xi and Ci are respectively female and male, whereas Nzambi Mpungu and Nzambi Ci are male and female.)

Xi means passive matter or things pertaining to the maternal principle. Ci is the paternal or active principle.

Let us take an example. The sea is regarded as a male principle; from it proceeds rain which falls on the earth, and the earth is regarded as a female or passive principle; the rain fertilises the earth and causes it to bring forth fruits.

Fu is, properly speaking, habit, custom, or sequence; we may, perhaps, express it in one word by evolution, understanding thereby rather the process by which the individual is produced than the life history of a species. In another sense it may almost be said to be the individual himself. Thus, when the rain has fallen upon the earth, it forms on the one hand springs and rivers, and on the other causes vegetation to spring up. Both the rivers and the vegetation result from the interaction of earth and sea: the process of production and the product are both Fu.

In order to prevent misconception I expressly state that these ideas are not derived directly from the natives, but from philological considerations. These three ideas are naturally strictly abstract and out of all relation with the material universe.

Xi and Ci having produced Fu cease to operate; Fu, on the other hand, continues. Under the name Vu it becomes active in space and time, and may be called the cause of the material universe, Vu=time, season.

### **TEMPORAL IDEAS.**

#### *(a) The Divisions of the Year.*

Properly speaking, the year falls into three divisions, Mawalala, Xicifu and Nvula. Of these, Mawalala is a period of rest, Xicifu a period of preparation, and Nvula an evolutionary period or period of production. just as in the cosmological ideas we have a progression of three factors, Xi, Ci and Fu, so in the same way in temporal ideas, Mawalala and Xicifu produce Nvula. just as Fu in its turn became a cause, so Nvula produces Mawalala of the succeeding year.

#### *(b) The Seasons and Months.*

Of the three divisions of the year, Mawalala is itself both a season and a month; Xicifu falls into two seasons of two months each, and Nvula into four seasons of two months each. Properly speaking, the seasons only exist as factors in six groups of four, the other three being in each case the two months, and the product specially associated with the seasons. These groups of four are related just as our cosmological series, Xi, Ci, Fu, and Vu; they consist of a principle, male and female causes and a product.

We have already dealt with the months under measures (p. 65), and it is unnecessary to repeat the information given there.

I now give you these groups in the form of a table

MAWALALA.

<i>Seasons.</i>	<i>Months.</i>	<i>Products.</i>
Mwici (smoke).	Bulu Maci Mavola (source of sweet waters). Bulu Maci Mbu (source of sea waters).	Nkasa (pea).
Bunji (mist).	Bika li Muanda Xicifu (to leave the valley of mist). Muanda Xicifu (the valley of mist).	Mbundubundu (new green grass).
Mvumvumvu (drizzle).	Kufulu Nkaci (negative desire). Kufulu Nuni (positive desire).	Buku (mushrooms).
Waw Waw Waw (rains).	Kaci Mbangala (negative witness). Nuni Mbangala (positive witness).	Kusafu (a fruit).
Nvula Nxentu (female rains).	Bika li Muanda Sunji (to leave the valley of the cycle). Muanda Sunji (the valley of the cycle).	Makundi (fruit).
Nvula Mbakala (male rains).	Ndolo Nkaci (female suffering). Ndolo Nuni (female suffering).	Mba (palm kernel).

## MAWALALA.

We may now consider the genetic relations of these six groups. Denominating the groups by the names of the seasons which preside over them, Mwici is female and Bunji is male; their product Mvumvumu is regarded as female. just as in the cosmological ideas Fu, the effect, becomes Vu, the cause, the female effect Mvumvumu is replaced by the male cause Waw Waw Waw. This is, however, not directly operative, but manifests itself through the secondary causes Nvula Nxentu and Nvula Mbakala, and their effect is Mawalala. Mawalala, as the table shows, stands outside the progression, and is in a way the end or final effect of the whole process.

In its turn Mawalala becomes a cause; it stands to Mwici and Bunji in the same relation as Waw Waw Waw to the two groups which follow it. Being regarded by the natives as a season of rest, no product is associated with Mawalala. The orderly grouping of the symbols may be termed the formula.

## THE CATEGORIES.

The Bavili ideas relating to the various divisions enumerated above may be said to fall into six divisions which we shall term the categories. It must be understood that the European ideas which I have been led to select only represent imperfectly the native ideas. On the one hand the European conceptions go beyond those of the natives in many directions; on the other the natives associate many to the European heterogeneous notions under one heading, as shown below.

The six categories are: Water, Earth, Fire, Procreation and Motion, Fruitfulness, Life. I will now proceed to show the connection of the seasons with these ideas.

*Mwici.* Not only do the names of the months composing this season mean salt-water and fresh-water, but the word Mwici itself contains the root Mu. (for Mbu =the sea). The connection of this group with liquids is clear.

*Bunji.* The names of the component months mean the valley of Xicifu, and the name of the group the source of seed or maize. This connects it with the category of earth.



*Mvumvumvu.* This is the period of marriage and the names of the months mean male and female desire. The flame of love is perhaps sufficient to justify me in associating this group with fire and marriage.

*Wawawaw.* The notion of running away, to which we have already alluded, may serve to connect this season with the category of motion and procreation.

*Nvula Nxentu.* The months are the months of maturity of crops and the harvest, and their names are connected with the mortar in which seed is pounded. The connection with fruitfulness seems clear.

*Nvula Nbakala.* We have already mentioned that the opening of Mawalala is a period of high birth rate. This may serve to associate this season with the category of Life. The names of the months mean male and female suffering or travail.

In dealing with the compound words it has been mentioned that the natives associate various ideas with them; these ideas in their relation to the categories are here set out in tabular form:-

# CHAPTER ELEVEN

## ABORIGINAL

### Wisdom of Aboriginal

### Australians

### The Euahlayi Tribe

*THE EUAHLAYI TRIBE, A Study of Aboriginal Life in Australia, BY K. LANGLOH PARKER, WITH AN INTRODUCTION BY ANDREW LANG LONDON ARCHIBALD CONSTABLE AND COMPANY, LTD, 1905, Edinburgh: T. and A. CONSTABLE, Printers to His Majesty*

#### CHAPTER IV

#### THE MEDICINE MEN

I USED to wonder how the wirreenuns or doctor-wizards of the tribe attained their degrees.

I found out that the old wizards fix upon a young boy who is to follow their profession. They take him to a tribal burial-ground at night. There they tie him down and leave him , after having lit some fires of fat at short distances round him.

During the night that boy, if he be shaky in his nerves, has rather a bad time.

One doctor of our tribe gave me a recital of his own early experience.

He said, after the old fellows had gone, a spirit came to him, and without undoing his fastenings by which he was bound, turned him over, then went away. Scarcely had the spirit departed when a big star fell straight from the sky alongside the boy; he gazed fixedly at it, and saw emerge from it, first the two hind legs, then the whole of a Beewee or iguana. The boy's totem was a Beewee, so he knew it would not hurt him. It ran close up to him, climbed on him, ran down his whole length, then went away.

Next came a snake straight towards his nose, hissing all the time. He was frightened now, for the snake is the hereditary enemy of the iguana. The boy struggled to free himself, but ineffectually. He tried to call out but found himself dumb. He tried to shut his eyes, or turn them from the snake, but was powerless to do so. The snake crawled on to him and licked him. Then it went away, leaving the boy as one paralysed. Next came a huge figure to him, having in its hand a gunnai or yam stick. The figure drove this into the boy's head, pulled it out through his back, and in the hole thus made placed a 'Gubberah,' or sacred stone, with the help of which much of the boy's magic in the future was to be worked.

This stone was about the size and something the shape of a small lemon, looking like a smoothed lump of semi-transparent crystal. It is in such stones that the wi-wirreenuns, or cleverest wizards, see visions of the past, of what is happening in the present at a distance, and of the future; also by directing rays from them towards their victims they are said to cause instantaneous death.

Next, to the doctor-boy on trial, came the spirits of the dead who corroborated round him, chanting songs full of sacred lore as regards the art of healing, and instructions how, when he needed it, he could call upon their aid.

Then they silently and mysteriously disappeared. The next day one of the old wizards came to release the boy; he kept him away from the camp all day and at night took him to a weedah, or bower-bird's, playground. There he tied him down again, and there the boy was visited again by the spirits of the dead, and more lore was imparted to him.

The reason given for taking him to a weedah's playground is, that before the weedah was changed into a bird, he was a great wirreenun;

that is why, as a bird, he makes such a collection of pebbles and bones at his playground.

The bower-bird's playgrounds are numerous in the bush. They are made of grass built into a tent-shaped arch open at each end, through which the weedahs run in and out, and scattered in heaps all around are white bones and black stones, bits of glass, and sometimes we have found coins, rings, and brooches.

The weedahs do not lay their eggs at their playgrounds their nests are hard to find. A little boy always known as 'Weedah,' died lately, so probably a new name will have to be found for the bird, or to mention it will be taboo, at all events before the old people, who never allow the names of the dead to be mentioned.

For several nights the medical student was tied down in case he should be frightened and run away, after that he was left without bonds. He was kept away from the camp for about two months. But he was not allowed to become a practitioner until he was some years older: first he dealt in conjuring, later on he was permitted to show his knowledge of pharmacy.

His conjuring cures are divers.

A burn he cures by sucking lumps of charcoal from it. Obstinate pains in the chest, the wizard says, must be caused by some enemy having put a dead person's hair', or bone in it. Looking wisdom personified in truly professional manner, he sucks at the affected spot, and soon produces from his mouth hair, bones, or whatever he said was there.

If this faith-healing does not succeed, a stronger wizard than he must have bewitched the patient; he will consult the spirits. To that end he goes to his Minggah, a tree or stone-more often a tree, only the very greatest wirreenuns have stones, which are called Goomah--where his own and any spirits friendly towards him may dwell.

He finds out there who the enemy is, and whence he obtained his poison. If a wirreenun is too far away to consult his friendly spirits in person, he can send his Mullee Mullee, or dream spirit, to interview them.

He may learn that an enemy has captured the sick person's Doowee, or dream spirit--only wirreenuns' dream spirits are Mullee Mullee, the others are Doowee--then he makes it his business to get that Doowee back.

These dream spirits are rather troublesome possessions while their human habitations sleep they can leave them and wander at will. The things seen in dreams are supposed to be what the Doowees see while away from the sleeping bodies. This wandering of the Doowees is a great chance for their enemies: capture the Doowee and the body sickens; knock the Doowee about before it returns and the body wakes up tired and languid. Should the Doowee not return at all, the person from whom it wandered dies. When you wake up unaccountably tired in the morning, be sure your Doowee has been 'on the spree,' having a free fight or something of that sort. And though your Doowee may give you at times lovely visions of passing paradises, on the whole you would be better without him.

There is on the Queensland border country a dillee bag full of unclaimed Doowees. The wirreenun who has charge of this is one of the most feared of wirreenuns; he is a great magician, who, with his wonder-working glassy stones, can conjure up visions of the old fleshly habitations of the captured Doowees.

He has Gubberahs, or clever stones, in which are the active spirits of evil-working devils, as well as others to work good. Should a Doowee once get into this wirreenun's bag, which has the power of self-movement, there is not a great chance of getting it back, though it is sometimes said to be done by a rival combination of magic. The worst of it is that ordinary people have no power over their Doowees; all they can do is to guard against their escaping by trying to keep their mouths shut while asleep.

The wirreenuns are masters of their Mullee Mullees, sending them where they please, to do what they are ordered, always provided they do not meet a greater than themselves.

All sorts of complications arise through the substitution of mad or evil spirits for the rightful Doowee. Be sure if you think any one has suddenly changed his character unaccountably, there has been some hankey-pankey with that person's Doowee. One of the greatest warnings of coming evil is to see your totem in a dream; such a sign is a

herald of misfortune to you or one of your immediate kin. Should a wirreenun, perhaps for enmity, perhaps for the sake of ransom, decide to capture a Doowee, he will send his Mullee Mullee out to do it, bidding the Mullee Mullee secrete the Doowee in his--the wirreenun's--Minggah, tree or rock.

When he is consulted as to the return of the missing Doowee, he will order the one who has lost it to Sleep, then the Doowee, should the terms made suit the wirreenun, re-enters the body. Should it not do so, the Doowee-less one is doomed to die.

In a wirreenun's Minggah, too, are often secreted shadow spirits stolen from their owners, who are by their loss dying a lingering death, for no man can live without Mulloowil, his shadow. Every one has a shadow spirit which he is very careful not to parade before his enemies, as any injury to it affects himself. A wirreenun can gradually shrink the shadow's size, the owner sickens and dies. 'May your shadow never be less!'

The shadow of a wirreenun is, like his head, always mahgarl, or taboo; any one touching either will be made to suffer for such sacrilege.

A man's Minggah is generally a tree from amongst his multiplex totems, as having greater reason to help him, being of the same family.

In his Minggah a wirreenun will probably keep some Wundah, or white devil spirits, with which to work evil. There, too, he often keeps his yunbeai, or animal spirit--that is, his individual totem, not hereditary one. All wirreenuns have a yunbeai, and sometimes a special favourite of the wirreenuns is given a yunbeai too--or in the event of any one being very ill, he is given a yunbeai, and the strength of that animal goes into the patient, making him strong again, or a dying wirreenun leaves his yunbeai to some one else. Though this spirit gives extra strength it likewise gives an extra danger, for any injury to the animal hurts the man too; thus even wirreenuns are exposed to danger.

No one, as we have said, must eat the flesh of his yunbeai animal; he may of his family totem, inherited from his mother, but of his yunbeai or individual familiar, never.

A wirreenun can assume the shape of his yunbeai; so if his yunbeai were, for example, a bird, and the wirreenun were in danger of being

wounded or killed, he would change himself into that bird and fly away.

A great wirreenun can substitute one yunbeai for another, as was done when the opossum disappeared from our district, and the wirreenun, whose yunbeai it was, sickened and lay ill for months. Two very powerful wirreenuns gave him a new yunbeai, piggiebillah, the porcupine. His recovery began at once. The porcupine had been one of his favourite foods; from the time its spirit was put into him as his yunbeai, he never touched it.

A wirreenun has the power to conjure up a vision of his particular yunbeai, which he can make visible to those whom he chooses shall see it.

The blacks always told me that a very old man on the Narran, dead some years ago, would show me his yunbeai if I wished; it was Oolah, the prickly lizard.

One day I went to the camp, saw the old man in his usual airy costume, only assumed as I came in sight, a tailless shirt. One of the gins said something to him; he growled an answer; she seemed persuading him to do something. Presently he moved away to a quite clear spot on the other side of the fire; he muttered something in a sing-song voice, and suddenly I saw him beating his head as if in accompaniment to his song, and then--where it came from I can't say--there beside him was a lizard. That fragment of a shirt was too transparent to have hidden that lizard; he could not have had it up his sleeve, because his sleeves were in shreds. It may have been a pet lizard that he charmed in from the bush by his song, but I did not see it arrive.

They told me this old man had two yunbeai, the other was a snake. He often had them in evidence at his camp, and when he died they were seen beside him; there they remained until he was put into his coffin, then they disappeared and were never seen again. This man was the greatest of our local wizards, and I think really the last of the very clever ones. They say he was an old grey-headed man when Sir Thomas Mitchell first explored the Narran district in 1845. We always considered him a centenarian.

It was through him that I heard some of the best of the old legends, with an interpreter to make good our respective deficiencies in each other's language.

In the lives of blacks, or rather in their deaths, the Gooweera, or poison sticks or bones, play a great part.

A Gooweera is a stick about six inches long and half an inch through, pointed at both ends. This is used for sickening' or killing men.

A Guddeegooree is a similar stick, but much smaller, about three inches in length, and is used against women.

A man wishing to injure another takes one of these sticks, and warms it at a small fire he has made; he sticks the gooweera in the ground a few inches from the fire. While it is warming, he chants an incantation, telling who he wants to kill, why he wants to kill him, how long he wants the process to last, whether it is to be sudden death or a lingering sickness.

The chant over, and the gooweera warmed, he takes it from the fire. Should he wish to kill his enemy quickly, he binds opossum hair cord round the stick, only leaving one point exposed; should he only want to make his enemy ill, he only partially binds the stick. Then he ties a ligature tightly round his right arm, between the wrist and elbow, and taking the gooweera, or guddeegooree, according to the sex of his enemy, he points it at the person he wishes to injure, taking care he is not seen doing it.

Suddenly he feels the stick becoming heavier, he knows then it is drawing the blood from his enemy. The poison is prevented from entering himself by the ligature he has put round his arm. When the gooweera is heavy enough he ceases pointing it.

If he wants to kill the person outright, he goes away, makes a small hole in the earth, makes a fire beside it. In this hole he puts a few Dheal leaves--Dheal is the tree sacred to the dead; on top of the leaves he puts the gooweera, then more leaves this done, he goes away. The next day he comes back with his hand he hits the earth beside the buried stick, out jumps the gooweera, his enemy is dead. He takes the stick, which may be used many times, and goes on his way satisfied. Should he only



wish to inflict a lingering illness on his enemy, he refrains from burying the gooweera, and in this case it is possible to save the afflicted person.

For instance, should any one suspect the man with the gooweera of having caused the illness, knowing of some grudge he had against the sick person, the one who suspects will probably intercede for mercy. The man may deny that he knows anything about it. He may, on the other hand, confess that he is the agent. If the intercessions prevail, he produces the gooweera, rubs it all over with iguana fat, and gives the intercessor what fat is left to rub over the sick person, who, on that being done, gradually regains his normal condition after having probably been reduced to a living skeleton from an indescribable wasting sickness, which I suspect we spell funk.

The best way to make a gooweera effective is to tie on the end of it some hair from the victim's head—a lock of hair being, in this country of upside-downs, a hate token instead of one of love.

When the lock of hair method is chosen as a means of happy dispatch, the process is carried out by a professional.

The hair is taken to the Boogahroo—a bag of hair and gooweeras—which is kept by one or two powerful wirreenuns in a certain Minggah. The wirreenun on receiving the hair asks to whom it belongs. Should it belong to one of a tribe he is favourably disposed towards, he takes the gooweera or hair, puts it in the bag, but never sings the I death song' over it, nor does he warm it.

Should he, however, be indifferent, or ill-disposed towards the individual or his tribe, he completes the process by going through the form already given, or rather when there are two wirreenuns at the Boogahroo, the receiver of the hair gives it to the other one, who sings the death-song, warms the gooweera, and burns the hair. The person from whose head the hair on the gooweera came, then by sympathetic magic, at whatever distance he is, dies a sudden or lingering death according to the incantation sung over the poison-stick. Gooweeras need not necessarily be of wood; bone is sometimes used, and in these latter days even iron.

Sometimes at a large meeting of the blacks the Boogahroo wirreenuns bring the bag and produce from it various locks of hair, which the owners or their relations recognise, claim, and recover. They find out,

from the wirreenun, who put them there; on gaining which knowledge a tribal feud is declared—a regular vendetta, which lasts from generation to generation.

If it be known that a man has stolen a lock of hair, he will be watched and prevented from reaching the Boogahroo tree, if possible.

These gooweeras used to be a terrible 'nuisance to us on the station. A really good working black boy would say he must leave, he was going to die. On inquiry we would extract the information that some one was pointing a gooweera at him.

Then sometimes the whole camp was upset; a strange black fellow had arrived, and was said to have brought gooweeras. This reaching the boss's ears, confiscation would result in order to restore peace of mind in the camp. Before I left the station a gin brought me a gooweera and told me to keep it; she had stolen it from her husband, who had threatened to point it at her for talking to another man.

Some of them, though they still had faith in the power of such charms, had faith also in me. I used to drive devils out with patent medicines; my tobacco and patent medicine accounts while collecting folk-lore were enormous.

A wirreenun, or, in fact, any one having a yunbeai, has the power to cure any one suffering an injury from whatever that yunbeai is; as, for example, a man whose yunbeai is a black snake can cure a man who is bitten by a black snake, the method being to chant an incantation which makes the yunbeai enter the stricken body and drive out the poison. These various incantations are a large part of the wirreenun's education; not least valuable amongst them is the chant sung over the tracks of snakes, which renders the bites of those snakes innocuous.

## CHAPTER V

### MORE ABOUT THE MEDICINE MEN AND LEECHCRAFT

THE wirreenuns sometimes hold meetings which they allow non-professionals to attend. At these the spirits of the dead speak through the medium of those they liked best on earth, and whose bodies their spirits now animate. These spirits are known as Yowee, the equivalent

of our soul, which never leave the body of the living, growing as it grows, and when it dies take judgment for it, and can at will assume its perishable shape unless reincarnated in another form. So you see each person has at least three spirits, and some four, as follows: his Yowee, soul equivalent; his Doowee, a dream spirit; his Mulloowil, a shadow spirit; and may be his Yunbeai, or animal spirit.

Sometimes one person is so good a medium as to have the spirits of almost any one amongst the dead people speak through him or her, in the whistling spirit voice.

I think it is very clever of these mediums to have decided that spirits all have one sort of voice.

At these meetings there would be great rivalry among the wirreenuns. The one who could produce the most magical stones would be supposed to be the most powerful. The strength of the stones in them, whether swallowed or rubbed in through their heads, adds its strength to theirs, for these stones are living spirits, as it were, breathing and growing in their fleshy cases, the owner having the power to produce them at any time. The manifestation of such power is sometimes, at one of these trials of magic, a small shower of pebbles as seeming to fall from the heads and mouths of the rivals, and should by chance any one steal any of these as they fall, the power of the original possessor would be lessened. The dying bequeath these stones, their most precious possessions, to the living wirreenun most nearly related to them.

The wirreenun's health and power not only depend upon his crystals and yunbeai, but also on his Minggah; should an accident happen to that, unless he has another, he will die-in any case, he will sicken. Many of the legends deal with the magic of these spirit-animated trees.

They are places of refuge in time of danger; no one save the wirreenun, whose spirit-tree it was, would dare to touch a refugee at a Minggah; and should the sanctuary be a Goomarh, or spirit-stone, not even a wirreenun would dare to interfere, so that it is a perfectly safe sanctuary from humanly dealt evil. But a refugee at a Minggah or Goomarh runs a great risk of incurring the wrath of the spirits, for Minggah are taboo to all but their own wirreenun.

There was a Minggah, a great gaunt Coolabah, near our river garden. Some gilahs build in it every year, but nothing would induce the most avaricious of black bird-collectors to get the young ones from there.

A wirreenun's boondoorr, or dillee bag, holds a queer collection: several sizes of gooweeras, of both bone and wood, poison-stones, bones, gubberahs (sacred stones), perhaps a dillee--the biggest, most magical stone used for crystal-gazing, the spirit out of which is said to go to the person of whom you want to hear, wherever he is, to see what he is doing, and then show you the person in the crystal. A dinahgurrerhlowah, or moolee, death-dealing stone, which is said to knock a person insensible, or strike him dead as lightning would by an instantaneous flash.

To these are added in this miscellaneous collection medicinal herbs, nose-bones to put through the cartilage of his nose when going to a strange camp, so that he will not smell strangers easily. The blacks say the smell of white people makes them sick; we in our arrogance had thought it the other way on.

Swansdown, shells, and woven strands of opossum's hair are valuable, and guarded as such in the boondoorr, which is sometimes kept for safety in the wirreenun's Minggah.

Having dealt with the supernatural part of a wirreenun's training, which argues cunning in him and credulity in others, I must get to his more natural remedies.

Snakebite they cure by sucking the wound and cauterising it with a firestick. They say they suck out the young snakes which have been injected into the bitten person.

For headaches or pains which do not yield to the vegetable medicine, the wirreenuns tie a piece of opossum's hair string round the sore place, take one end in their mouths, and pull it round and round until it draws blood along the cord. For rheumatic pains in the head or in the small of the back and loins they often bind the places affected with coils of opossum hair cord, as people do sometimes with red knitting-silk.

The blacks have many herbal medicines, infusions of various barks, which they drink or wash themselves with, as the case may be.

Various leaves they grind on their dayoorl-stones, rubbing themselves with the pulp. Steam baths they make of pennyroyal, eucalyptus, pine, and others.

The bleeding of wounds they stanch with the down of birds.

For irritations of the skin they heat dwarf saltbush twigs and put the hot ends on the irritable parts.

After setting a broken limb they put grass and bark round it, then bind it up.

For swollen eyes they warm the leaves of certain trees and hold them to the affected parts, or make an infusion of Budtha leaves and bathe the eyes in it.

For rheumatic pains a fire is made, Budtha twigs laid on it, a little water thrown on them; the ashes raked out, a little more water thrown on, then the patient lies on top, his opossum rug spread over him, and thus his body is steamed. To induce perspiration, earth or sand is also often heated and placed in a hollowed-out space; on it the patient lies, and is covered with more heated earth.

Pennyroyal infused they consider a great blood purifier they also use a heap as a pillow if suffering from insomnia. It is hard to believe a black ever does suffer from insomnia, yet the cure argues the fact.

Beefwood gum is supposed to strengthen children. It is also used for reducing swollen joints. A hole is made in the ground, some coals put in, on them some beefwood leaves, on top of them the gum; over the hole is put enough bark to cover it with a piece cut out of it the size of the swollen joint to be steamed, which joint is held over this hole.

Various fats are also used as cures. Iguana fat for pains in the head and stiffness anywhere. Porcupine and opossum fats for preserving their hair, fish fat to gloss their skins, emu fat in cold weather to save their skins from chapping.

But what is supposed to strengthen them more than anything, both mentally and physically, is a small piece of the flesh of a dead person, or before a body is put in a bark coffin a few incisions were made in it;

when it was coffined it was stood on end, and what drained from the incisions was caught in small wirrees and drunk by the mourners.

I fancy such cannibalism as has been in these tribes was not with a view to satisfaction of appetite but to the incorporation of additional strength. Either men or women are allowed to assist in this particularly nauseating funeral rite, but not the young people.

Nor must their shadows fall across any one who has partaken of this rite; should they do so some evil will befall them.

If the mother of a young child has not enough milk for its sustenance, she is steamed over 'old man' saltbush, and hot twigs of it laid on her breasts. To expedite the expulsion of the afterbirth, an old woman presses the patient round the waist, gives her frequent drinks of cold water, and sprinkles water over her. As soon as the afterbirth is removed a steam is prepared. Two logs are laid horizontally, some stones put in between them, then some fire, on top leaves of eucalyptus, and water is then sprinkled over them. The patient stands astride these logs, an opossum rug all over her, until she is well steamed. After this she is able to walk about as if nothing unusual had happened. Every night for about a month she has to lie on a steam bed made of damped eucalyptus leaves. She is not allowed to return to the general camp for about three months after the birth of her child.

Though perfectly well, she is considered unclean, and not allowed to touch anything belonging to any one. Her food is brought to her by some old woman. Were she to touch the food or food utensils of another they would be considered unclean and unfit for use. Her camp is gailie--that is, only for her; and she is goorerwon as soon as her child is born--a woman unclean and apart. Immediately a' baby is born it is washed in cold water.

Ghastly traditions the blacks have of the time when Dunnerh-Dunnerh, the smallpox, decimated their ancestors. Enemies sent it in the winds, which hung it on the trees, over the camps, whence it dropped on to its victims. So terror-stricken were the tribes that, with few exceptions, they did not stay to bury their dead; and because they did not do so, flying even from the dying, a curse was laid on them that some day the plague would return, brought back by the Wundah or white devils; and the blacks shudder still, though it was generations before them, at the thought that such a horror may come again.

Poison-stones are ground up finely and placed in the food of the person desired to be got rid of. These poison-stones are of two kinds, a yellowish-looking stone and a black one; they cause a lingering death. The small bones of the wrist of a dead person are also pounded up and put into food, in honey or water, as a poison.

One cure struck me as quaint. The patient may be lying down, when up will come one of the tribe, most likely a wirreenun with a big piece of bark. He strikes the ground with this all round the patient, making a great row; this is to frighten the sickness away.

What seems to me a somewhat peculiar ceremony is the reception a coming baby holds before its birth.

The baby is presumably about to be born. Its grandmother is there naturally, but the black baby declines to appear at the request of its grandmother, and, moreover, declines to come if even the voice of its grandmother is heard; so grannie has to be a silent spectator while some other woman tempts the baby into the world by descanting on the glories of it. First, perhaps, she will say:

'Come now, here's your auntie waiting to see you.'

'Here's your sister.'

'Here's your father's sister,' and so on through a whole list. Then she will say, as the relatives and friends do not seem a draw:

'Make haste, the bumble fruit is ripe. The guiebet flowers are blooming. The grass is waving high. The birds are all talking. And it is a beautiful place, hurry up and see for yourself.'

But it generally happens that the baby is too cute to be tempted, and an old woman has to produce what she calls a wi-mouyan-a clever stick-which she waves over the expectant mother, crooning a charm which brings forth the baby.

If any one nurses a patient and the patient dies, the nurse wears an armet of opossum's hair called goomil, and a sort of fur boa called gurroo.

If blacks go visiting, when they leave they make a smoke fire and smoke themselves, so that they may not carry home any disease.

As a rule blacks do not have small feet, but their hands are almost invariably small and well shaped, having tapering fingers.

## CHAPTER XI

### SOMETHING ABOUT STARS AND LEGENDS

VENUS in the Summer evenings is a striking object in the western sky. Our Venus they call the Laughing Star, who is a man. He once said something very improper, and has been laughing at his joke ever since. As he scintillates you seem to see him grinning still at his Rabelais-like witticism, seeing which the aborigines say:

'He's a rude old man, that Laughing Star.'

The Milky Way is a warrambool, or water overflow; the stars are the fires, and the dusky haze the smoke from them, which spirits of the dead have lit on their journey across the sky. In their fires they are cooking the mussels they gather where they camp.

There is one old man up there who was once a great rainmaker, and when you see that he has turned round as the position of the Milky Way is altered, you may expect rain; he never moves except to make it.

A waving dark shadow that you will see along the same course is Kurreah, the crocodile.

To get to the Warrambool, the Wurrwilberoo, two dark spots in Scorpio, have to be passed. They are devils who try to catch the spirits of the dead; sometimes even coming to earth, when they animate whirlwinds and strike terror into the blacks. The old men try to keep them from racing through the camp by throwing their spears and boomerangs at them.

The Pleiades are seven sisters, as usual, the dimmed ones having been dulled because on earth Wurrannah seized them and tried to melt the crystal off them at a fire; for, beautiful as they were with their long hair, they were ice-maidens. But he was unsuccessful beyond dulling their



brightness, for the ice as it melted put out the fire. The two ice-maidens were miserable on earth with him, and eventually escaped by the aid of one of their 'multiplex totems,' the pine-tree. Wurrannah had told them to get him pine bark. Now the Meamei--Pleiades--belong to the Beewee totem, so does the pine-tree. They chopped the pine bark, and as they did s-o the tree telescoped itself to the sky where the five other Meamei were, whom they now joined, and with whom they have remained ever since. But they -who were polluted by their enforced residence with the earth-man never shone again with the brightness of their sisters. This legend was told emphasising the beauty of chastity.

Men had desired all the sisters when once they travelled on earth, but they kept themselves unspotted from the world, with the exception of the two Wurrannah captured by stratagem.

Orion's Sword and Belt are the Berai-Berai--the boys--who best of all loved the Meamei, for whom they used to hunt, bringing their offerings to them; but the ice-maidens were obdurate and cold, disdainng lovers, as might be expected from their parentage. Their father was a rocky mountain, their mother an icy mountain stream. But when they were translated to the sky the Berai-Berai were inconsolable. They would not hunt, they would not eat, they pined away and died. The spirits pitied them and placed them in the sky within sound of the singing of the Meamei, and there they are happy. By day they hunt, and at night light their corroboree fires, and dance to the singing in the distance. just to remind the earth-people of them, the Meamei drop down some ice in the winter, and they it is who make the winter thunderstorms.

Castor and Pollux, in some tribes, are two hunters of long ago.

Canopus is Womba, the Mad Star, the wonderful Weedah of long ago, who, on losing his loves, went mad, and was sent to the sky that they might not reach him; but they followed, and are travelling after him to this day, and after them the wizard Beereun, their evil genius, who made the mirage on the plains in order to deceive them, that they and Weedah might be lured on by it and perish of thirst.

When they escaped him Beereun threw a barbed spear into the sky, and hooked one spear on to another until he made a ladder up which he climbed after them; and across the sky he is still pursuing them.

The Clouds of Magellan are the Bralgah, or Native Companions, mother and daughter, whom the Wurrailberoo chased in order to kill and eat the mother and keep the daughter, who was the great dancer of the tribes. They almost caught her, but her tribe pursued them too quickly; when, determined that if they lost her so should her people, they chanted an incantation and changed her from Bralgah, the dancing-girl, to Bralgah, the dancing-bird, then left her to wander about the plains. They translated themselves on beefwood trees into the sky, and there they are still.

Gowargay, the featherless emu, is a debbil-debbil of water-holes; he drags people who bathe in his holes down and drowns them, but goes every night to his sky-camp, the Coalpit, a dark place by the Southern Cross, and there he crouches. Our Corvus, the crow, is the kangaroo.

The Southern Crown is Mullyan, the eagle-hawk. The Southern Cross was the first Mingah, or spirit tree a huge Yaraan, which was the medium for the translation of the first man who died on earth to the sky. The white cockatoos which used to roost in this tree when they saw it moving skywards followed it, and are following it still as Mouyi, the pointers. The other Yaraan trees wailed for the sadness that death brought into the world, weeping tears of blood. The red gum which crystallises down their trunks is the tears.

Some tribes say it was by a woman's fault that death came into the world.

This legend avers that at first the tribes were meant to live for ever. The women were told never to go near a certain hollow tree. The bees made a nest in this tree; the women coveted the honey, but the men forbade them to go near it. But at last one woman determined to get that honey; chop went her tomahawk into that hollow trunk, and out flew a huge bat. This was the spirit of death which was now let free to roam the world, claiming all it could touch with its wings.

Of eclipses there are various accounts. Some say it is Yhi, the sun, the wanton woman, who has overtaken at last her enemy the moon, who scorned her love, and whom now she tries to kill, but the spirits intervene, dreading a return to a dark world. Some say the enemies have managed to get evil spirits into each other which are destroying them. The wirreenuns chant incantations to oust these spirits of evil, and when the eclipse is over claim a triumph of their magic.

Another account says that Yhi, the sun, after many lovers, tried to ensnare Bahloo, the moon; but he would have none of her, and so she chases him across the sky, telling the spirits who stand round the sky holding it up, that if they let him escape past them to earth, she will throw down the spirit who sits in the sky holding the ends of the Kurrajong ropes which they guard at the other end, and if that spirit falls the earth will be hurled down into everlasting darkness.

So poor Bahloo, when he wants to get to earth and go on with the creation of baby girls, has to sneak down as an emu past the spirits, hurrying off as soon as the sun sinks down too.

Bahloo is a very important personage in legends.

When the blacks see a halo round the moon they say,

'Hullo! Going to be rain. Bahloo building a house to keep himself dry.'

All sorts of scraps of folk-lore used to crop out from the little girls I took from the camp into the house to domesticate. When storms were threatening, some of the clouds have a netted sort of look, something like a mackerel sky, only with a dusky green tinge, they would say: 'See the old man with the net on his back; he's going to drop some hailstones.'

Meteors always mean death; should a trail follow them, the dead person has left a large family.

Comets are a spirit of evil supposed to drink up the rain-clouds, so causing a drought; their tails being huge families all thirsty, so thirsty that they draw the river up into the clouds.

Every natural feature in any way pronounced has a mythical reason for its existence, every peculiarity in bird life, every peculiarity in the trees and stones. Besides there are many mythical bogies still at large, according to native lore, making the bush a gnome-land.

Even the winds carry a legend in their breath.

You hear people say they could have 'burst with rage,' but it is left to a black's legend to tell of a whole tribe bursting with rage, and so originating the winds.

There was once an invisible tribe called Mayrah. These people, men and women, though they talked and hunted with them, could never be seen by the other tribes, to whom were only visible their accoutrements for hunting. They would hear a woman's voice speak to them, see perhaps a goolay in mid-air and hear from it an invisible baby's cry; they would know then a Mayrah woman was there. Or a man would speak to them. Looking up they would see a belt with weapons in it, a forehead band too, perhaps, but no waist nor forehead, a water-vessel invisibly held: a man was there, an invisible Mayrah. One of these Mayrah men chummed with one of the Doolungaiyah tribe; he was a splendid mate, a great hunter, and all that was desirable, but for his invisibility. The Doolungaiyah longed to see him, and began to worry him on the subject until at last the Mayrah became enraged, went to his tribe, and told them of the curiosity of the other tribes as to their bodily forms. The others became as furious as he was; they all burst with rage and rushed away roaring in six different directions, and ever since have only returned as formless wind to be heard but never seen. So savagely the Mayrah howled round the Doolungaiyah's camp that he burrowed into the sand to escape, and his tribe have burrowed ever since.

Three of the winds are masculine and three feminine. The Crow, according to legend, controls Gheeger Gheeger, and keeps her in a hollow log. The Eagle-hawk owns Gooroongoodilbaydilbay, and flies with her in the shape of high clouds. Yarragerh is a man, and he has for wives the Budtha, Bibbil, and Bumble trees, and when he breathes on them they burst into new shoots, buds, flowers, and fruits, telling the world that their lover Yarragerh, the spring, has come.

Douran Doura woos the Coolabah, and Kurrajong, who flower after the hot north wind has kissed them.

The women winds have no power to make trees fruitful. They can but moan through them, or tear them in rage for the lovers they have stolen, whom they can only meet twice a year at the great corroboree of the winds, when they all come together, heard but never seen; for Mayrah, the winds, are invisible, as were the Mayrah, the tribe who in bursting gave them birth.

Yarragerh and Douran Doura are the most honoured winds as being the surest rain-bringers. In some of the blacks' songs Mayrah is sung of as the mother of Yarragerh, the spring, or as a woman kissed into life by Yarragerh putting such warmth into her that she blows the winter away. But these are poetical licences, for Yarragerh is ordinarily a man who woos the trees as a spring wind until the flowers are born and the fruit formed, then back he goes to the heaven whence he came.

Then there are the historical landmarks: Byamee's tracks in stone, and so on, and the battle-fields, too, of old tribal fights. Just in front of our station store was a gnarled old Coolabah tree covered with warty excrescences, which are supposed to be seats for spirits, so showing a spirit haunt.

In this particular tree are the spirits of the MOUNGUN, or armless women, and when the wind blows you could hear them wailing. Their cruel husband chopped their arms off because they could not get him the honey he wanted, and their spirits have wailed ever since.

Across the creek is another very old tree, having one hollow part in which is said to be secreted a shell which old WURRUNNAH, the traveller of the tribes, and the first to see the sea, brought back. No one would dare to touch the shell. The tribe of a neighbouring creek, when we were first at the station, used to threaten to come and get it, but the men of the local tribe used to muster to protect it from desecration even at the expense of their lives.

The MINGGAH by the garden I have told you of before. Further down the creek are others.

At WEETALIBAH was the tree from which Byamee cut the first Gayandi. This tree was burnt by travellers a few years ago. The blacks were furious: the sacred tree of Byamee burnt by the white devils! There are trees, too, considered sacred, from which Byamee cut honey and marked them for his own, just as a man even now, on finding a bee's nest and not being able to stay and get it, marks a tree, which for any one else to touch is theft.

A little way from the head station was an outcrop of white stones. These are said to be fossilised bones of Boogoodoogahdah's victims. She was a cannibal woman who had hundreds of dogs; with them she used to round up blacks and kill them, and she and her dogs ate them. At last

she was outwitted and killed herself, and her spirit flew out as a bird from her heart. This bird haunts burial grounds, and if in a drought any one can run it down and make it cry out, rain will fall.

During a drought one of these birds came into my garden, hearing which the blacks said rain would come soon, and it did. In another drought when the rainmakers had failed, some of the old blacks saw a rain-bird and hunted it, but could not get it to call out.

Geologists say there should be diamonds along some of the old water-courses of the Moorilla ridges. Perhaps the white stone that the blacks talk about, which shows a light at night, and has, they say, a devil in it, is a diamond. Ruskin rather thought there was a devil in diamonds, making women do all sorts of evil to possess them. The blacks told me that a Queensland tribe had a marvellous stone which at great gatherings they show. Taking those who are privileged to see it into the dark, there they suddenly produce it, and it glows like a star, though when looked closely at in daylight seems only like a large drop of rain solidified. This stone, they said, has to be well guarded, as it has the power of self-movement, or rather, the devil in it can move it.

The greatest of local landmarks is at Brewarrina; this is the work of Byamee and his giant sons, the stone fisheries made in the bed of the Barwon.

At Boogira, on the Narran Lake, is an imprint in stone of Byamee's hand and foot, which shows that in those days were giants. There it was that Byamee brought to bay the crocodiles who had swallowed his wives, from which he recovered them and restored them to life.

At Mildool is a scooped-out rock which Byamee made to catch and hold water; beside it he hollowed out a smaller stone, that his dog might have a drinking-place too. This recurrence of the mention of dogs in the legends touching Byamee looks as if blacks at all events believed dogs to have been in Australia as long as men.

At Dooyanweenia are two rocks where Byamee and Birrahgnooloo rested, and to these rocks are still sticking the hairs he pulled from his beard, after rubbing his face with gum to make them come out easily.

At Guddee, a spring in the Brewarrina district, every now and then come up huge bones of animals now extinct. Legends say that these

bones are the remains of the victims of Mullyan, the eagle-hawk, whose camp was in the tree at the foot of which was the spring. This tree was a tree of trees; first, a widely spreading gum, then another kind, next a pine, and lastly a midgee, in which was Mullyan's camp, out of which the relations of his victims burnt him and his wives, and they now form the Northern Crown constellation. The roots of this gigantic tree travelled for miles, forming underground water-courses. At Eurahbah and elsewhere are hollowed-out caves like stones; in these places Birrahgnooloo slept, and near them, before the stock trampled them out, were always to be found springs made at her instigation for her refreshment; she is the patroness of water.

At Toulby and elsewhere are mud springs. It is said that long ago there were no springs there, nor in the Warrego district, and in the droughts the water-courses all dried up and the blacks perished in hundreds. Time, after time this happened, until at last it seemed as if the tribes would be exterminated. The Yanta--spirits--saw what was happening and felt grieved, so they determined to come and live on the earth again to try and bring relief to the drought-stricken people. Down they came and set to work to excavate springs. They scooped out earth and dug, deeper and deeper, until at length after many of them gave in from exhaustion, those that were left were rewarded by seeing springs bubble up.

The first of those that they made was at Yantabulla, which bears their name to this day.

The blacks were delighted at having watering-places which neither a drought nor the fiercest sun could dry up. The Yantas were not contented with this nor with the other springs they made. They determined to excavate a whole plain, and turn it into a lake so deep that the sun could never dry it, and which would be full of fish for the tribes.

They went to Kinggle and there began their work. On they toiled unceasingly, but work as they would they could not complete their scheme, for one after another wearied and died, until at last nothing was left on the plain but the mud springs under the surface and the graves of the Yantas on top. No blacks will cross Kinggle plains lest some of these spirits arise through the openings of their graves.

This legend shows what a disheartening country the West is in a drought. When even the spirits gave in, how can ordinary men succeed? But indeed it is not ordinary men who do, but our 'Western heroes,' as Will Ogilvie calls them, who wear their cross of bronze on neck and cheek in the country where 'the green fades into grey.'



# CHAPTER TWELVE NATIVE AMERICAN

## Wisdom of Native American Religion

### The Secret Teachings of All Ages

#### American Indian Symbolism

*The Secret Teachings of All Ages, By Manly P. Hall,  
Philosophical University Press, 1924*

THE North American Indian is by nature a symbolist, a mystic, and a philosopher. Like most aboriginal peoples, his soul was en rapport with the cosmic agencies manifesting about him. Not only did his *Manidos* control creation from their exalted seats above the clouds, but they also descended into the world of men and mingled with their red children. The gray clouds hanging over the horizon were the smoke from the *calumets* of the gods, who could build fires of petrified wood and use a comet for a flame. The American Indian peopled the forests, rivers, and sky with myriads of superphysical and invisible beings. There are legends of entire tribes of Indians who lived in lake bottoms; of races who were never seen in the daytime but who, coming forth from their hidden caves, roamed the earth at night and waylaid unwary travelers; also of Bat Indians, with human bodies and batlike wings, who lived in gloomy forests and inaccessible cliffs and who slept hanging head downward from great branches and outcroppings of rock. The red man's philosophy of elemental creatures is apparently the outcome of his intimate contact with Nature, whose inexplicable wonders become the generating cause of such metaphysical speculations.

In common with the early Scandinavians, the Indians of North America considered the earth (the Great Mother) to be an intermediate plane, bounded above by a heavenly sphere (the dwelling place of the Great Spirit) and below by a dark and terrifying subterranean world (the abode of shadows and of submundane powers). Like the Chaldeans, they divided the interval between the surface of earth and heaven into various strata, one consisting of clouds, another of the paths of the heavenly bodies, and so on. The underworld was similarly divided and like the Greek system represented to the initiated the House of the Lesser Mysteries. Those creatures capable of functioning in two or more elements were considered as messengers between the spirits of these various planes. The abode of the dead was presumed to be in a distant place: in the heavens above, the earth below, the distant corners of the world, or across wide seas. Sometimes a river flows between the world of the dead and that of the living, in this respect paralleling Egyptian, Greek, and Christian theology. To the Indian the number four has a peculiar sanctity, presumably because the Great Spirit created His universe in a square frame. This is suggestive of the veneration accorded the *tetrad* by the Pythagoreans, who held it to be a fitting symbol of the Creator. The legendary narratives of the strange adventures of intrepid heroes who while in the physical body penetrated the realms of the dead prove beyond question the presence of Mystery cults among the North American red men. Wherever the Mysteries were established they were recognized as the philosophic equivalents of death, for those passing through the rituals experienced all after-death conditions while still in the physical body. At the consummation of the ritual the initiate actually gained the ability to pass in and out of his physical body at will. This is the philosophic foundation for the allegories of adventures in the Indian Shadow Land, or World of Ghosts.

"From coast to coast," writes Hartley Burr Alexander, "the sacred Calumet is the Indian's altar, and its smoke is the proper offering to Heaven." (See *Mythology of All Races*.) In the *Notes* on the same work is given the following description of the pipe ceremony:

"The master of ceremonies, again rising to his feet, filled and lighted the pipe of peace from his own fire. Drawing three whiffs, one after the other, he blew the first towards the zenith, the second towards the ground, and the third towards the Sun. By the first act he returned thanks to the Great Spirit for the preservation of his life during the past year, and for being permitted to be present at this council. By the second, he returned thanks to his Mother, the Earth, for her various

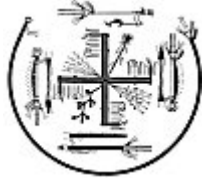
productions which had ministered to his sustenance. And by the third, he returned thanks to the Sun for his never-failing light, ever shining upon all."

It was necessary for the Indian to secure the red stone for his calumet from the pipestone quarry where in some remote past the Great Spirit had come and, after fashioning with His own hands a great pipe, had smoked it toward the four corners of creation and thus instituted this most sacred ceremony. Scores of Indian tribes--some of them traveling thousands of miles--secured the sacred stone from this single quarry, where the mandate of the Great Spirit had decreed that eternal peace should reign.

The Indian does not worship the sun; he rather regards this shining orb as an appropriate symbol of the Great and Good Spirit who forever radiates life to his red children. In Indian symbolism the serpent--especially the Great Serpent--corroborates other evidence pointing to the presence of the Mysteries on the North American Continent. The flying serpent is the Atlantean token of the initiate; the seven-headed snake represents the seven great Atlantean islands (the cities of Chibola?) and also the seven great prehistoric schools of esoteric philosophy. Moreover, who can doubt the presence of the secret doctrine in the Americas when he gazes upon the great serpent mound in Adams County, Ohio, where the huge reptile is represented as disgorging the Egg of Existence? Many American Indian tribes are reincarnationists, some are transmigrationists. They even called their children by the names supposed to have been borne by them in a former life. There is an account of an instance where a parent by inadvertence had given his infant the wrong name, whereupon the babe cried incessantly until the mistake had been rectified! The belief in reincarnation is also prevalent among the Eskimos. Aged Eskimos not infrequently kill themselves in order to reincarnate in the family of some newly married loved one.

The American Indians recognize the difference between the ghost and the actual soul of a dead person, a knowledge restricted to initiates of the Mysteries. In common with the Platonists they also understood the principles of an archetypal sphere wherein exist the patterns of all forms manifesting in the earth plane, The theory of Group, or Elder, Souls having supervision over the animal species is also shared by them. The red man's belief in guardian spirits would have warmed the heart of Paracelsus. When they attain the importance of being protectors of entire clans or tribes, these guardians are called *totems*. In some tribes

impressive ceremonies mark the occasion when the young men are sent out into the forest to fast and pray and there remain until their guardian spirit manifests to them. Whatever creature appears thereupon becomes their peculiar genius, to whom they appeal in time of trouble.



NAVAHO SAND PAINTING.

From an original drawing by Hasteen Klah.

The Navaho dry or sand paintings are made by sprinkling varicolored ground pigment upon a base of smooth sand. The one here reproduced is encircled by the rainbow goddess, and portrays an episode from the Navaho cosmogony myth. According to Hasteen Klah, the Navaho sand priest who designed this painting, the Navahos do not believe in idolatry, hence they make no images of their gods, but perpetuate only the mental concept of them. Just as the gods draw pictures upon the moving clouds, so the priests make paintings on the sand, and when the purpose of the drawing has been fulfilled it is effaced by a sweep of the hand. According to this informant, the Zuni, Hopi, and Navaho nations had a common genesis; they all came out of the earth and then separated into three nations.

The Navahos first emerged about 3,000 years ago at a point now called La Platte Mountain in Colorado. The four mountains sacred to the Navahos are La Platte Mountain, Mount Taylor, Navaho Mountain, and San Francisco Mountain. While these three nations were under the earth four mountain ranges were below with them. The eastern mountains were white, the southern blue, the western yellow, and the northern black. The rise and fall of these mountains caused the alternation of day and night. When the white mountains rose it was day under the earth; when the yellow ones rose, twilight; the black mountains brought night, and the blue, dawn. Seven major deities were recognized by the Navahos, but Hasteen Klah was unable to say whether the Indians related these deities to the planets. Bakochiddy, one of these seven major gods, was white in color with light reddish hair and gray eyes. His father was the sun ray and his mother the daylight. He ascended to heaven and in some respects his life parallels that of Christ. To avenge the kidnapping of his child, Kahothsode, a fish god, caused a

great flood to arise. To escape destruction, the Zunis, Hopis, and Navahos ascended to the surface of the earth.

The sand painting here reproduced is part of the medicine series prepared for the healing of disease. In the healing ceremony the patient is placed upon the drawing, which is made in a consecrated hogan, and all outsiders excluded. The sacred swastika in the center of the drawing is perhaps the most nearly universal of religious emblems and represents the four corners of the world. The two hunchback god, at the right and left assume their appearance by reason of the great clouds borne upon their backs. In Navaho religious art, male divinities are always shown with circular heads and female divinities with square heads.

The outstanding hero of North American Indian folklore is Hiawatha, a name which, according to Lewis Spence, signifies "he who seeks the wampum-belt." Hiawatha enjoys the distinction of anticipating by several centuries the late Woodrow Wilson's cherished dream of a League of Nations. Following in the footsteps of Schoolcraft, Longfellow confused the historical Hiawatha of the Iroquois with Manabozho, a mythological hero of the Algonquins and Ojibwas. Hiawatha, a chief of the Iroquois, after many reverses and disappointments, succeeded in uniting the five great nations of the Iroquois into the "League of the Five Nations." The original purpose of the league--to abolish war by substituting councils of arbitration--was not wholly successful, but the power of the "Silver Chain" conferred upon the Iroquois a solidarity attained by no other confederacy of North American Indians. Hiawatha, however, met the same opposition which has confronted every great idealist, irrespective of time or race. The *shamans* turned their magic against him and, according to one legend, created an evil bird which, swooping down from heaven, tore his only daughter to pieces before his eyes. When Hiawatha, after accomplishing his mission, had sailed away in his self-propelled canoe along the path of the sunset, his people realized the true greatness of their benefactor and elevated him to the dignity of a demigod. In Longfellow's *Song of Hiawatha* the poet has cast the great Indian statesman in a charming setting of magic and enchantment; yet through the maze of symbol and allegory is ever faintly visible the figure of Hiawatha the initiate--the very personification of the red man and his philosophy.

## THE POPOL VUH

No other sacred book sets forth so completely as the *Popol Vuh* the initiatory rituals of a great school of mystical philosophy. This volume

alone is sufficient to establish incontestably the philosophical excellence of the red race.

"The Red 'Children of the Sun,'" writes James Morgan Pryse, "do not worship the One God. For them that One God is absolutely impersonal, and all the Forces emanated from that One God are personal. This is the exact reverse of the popular western conception of a personal God and impersonal working forces in nature. Decide for yourself which of these beliefs is the more philosophical. These Children of the Sun adore the Plumèd Serpent, who is the messenger of the Sun. He was the God Quetzalcoatl in Mexico, Gucumatz in Quiché; and in Peru he was called Amaru. From the latter name comes our word America. *Amaruca* is, literally translated, 'Land of the Plumèd Serpent.' The priests of this God of Peace, from their chief centre in the Cordilleras, once ruled both Americas. All the Red men who have remained true to the ancient religion are still under their sway. One of their strong centres was in Guatemala, and of their Order was the author of the book called *Popol Vuh*. In the Quiché tongue Gucumatz is the exact equivalent of Quetzalcoatl in the Nahuatl language; *quetzal*, the bird of Paradise; *coatl*, serpent--'the Serpent veiled in plumes of the paradise-bird!'"

The *Popol Vuh* was discovered by Father Ximinez in the seventeenth century. It was translated into French by Brasseur de Bourbourg and published in 1861. The only complete English translation is that by Kenneth Sylvan Guthrie, which ran through the early files of *The Word* magazine and which is used as the basis of this article. A portion of the *Popol Vuh* was translated into English, with extremely valuable commentaries, by James Morgan Pryse, but unfortunately his translation was never completed. The second book of the *Popol Vuh* is largely devoted to the initiatory rituals of the Quiché nation. These ceremonies are of first importance to students of Masonic symbolism and mystical philosophy, since they establish beyond doubt the existence of ancient and divinely instituted Mystery schools on the American Continent.

Lewis Spence, in describing the *Popol Vuh*, gives a number of translations of the title of the manuscript itself. Passing over the renditions, "The Book of the Mat" and "The Record of the Community," he considers it likely that the correct title is "The Collection of Written Leaves," *Popol* signifying the "prepared bark" and *Vuh*, "paper" or "book" from the verb *uoch*, to write. Dr. Guthrie interprets the words *Popol Vuh* to mean "The Senate Book," or "The Book of the Holy Assembly"; Brasseur de Bourbourg calls it "The Sacred Book"; and

Father Ximinez designates the volume "The National Book." In his articles on the *Popol Vuh* appearing in the fifteenth volume of *Lucifer*, James Morgan Pryse, approaching the subject from the standpoint of the mystic, calls this work "The Book of the Azure Veil." In the *Popol Vuh* itself the ancient records from which the Christianized Indian who compiled it derived his material are referred to as "The Tale of Human Existence in the Land of Shadows, and, How Man Saw Light and Life."

The meager available native records contain abundant evidence that the later civilizations of Central and South America were hopelessly dominated by the black arts of their priestcrafts. In the convexities of their magnetized mirrors the Indian sorcerers captured the intelligences of elemental beings and, gazing into the depths of these abominable devices, eventually made the scepter subservient to the wand. Robed in garments of sable hue, the neophytes in their search for truth were led by their sinister guides through the confused passageways of necromancy. By the left-hand path they descended into the somber depths of the infernal world, where they learned to endow stones with the power of speech and to subtly ensnare the minds of men with their chants and fetishes. As typical of the perversion which prevailed, none could achieve to the greater Mysteries until a human being had suffered immolation at his hand and the bleeding heart of the victim had been elevated before the leering face of the stone idol fabricated by a priestcraft the members of which realized more fully than they dared to admit the true nature of the man-made demon. The sanguinary and indescribable rites practiced by many of the Central American Indians may represent remnants of the later Atlantean perversion of the ancient sun Mysteries. According to the secret tradition, it was during the later Atlantean epoch that black magic and sorcery dominated the esoteric schools, resulting in the bloody sacrificial rites and gruesome idolatry which ultimately overthrew the Atlantean empire and even penetrated the Aryan religious world.

### **THE MYSTERIES OF XIBALBA**

The princes of Xibalba (so the *Popol Vuh* recounts) sent their four owl messengers to Hunhun-ahpu and Vukub-hunhun-ahpu, ordering them to come at once to the place of initiation in the fastnesses of the Guatemalan mountains. Failing in the tests imposed by the princes of Xibalba, the two brothers--according to the ancient custom--paid with their lives for their shortcomings. Hunhun-ahpu and Vukub-hunhun-ahpu were buried together, but the head of Hunhun-ahpu was placed among the branches of the sacred calabash tree which grew in the

middle of the road leading to the awful Mysteries of Xibalba. Immediately the calabash tree covered itself with fruit and the head of Hunhun-ahpu "showed itself no more; for it reunited itself with the other fruits of the calabash tree." Now Xquiq was the virgin daughter of prince Cuchumaquiq. From her father she had learned of the marvelous calabash tree, and desiring to possess some of its fruit, she journeyed alone to the somber place where it grew. When Xquiq put forth her hand to pick the fruit of the tree, some saliva from the mouth of Hunhun-ahpu fell into it and the head spoke to Xquiq, saying: "This saliva and froth is my posterity which I have just given you. Now my head will cease to speak, for it is only the head of a corpse, which has no more flesh."

Following the admonitions of Hunhun-ahpu, the young girl returned to her home. Her father, Cuchumaquiq, later discovering that she was about to become a mother, questioned her concerning the father of her child. Xquiq replied that the child was begotten while she was gazing upon the head of Hunhun-ahpu in the calabash tree and that she had known no man. Cuchumaquiq, refusing to believe her story, at the instigation of the princes of Xibalba, demanded her heart in an urn. Led away by her executioners, Xquiq pleaded with them to spare her life, which they agreed to do, substituting for her heart the fruit of a certain tree (rubber) whose sap was red and of the consistency of blood. When the princes of Xibalba placed the supposed heart upon the coals of the altar to be consumed, they were all amazed by the perfume which rose therefrom, for they did not know that they were burning the fruit of a fragrant plant.

Xquiq gave birth to twin sons, who were named Hunahpu and Xbalanque and whose lives were dedicated to avenging the deaths of Hunhun-ahpu and Vukub-hunhun-ahpu. The years passed, and the two boys grew up to manhood and great were their deeds. Especially did they excel in a certain game called tennis but somewhat resembling hockey. Hearing of the prowess of the youths, the princes of Xibalba asked: "Who, then, are those who now begin again to play over our heads, and who do not scruple to shake (the earth)? Are not Hunhun-ahpu and Vukub-hunhun-ahpu dead, who wished to exalt themselves before our face?" So the princes of Xibalba sent for the two youths, Hunahpu and Xbalanque, that they might destroy them also in the seven days of the Mysteries. Before departing, the two brothers bade farewell to their grandmother, each planting in the midst of the house a cane plant, saying that as long as the cane lived she would know that they were alive.





FRAGMENT OF INDIAN POTTERY.

### Courtesy of Alice Palmer Henderson

This curious fragment was found four feet under the ground beneath a trash pile of broken early Indian pottery not far from the Casa Grande ruins in Arizona. It is significant because of its striking to the Masonic compass and square. Indian baskets pottery, and blankets frequently bear ornamental designs of especial Masonic and philosophic interest.

"O, our grandmother, O, our mother, do not weep; behold the sign of our word which remains with you. " Hunahpu and Xbalanque then departed, each with his *sabarcán* (blowpipe), and for many days they journeyed along the perilous trail, descending through tortuous ravines and along precipitous cliffs, past strange birds and boiling springs, towards the sanctuary of Xibalba.

The actual ordeals of the Xibalbian Mysteries were seven in number. As a preliminary the two adventurers crossed a river of mud and then a stream of blood, accomplishing these difficult feats by using their *sabarcans* as bridges. Continuing on their way, they reached a point where four roads converged--a black road, a white road, a red road, and a green road. Now Hunahpu and Xbalanque knew that their first test would consist of being able to discriminate between the princes of Xibalba and the wooden effigies robed to resemble them; also that they must call each of the princes by his correct name without having been given the information. To secure this information, Hunahpu pulled a hair from his leg, which hair then became a strange insect called *Xan*; buzzing along the black road, the *Xan* entered the council chamber of the princes of Xibalba and stung the leg of the figure nearest the door, which it discovered to be a manikin. By the same artifice the second figure was proved to be of wood, but upon stinging the third, there was an immediate response. By stinging each of the twelve assembled princes in turn the insect thus discovered each one's name, for the princes called each other by name in discussing the cause of the mysterious bites. Having secured the desired information in this novel manner, the insect then flew back to Hunahpu and Xbalanque, who

thus fortified, fearlessly approached the threshold of Xibalba and presented themselves to the twelve assembled princes.

When told to adore the king, Hunahpu and Xbalanque laughed, for they knew that the figure pointed out to them was the lifeless manikin. The young adventurers thereupon addressed the twelve princes by name thus: "Hail, Hun-came; hail, Vukub-came; hail, Xiquiripat; hail, Cuchumaquiq; hail, Ahalpuh; hail, Ahalcana; hail, Chamiabak; hail, Chamiaholona; hail, Quiqxix; hail, Patan; hail, Quiqre; hail, Quiqrixqaq." When invited by the Xibalbians to seat themselves upon a great stone bench, Hunahpu and Xbalanque declined to do so, declaring that they well knew the stone to be heated so that they would be burned to death if they sat upon it. The princes of Xibalba then ordered Hunahpu and Xbalanque to rest for the night in the House of Shadows. This completed the first degree of the Xibalbian Mysteries.

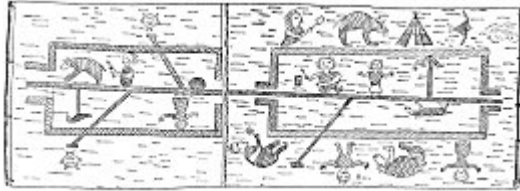
The second trial was given in the House of Shadows, where to each of the candidates was brought a pine torch and a cigar, with the injunction that both must be kept alight throughout the entire night and yet each must be returned the next morning unconsumed. Knowing that death was the alternative to failure in the test, the young men burnt aras-feathers in place of the pine splinters (which they closely resemble) and also put fireflies on the tips of the cigars. Seeing the lights, those who watched felt certain that Hunahpu and Xbalanque had fallen into the trap, but when morning came the torches and cigars were returned to the guards unconsumed and still burning. In amazement and awe, the princes of Xibalba gazed upon the unconsumed splinters and cigars, for never before had these been returned intact.

The third ordeal took place presumably in a cavern called the House of Spears. Here hour after hour the youths were forced to defend themselves against the strongest and most skillful warriors armed with spears. Hunahpu and Xbalanque pacified the spearmen, who thereupon ceased attacking them. They then turned their attention to the second and most difficult part of the test: the production of four vases of the rarest flowers but which they were not permitted to leave the temple to gather. Unable to pass the guards, the two young men secured the assistance of the ants. These tiny creatures, crawling into the gardens of the temple, brought back the blossoms so that by morning the vases were filled. When Hunahpu and Xbalanque presented the flowers to the twelve princes, the latter, in amazement, recognized the blossoms as having been filched from their own private gardens. In consternation,

the princes of Xibalba then counseled together how they could destroy the intrepid neophytes and forthwith prepared for them the next ordeal.

For their fourth test, the two brothers were made to enter the House of Cold, where they remained for an entire night. The princes of Xibalba considered the chill of the icy cavern to be unbearable and it is described as "the abode of the frozen winds of the North." Hunahpu and Xbalanque, however, protected themselves from the deadening influence of the frozen air by building fires of pine cones, whose warmth caused the spirit of cold to leave the cavern so that the youths were not dead but full of life when day dawned. Even greater than before was the amazement of the princes of Xibalba when Hunahpu and Xbalanque again entered the Hall of Assembly in the custody of their guardians.

The fifth ordeal was also of a nocturnal nature. Hunahpu and Xbalanque were ushered into a great chamber which was immediately filled with ferocious tigers. Here they were forced to remain throughout the night. The young men tossed bones to the tigers, which they ground to pieces with their strong jaws. Gazing into the House of the Tigers, the princes of Xibalba beheld the animals chewing the bones and said one to the other: "They have at last learned (to know the power of Xibalba), and they have given themselves up to the beasts. " But when at dawn Hunahpu and Xbalanque emerged from the House of the Tigers unharmed, the Xibalbians



MIDEWIWIN RECORD ON BIRCH BARK.

Courtesy of Alice Palmer Henderson.

The birch-bark roll is one of the most sacred possessions of an initiate of the Midewiwin, or Grand Medicine Society, of the Ojibwas. Concerning these rolls, Colonel Carrick Mallery writes: "To persons acquainted with secret societies, a good comparison for the Midewiwin charts would be what is called a trestleboard of a Masonic order, which is printed and published and publicly

exposed without exhibiting any secrets of the order; yet it is not only significant, but useful to the esoteric in assistance to their memory as to the details of ceremony." A most complete and trustworthy account of the Midewiwin is that given by W. J. Hoffman in the Seventh Annual Report of the Bureau of Ethnology. He writes:

The Midewiwin--Society of the Mide or Shaman--consists of an indefinite number of Mide of both sexes. The society is graded into four separate and distinct degrees, although there is a general impression prevailing even among certain members that any degree beyond the first is practically a mere repetition. The greater power attained by one in making advancement depends upon the fact of his having submitted to 'being shot at with the medicine sacks' in the hands of the officiating priests. \* \* \* It has always been customary for the Mide priests to preserve birch-bark records, bearing delicate incised lines to represent pictorially the ground plan of the number of degrees to which the owner is entitled. Such records or charts are sacred and are never exposed to the public view."

The two rectangular diagrams represent two degrees of the Mide lodge and the straight line through the center the spiritual path, or "straight and narrow way," running through the degrees. The lines running tangent to the central Path signify temptations, and the faces at the termini of the lines are *manidos*, or powerful spirits. Writing of the Midewiwin, Schoolcraft, the great authority on the American Indian, says: "In the society of the Midewiwin the object is to teach the higher doctrines of spiritual existence, its nature and mode of existence, and the influence it exercises among men. It is an association of men who profess the highest knowledge known to the tribes."

According to legend, *Manabozho*, the great Rabbit, who was a servant of *Dzhe Manido*, the Good Spirit, gazing down upon the progenitors of the Ojibwas and perceiving them to be without spiritual knowledge, instructed an otter in the mysteries of Midewiwin. *Manabozho* built a Midewigan and initiated the otter, shooting the sacred Migis (a small shell, the sacred symbol of the Mide) into the body of the otter. He then conferred immortality upon the animal, and entrusted to it the secrets of the Grand Medicine Society. The ceremony of initiation is preceded by sweat baths and consists chiefly of overcoming the influences of evil manidos. The initiate is also instructed in the art of healing and (judging from Plate III of Mr. Hoffman's article) a knowledge of directionalizing the forces moving through the vital centers of the human body. Though the cross is an important symbol in the Midewiwin rites, it is noteworthy that the Mide Priests steadfastly refused to give up their religion and be converted to Christianity.

cried: "Of what race are those?" for they could not understand how any man could escape the tigers' fury. Then the princes of Xibalba prepared for the two brothers a new ordeal.

The sixth test consisted of remaining from sunset to sunrise in the House of Fire. Hunahpu and Xbalanque entered a large apartment arranged like a furnace. On every side the flames arose and the air was stifling; so great was the heat that those who entered this chamber could survive only a few moments. But at sunrise when the doors of the furnace were opened, Hunahpu and Xbalanque came forth unscorched by the fury of the flames. The princes of Xibalba, perceiving how the two intrepid youths had survived every ordeal prepared for their destruction, were filled with fear lest all the secrets of Xibalba should fall into the hands of Hunahpu and Xbalanque. So they prepared the last ordeal, an ordeal yet more terrible than any which had gone before, certain that the youths could not withstand this crucial test.

The seventh ordeal took place in the House of the Bats. Here in a dark subterranean labyrinth lurked many strange and odious creatures of destruction. Huge bars fluttered dismally through the corridors and hung with folded wings from the carvings on the walls and ceilings. Here also dwelt Camazotz, the God of Bats, a hideous monster with the body of a man and the wings and head of a bat. Camazotz carried a great sword and, soaring through the gloom, decapitated with a single sweep of his blade any unwary wanderers seeking to find their way through the terror-filled chambers. Xbalanque passed successfully through this horrifying test, but Hunahpu, caught off his guard, was beheaded by Camazotz.

Later, Hunahpu was restored to life by magic, and the two brothers, having thus foiled every attempt against their lives by the Xibalbians, in order to better avenge the murder of Hunhun-ahpu and Vukub-hunhun-ahpu, permitted themselves to be burned upon a funeral pyre. Their powdered bones were then cast into a river and immediately became two great man-fishes. Later taking upon themselves the forms of aged wanderers, they danced for the Xibalbians and wrought strange miracles. Thus one would cut the other to pieces and with a single word resurrect him, or they would burn houses by magic and then instantly rebuild them. The fame of the two dancers--who were in reality Hunahpu and Xbalanque--finally came to the notice of the twelve princes of Xibalba, who thereupon desired these two miracle-workers to perform their strange feats before them. After Hunahpu and Xbalanque had slain the dog of the princes and restored it to life, had burned the royal palace and instantly rebuilt it, and given other demonstrations of their magical powers, the monarch of the Xibalbians asked the magicians to destroy him and restore him also to life. So Hunahpu and Xbalanque slew the princes of Xibalba but did not return them to life,

thereby avenging the murder of Hunhun-ahpu and Vukub-hunhun-ahpu. These heroes later ascended to heaven, where they became the celestial lights.

### KEYS TO THE MYSTERIES OF XIBALBA

"Do not these initiations," writes Le Plongeon, "vividly recall to mind what Henoah said he saw in his visions? That blazing house of crystal, burning hot and icy cold--that place where were the bow of fire, the quiver of arrows, the sword of fire--that other where he had to cross the babbling stream, and the river of fire--and those extremities of the Earth full of all kinds of huge beasts and birds--or the habitation where appeared one of great glory sitting upon the orb of the sun--and, lastly, does not the tamarind tree in the midst of the earth, that he was cold was the Tree of Knowledge, find its simile in the calabash tree, in the middle of the road where those of Xibalba placed the head of Hunhun Ahpu, after sacrificing him for having failed to support the first trial of the initiation? \* \* \* These were the awful ordeals that the candidates for initiation into the sacred mysteries had to pass through in Xibalba. Do they not seem an exact counterpart of what happened in a milder form at the initiation into the Eleusinian mysteries? and also the greater mysteries of Egypt, from which these were copied? Does not the recital of what the candidates to the mysteries in Xibalba were required to know, before being admitted, \* \* \* recall to mind the wonderful similar feats said to be performed by the Mahatmas, the Brothers in India, and of several of the passages of the book of Daniel, who had been initiated to the mysteries of the Chaldeans or Magi which, according to Eubulus, were divided into three classes or genera, the highest being the most learned?" (See *Sacred Mysteries among the Mayas and the Quiches.*)

In his introductory notes to the *Popol Vuh*, Dr. Guthrie presents a number of important parallelisms between this sacred book of the Quichés and the sacred writings of other great civilizations. In the tests through which Hunahpu and Xbalanque are forced to pass he finds the following analogy with the signs of the zodiac as employed in the Mysteries of the Egyptians, Chaldeans, and Greeks:

"Aries, crossing the river of mud. Taurus, crossing the river of blood. Gemini, detecting the two dummy kings. Cancer, the House of Darkness. Leo, the House of Spears. Virgo, the House of Cold (the usual trip to Hell). Libra, the House of Tigers (feline poise). Scorpio, the House of Fire. Sagittarius, the House of Bats, where the God Camazotz

decapitates one of the heroes. Capricorn, the burning on the scaffold (the dual Phoenix). Aquarius, their ashes being scattered in a river. Pisces, their ashes turning into *man-fishes*, and later back into human form."

It would seem more appropriate to assign the river of blood to Aries and that of mud to Taurus, and it is not at all improbable that in the ancient form of the legend the order of the rivers was reversed. Dr. Guthrie's most astonishing conclusion is his effort to identify Xibalba with the ancient continent of Atlantis. He sees in the twelve princes of Xibalba the rulers of the Atlantean empire, and in the destruction of these princes by the magic of Hunahpu and Xbalanque an allegorical depiction of the tragic end of Atlantis. To the initiated, however, it is evident that Atlantis is simply a symbolic figure in which is set forth the mystery of origins.

Concerned primarily with the problems of mystical anatomy, Mr. Pryse relates the various symbols described in the *Popol Vuh* to the occult centers of consciousness in the human body. Accordingly, he sees in the elastic ball the pineal gland and in Hunahpu and Xbalanque the dual electric current directed along the spinal column. Unfortunately, Mr. Pryse did not translate that portion of the *Popol Vuh* dealing directly with the initiatory ceremonial. Xibalba he considers to be the shadowy or etheric sphere which, according to the Mystery teachings, was located within the body of the planet itself. The fourth book of the *Popol Vuh* concludes with an account of the erection of a majestic temple, all white, where was preserved a secret black divining stone, cubical in shape. Gucumatz (or Quetzalcoatl) partakes of many of the attributes of King Solomon: the account of the temple building in the *Popol Vuh* is a reminder of the story of Solomon's Temple, and undoubtedly has a similar significance. Brasseur de Bourbourg was first attracted to the study of religious parallelisms in the *Popol Vuh* by the fact that the temple together with the black stone which it contained, was named the *Caabaha*, a name astonishingly similar to that of the Temple, or *Caaba*, which contains the sacred black stone of Islam.

The exploits of Hunahpu and Xbalanque take place before the actual creation of the human race and therefore are to be considered essentially as spiritual mysteries. Xibalba doubtless signifies the inferior universe of Chaldean and Pythagorean philosophy; the princes of Xibalba are the twelve Governors of the lower universe; and the two dummies or manikins in their midst may be interpreted as the two false signs of the ancient zodiac inserted in the heavens to make the

astronomical Mysteries incomprehensible to the profane. The descent of Hunahpu and Xbalanque into the subterranean kingdom of Xibalba by crossing over the rivers on bridges made from their blowguns has a subtle analogy to the descent of the spiritual nature of man into the physical body through certain superphysical channels that may be likened to the blowguns or tubes. The *sabarcan* is also an appropriate emblem of the spinal cord and the power resident within its tiny central opening. The two youths are invited to play the "Game of Life" with the Gods of Death, and only with the aid of supernatural power imparted to them by the "Sages" can they triumph over these gloomy lords. The tests represent the soul wandering through the sub-zodiacal realms of the created universe; their final victory over the Lords of Death represents the ascension of the spiritual and illumined consciousness from the tower nature which has been wholly consumed by the fire of spiritual purification.

That the Quichés possessed the keys to the mystery of regeneration is evident from an analysis of the symbols appearing upon the images of their priests and gods. In Vol. II of the *Anales del Museo Nacional de México* is reproduced the head of an image generally considered to represent Quetzalcoatl. The sculpturing is distinctly Oriental in character and on the crown of the head appear both the thousand-petaled sunburst of spiritual illumination and the serpent of the liberated spinal fire. The Hindu *chakra* is unmistakable and it frequently appears in the religious art of the three Americas. One of the carved monoliths of Central America is adorned with the heads of two elephants with their drivers. No such animals have existed in the Western Hemisphere since prehistoric times and it is evident that the carvings are the result of contact with the distant continent of Asia. Among the Mysteries of the Central American Indians is a remarkable doctrine concerning the consecrated mantles or, as they were called in Europe, magic capes. Because their glory was fatal to mortal vision, the gods, when appearing to the initiated priests, robed themselves in these mantles, Allegory and fable likewise are the mantles with which the secret doctrine is ever enveloped. Such a magic cape of concealment is the *Popol Vuh*, and deep within its folds sits the god of Quiché philosophy. The massive pyramids, temples, and monoliths of Central America may be likened also to the feet of gods, whose upper parts are enshrouded in magic mantles of invisibility.



## The Sacred Formulas of the Cherokees

*ANCIENT RITES OF THE CONDOLING COUNCIL.,  
THE SACRED FORMULAS OF THE CHEROKEES., BY  
JAMES MOONEY., 7th Annual report, Bureau of American  
Ethnology. pp. 302-97, [1891]*

### CHARACTER OF THE FORMULAS--THE CHEROKEE RELIGION.

It is impossible to overestimate the ethnologic importance of the materials thus obtained. They are invaluable as the genuine production of the Indian mind, setting forth in the clearest light the state of the aboriginal religion before its contamination by contact with the whites. To the psychologist and the student of myths they are equally precious. In regard to their linguistic value we may quote the language of Brinton, speaking of the sacred books of the Mayas, already referred to:

Another value they have, \* \* \* and it is one which will be properly appreciated by any student of languages. They are, by common consent of all competent authorities, the genuine productions of native minds, cast in the idiomatic forms of the native tongue by those born to its use. No matter how fluent a foreigner becomes in a language not his own, he can never use it as does one who has been familiar with it from childhood. This general maxim is tenfold true when we apply it to a European learning an American language. The flow of thought, as exhibited in these two linguistic families, is in such different directions that no amount of practice can render one equally accurate in both. Hence the importance of studying a tongue as it is employed by natives; and hence the very high estimate I place on these "Books of Chilan Balam" as linguistic material--an estimate much increased by the great rarity of independent compositions in their own tongues by members of the native races of this continent.[1]

The same author, in speaking of the internal evidences of authenticity contained in the Popol Vuh, the sacred book of the Kichés, uses the following words, which apply equally well to these Cherokee formulas:

To one familiar with native American myths, this one bears undeniable marks of its aboriginal origin. Its frequent puerilities and inanities, its generally low and coarse range of thought and expression, its occasional

loftiness of both, its strange metaphors and the prominence of strictly heathen names and potencies, bring it into unmistakable relationship to the true native myth.[2]

These formulas furnish a complete refutation of the assertion so frequently made by ignorant and prejudiced writers that the Indian had no religion excepting what they are pleased to call the meaning less mummeries of the medicine man. This is the very reverse of the truth. The Indian is essentially religious and contemplative,

[1. Brinton, D. G.: *The books of Chilán Balam* 10, Philadelphia, n. d., (1882).

2. Brinton, D. G: *Names of the Gods in the Kiche Myths*, in *Proc. Am. Philos. Soc.*, Philadelphia, 1881, vol. 19, p. 613.]

and it might almost be said that every act of his life is regulated and determined by his religious belief. It matters not that some may call this superstition. The difference is only relative. The religion of to-day has developed from the cruder superstitions of yesterday, and Christianity itself is but an outgrowth and enlargement of the beliefs and ceremonies which have been preserved by the Indian in their more ancient form. When we are willing to admit that the Indian has a religion which he holds sacred, even though it be different from our own, we can then admire the consistency of the theory, the particularity of the ceremonial and the beauty of the expression. So far from being a jumble of crudities, there is a wonderful completeness about the whole system which is not surpassed even by the ceremonial religions of the East. It is evident from a study of these formulas that the Cherokee Indian was a polytheist and that the spirit world was to him only a shadowy counterpart of this. All his prayers were for temporal and tangible blessings--for health, for long life, for success in the chase, in fishing, in war and in love, for good crops, for protection and for revenge. He had no Great Spirit, no happy hunting ground, no heaven, no hell, and consequently death had for him no terrors and he awaited the inevitable end with no anxiety as to the future. He was careful not to violate the rights of his tribesman or to do injury to his feelings, but there is nothing to show that he had any idea whatever of what is called morality in the abstract.

# CHAPTER THIRTEEN

## ISLAM

### Wisdom of Muhammed the Prophet and Islam

#### The Five Pillars of Islam

*From 'Religions of the World,' 3rd Edition, St. Martin's  
Press, 1993*

#### **1.) The Profession of Faith**

The simplest form is 'Allahu Akbar,' ('Greater is God.') The next form is called the Shahada, 'There is no God but God, and Muhammad is his apostle.' To utter the Shahada before Muslim witness is to gain entrance into the community.

#### **2.) Ritual Prayer (Salat)**

Muslims pray five times a day, turning towards Mecca fully prostrating themselves with their forehead touching the earth symbolizing total submission to God.

At the appointed times of required prayers, a mu'adhhdhin summons the community for a high tower called a minaret above the mosque. It is best to perform the salat in the mosque, but those who cannot, fulfill their obligation by turning towards Mecca and praying at the appointed times.

#### **3.) The Ramadan Fast**

The month of Ramadan, the ninth month of the Islamic lunar calendar, celebrates the month when Muhammad received his first Qur'anic revelation. Islamic peoples celebrate this month by fasting from food, drink, tobacco and sexual activity between the first light and

the onset of full darkness for the entire month. This fast is followed by 'Id al-Fitr, three days of great feasting and rejoicing also referred to as the 'Festival of the Breaking of the Fast,'

#### 4.) Almsgiving (zakat)

#### 5.) Pilgrimage to Mecca (Hajj)

Islamic people make their yearly pilgrimage during the twelfth lunar month, and every practitioner of Islam is expected to make at least one pilgrimage to Mecca and other surrounding holy sites at least once in their lifetime.

In Mecca, Islamic practitioners surround the large black stone known as the Ka'bah. This stone is attributed back to the time of Abraham as gift given to him by the Angel Gabriel. Originally the stone was white, according to tradition, but has turned black over time due to the sins of humanity.

## A Manual of Hadith

*A MANUAL OF HADITH, by MAULANA MUHAMMAD ALI, M.A., LL.B., AUTHOR OF English Translation of the Holy Quran with Commentary and Text. Urdu Translation and Commentary, Muhammad the Prophet, Islām--the Religion of Humanity, The Religion of Islām, Early Caliphate, The Ahmadiyya Movement, The Babi Religion, The New World Order, Etc. Etc., THE AHMADIYYA ANJUMAN ISHAAT ISLAM, LAHORE, PAKISTAN, 1944*

### How Divine Revelation Came to the Holy Prophet

#### CHAPTER I

#### HOW DIVINE REVELATION CAME TO THE HOLY PROPHET

1. "And it is not for any mortal that Allāh should speak to him except by inspiration or from behind a veil or by sending a

messenger and revealing by His permission what He pleases" (42:51).

2. "And surely this is a revelation from the Lord of the worlds--the Faithful Spirit has come down with it upon thy heart that thou mayest be of the warners--in plain Arabic language" (26:192-195).

3. "And thus have We revealed to thee an Arabic Qur'ān" (42:7).

4. "The Holy Spirit has brought it down from thy Lord with truth" (16:102).

5. "Whoever is the enemy of Gabriel, surely he revealed it to thy heart by Allāh's command" (2:97).

6. "We have revealed it, revealing portion by portion" (17:106).

Revelation according to the Holy Qur'ān is a universal fact. It speaks of revelation to inanimate objects--heaven and earth (41:11, 12; 99:5)--and of revelation to lower animals (16:68, 69). Revelation to man is undoubtedly of a different nature from these revelations, and it is with this that we are at present concerned. In the first verse quoted above it is stated that Allāh speaks to man--*i.e.* revelation to man is granted--in three ways: (1) by infusing an idea into the mind--the word *wahy* used here carries its original significance of a *sudden suggestion*; (2) from behind a veil, which includes *ru'yā* (dream), its higher form *kashf* (vision) and the still higher form *ilhām*, when voices are heard or uttered in a state of trance; (3) when a messenger, the angel Gabriel, is sent with the Divine message in clear words to the recipient of the revelation. The third is the highest form of revelation: the Divine message is sent not in the form of an idea as in the first case or in the form of a vision as in the second but in words through the angel; and it is peculiar to the prophets.\* The Holy Qur'ān was revealed to the Prophet in words in the Arabic language (vv. 2, 3) through Gabriel, who is also called the Faithful Spirit and the Holy Spirit (vv. 2, 4, 5),

\*. I have discussed this subject fully in *The Religion of Islām*, in the chapter on Revealed Books.

the angel descending upon the heart of the Prophet (vv. 2, 5). The last verse shows that the Holy Qur'ān was revealed in portions.

The hadith narrated in this chapter bear out what has been so clearly established in the Holy Qur'ān. We are told that before the higher revelation, the Prophet received revelation in the form of dreams; that the Prophet's first experience of higher revelation was marked by the appearance of the Angel, who communicated to him the first Divine message in words, contained in the first five verses of ch. 96, and that the Prophet related his existence to Waraqah who believed in him, saying that it was the angel Gabriel who brought the Divine message to Moses (h. 2). The prophet's second experience of the higher revelation was similar to the first (h. 3). It is further shown that the higher revelation of the Holy Qur'ān came *in words* through Gabriel (hh. 4, 5). He felt a great strain when this revelation came to him: he perspired even on cold days and grew heavier and a change came over him. (hh. 5-8). It appears that to receive this spiritual experience he was translated to another sphere, and his detachment from the material environment was so real that it brought about a physical change as well.

1.1 'Umar ibn al-Khattāb said, I heard the Messenger of Allāh, peace and blessings of Allāh be on him, say:

"Actions shall be judged only by intention<sup>2</sup>, and a man shall have what

1. Bukhārī opens his *Jāmi'* with the hadith that follows here, and it is the first hadith of the chapter entitled *The Beginning of Revelation*. But, as the subject matter of the hadith shows, it does not really relate to this chapter; it is in fact a sort of introduction to the Collection itself. It is a very appropriate introduction indeed, for it shows not only the sincerity of purpose of the author but also warns the reader that the good and noble deeds to which he is guided by the sayings and deeds of the Prophet, will prosper only if there is sincerity of purpose beneath them.

2. By *a'māl* (pl. of *'amal*) are meant the good and noble deeds to which the Holy Prophet invited. The best of deeds would be worthless if the motives were not sincere. Sincerity thus occupies the first place in the moral development of a Muslim.

he intends; so whoever flies from his home<sup>3</sup> for the sake of Allāh and His Messenger, his flight shall be accounted for the sake of Allāh and His Messenger, and whoever flies from his home for the sake of worldly

gain which he aims to attain or a woman whom he wants to marry, his flight shall be accounted for that for which he flies."

(B. 83:23; 1:1).

2 'Ā'ishah said: The first revelation that was granted to the Messenger of Allāh, peace and blessings of Allāh be on him, was the true dream in a state of sleep,<sup>4</sup> so that he never

3. The original word is *hijrah* which literally means forsaking someone or flying from a place or giving up low desires, evil tendencies or bad morals. and is specially used of the historic flight of the Holy Prophet from Makkah to Madinah, which has become the starting-point of the Muslim era. The Muslims had to fly from Makkah because they did not enjoy freedom of conscience there and were persecuted on account of their religious convictions. *Hijrah* has thus become synonymous with the forsaking of worldly relations, comforts and possessions and undergoing the severest hardships for the sake of one's convictions.

4. A true dream is thus a kind of Divine revelation (*wahy*). According to another hadīth *al-ru'ya al-sahhah* (the true vision) is a part of prophethood: "The Messenger of Allāh said, 'nothing has remained of prophethood except *mubashshirāt*' (lit. good news). (The companions) asked, 'And what is meant p. 4 by *mubashshirāt*? He said, 'The true dream'" (B. 92:5). The dream of the believer is expressly called a part of prophethood in B. 92:26. In the Holy Qur'ān also *al-bushrā* or true visions are promised to believers (10:64). Prophethood and revelation are not therefore synonymous terms, and while prophethood has terminated, revelation of the first two kinds (42:51) will continue for ever.

dreamed a dream but the truth of it shone forth like the dawn of the morning. Then solitude became dear to him and he used to seclude himself in the cave of Hirā',<sup>5</sup> and therein he devoted himself to Divine worship for several nights before he came back to his family and took provisions for this (retirement); then he would return to Khadijah<sup>6</sup> and take (more) provisions for a similar (period), until the Truth<sup>7</sup> came to him while he was in the cave of Hirā'; so the angel

5. This cave (6 ft. by 2) ft. lies to the north-east of Makkah at a distance of about three miles from the city.

6. Khadijah was the Holy Prophet's wife whom he married when he was twenty-five years old while she was forty, and who remained his only wife till her death when he was fifty years of age.

7. By the Truth is meant the Spirit of Truth or the Holy Spirit, *i.e.*, Gabriel. p. 5 He is called "the Angel" in the words that follow. This first appearance of Gabriel which was the beginning of the highest form of revelation took place according to one report on the 25th of the month of Ramadzān. Others say it was the 17th of Ramadzān which seems to be a mistake for the 27th, for according to the Holy Qur'ān, the first revelation came on the *lailat al-qadr*, which occurs on one of the three nights of Ramadzān, 25th, 27th and 29th. According to a report of Ibn 'Abbās, the Holy Prophet had then attained the age of forty (B. 63:28).

(Gabriel) came to him and said, Read. He (the Prophet) said, "I said I am not one who can read." And he continued: "Then he (the angel) took hold of me and he pressed me so hard that I could not bear it any more, and then he let me go and said, Read. I said, I am not one who can read. Then he took hold of me and pressed me a second time so hard that I could not bear it any more, then he let me go again and said, Read. I said, "I am not one who can read." (The Prophet) continued: "Then he took hold of me and pressed me hard for a third time, then he let me go and said, 'Read in the name of thy Lord Who created--He created man from a clot--Read and thy Lord is most Honourable.'"<sup>8</sup> The Messenger of Allāh, peace and blessings of Allāh be on him, returned with this (message) while his heart trembled and he came to Khadijah, daughter of Khuwailid, and said, "Wrap me up, wrap me up," and she wrapped him up until the awe left him.<sup>9</sup> Then he said to Khadijah, while he related to her what had happened: "I fear for myself."<sup>10</sup> Khadijah said, Nay, By Allāh, Allāh will never bring thee to disgrace, for thou unitest the ties of relationship and bearest the burden of the weak and earnest for the destitute and

8. These are the first three verses of the 96th chapter of the Holy Qur'ān, and the first five verses of this chapter are by consensus of opinion the first Quranic revelation that came to the Holy Prophet. It was after this, as appears from the hadith that follows, that the first verses of ch. 74 were revealed.

9. The awe was due to his first experience of Divine revelation.

10. The fear to which the Prophet gave expression was lest he should be unable to achieve the great task of the reformation of humanity which was imposed upon p. 7 him. Khadijah's reply clearly shows this to be the import. If any one was equal to that great task, Khadijah comforted him, it was he who had already laid down his life for the service of humanity. This also shows how well the Prophet's life was spent even before prophethood. Neither in this hadith nor in any other is there anything to show that the Prophet feared that he would be killed by the jinn or that he had become insane. The Prophet knew for sure at the first experience that he had been raised to the dignity of prophethood and entrusted with the great task of reforming humanity.



honourest the guest and helpst in real distress.

Then Khadijah went with him until she brought him to Waraqah ibn Naufal ibn Asad ibn 'Abd al-'Uzzā, Khadijah's uncle's son, and he was a man who had become a Christian in the time of Ignorance,<sup>11</sup> and he used to write the Hebrew script, and he wrote from the Gospel in Hebrew what it pleased Allāh that he should write, and he was a very old man who had turned blind. Khadijah said to him, O uncle's son!

11. Pre-Islām days are called *al-Jāhiliyyah* (Ignorance) or *ayyām al Jāhiliyyah* (Time of Ignorance) as compared with the learning and light which followed in the wake of Islām.

Listen to thy brother's son. Waraqah said to him, My brother's son! What hast thou seen? So the Messenger of Allāh, peace and blessings of Allāh be on him, related to him what he had seen. Waraqah said to him, This is the angel Gabriel whom Allāh sent to Moses;<sup>12</sup> would that I were a young man at this time-would that I were alive when thy people would expel thee! The Messenger of Allāh, peace and blessings of Allāh be on him, said, Would they expel me? He said, Yes; never has a man appeared with the like of that which thou hast brought but he has been held in enmity; and if thy time finds me (alive) I shall help thee with the fullest help. After that

12. Nāmūs means the angel Gabriel (Fr). Nāmūs is the person to whom the king entrusts his secrets and by it is meant (in hadīth) *the angel Gabriel whom Allāh has chosen to communicate His revelations* (N). This meaning has also been given by Bukhārī himself when repeating this hadīth in B. 60:22. Waraqah in fact only bore testimony to the truth of what the Holy Prophet had stated; *viz.*, that the Holy Spirit (Gabriel) had come to him with a revelation from on high. He, p. 9 however, added that it was the very angel that had come to Moses, and this was probably a reference to the Bible prophecy that a prophet "like unto" Moses would be raised among the Ishmaelites (Arabs).

not much time had passed that Waraqah died, and the revelation broke off temporarily.<sup>13</sup>

(B. 1:1.)

3 Jābir said, speaking of the temporary break in the revelation, (The Holy Prophet) said in his narrative:

"Whilst I was walking along, I heard a voice from heaven and I raised up my eyes, and lo! the Angel that had appeared to me in Hirā' was sitting on a throne between heaven and earth and I was struck with awe on account of him and returned (home) and said, Wrap me up, wrap me up.

13. The temporary break of revelation was not very long; certainly not longer than six months. Ibn Ishāq's report that it lasted for three years is belied by historical facts. Persecution had begun and a large part of the Holy Qur'ān had been revealed, long before the expiry of three years. It is also an established historical fact that on account of persecution which had grown very severe the Holy Prophet was compelled, in the fourth year of the Call, to take shelter in the house of Arqam and there prayers were said in congregation, and it is a fact that the Holy Qur'ān was recited in prayers from the first.

Then Allāh revealed: 'O thou who art clothed! Arise and warn, And thy Lord do magnify, And thy garments do purify, And uncleanness do shun'."14

Then revelation became brisk and came in succession.15

(B. 1:1.)

4 Ibn 'Abbās . . . said,

The Messenger of Allāh, peace and blessings of Allāh be on him, used to exert himself hard in receiving Divine revelation and would on this account move his

14. While the previous Hadīth relates the Holy Prophet's first experience of revelation, this one speaks of his second experience. On this occasion the first five verses of ch. 74 were revealed to him. This portion is from the Holy Prophet's own mouth, and therefore not the least doubt can be entertained as to the fact: that Gabriel's second visit to him was the occasion mentioned in this hadīth. What is, therefore, added by Zuhri in B. 92:1 (where h. 2 is repeated) that during the break in revelation the Holy Prophet used to go to the tops of the mountains to throw himself down and Gabriel appeared to him on such occasions and comforted him that he was the true Messenger of Allāh cannot be accepted as true. This Hadīth makes it clear that Gabriel was never seen by the Holy Prophet during the break, and that when he saw him on the second occasion, he was struck with awe as on the first occasion. Zuhri, moreover, gives no authority for his addition in B. 92:1.

15. Five short verses of ch. 96 were revealed on the first occasion and five short verses of ch. 74 on the second. After that, it is stated, revelation became plentiful--the Arabic word is *hamiya* which literally means *became hot*--and continuous, there being no break like the break between the first two revelations.

lips. . . . so Allāh revealed:

"Move not thy tongue with it to make haste with it. Surely on Us devolves the collecting of it and the reciting of it." (75:16, 17.)

. . . . So after this when Gabriel came to him the Messenger of Allāh, peace and blessings of Allāh be on him, would listen attentively, and when Gabriel departed, the Prophet, peace and blessings of Allāh be on him, recited as he (Gabriel) recited it.<sup>16</sup>

(B. 1:1.)

16. This hadīth shows that all revelations without any exception were delivered to the Holy Prophet by the angel Gabriel and that the method of their delivery was always the same, *viz.*, that Gabriel first recited the revelation and the Holy Prophet listened to it and then when Gabriel departed the Holy Prophet recited the same words. On the first two occasions, only five short verses were revealed and it was not difficult for the Prophet to repeat them; but after that, as shown in the last hadīth, revelation became plentiful, *i.e.*, large portions were revealed at one time, and as Gabriel began to recite, the Holy Prophet made haste to repeat lest any word or sentence might be lost. He was, therefore, told not to make haste with it and to wait until Gabriel had delivered the whole message and then to repeat the same, being assured that it was a Divine arrangement and that nothing would be lost (75:16, 17). In another very early chapter he was still more plainly told: "We will make thee recite so thou shalt not forget" (87:6). There are chapters--one of these containing over a thirtieth of the Holy Qur'an--that were revealed to him in their entirety at one time, yet Gabriel recited them once only and then the Holy Prophet repeated them without omission of a word and ordered them to be written down at once.

It would further appear from this hadīth that other people saw the Holy Prophet's lips move when he received the revelation which shows that his reception of the revelation was not subjective but a real and external experience.

5 'Ā'ishah reported that Hārith ibn Hishām asked the Messenger of Allāh, peace and blessings of Allāh be on him, O Messenger of Allāh! How does revelation come to thee? The Messenger of Allāh, peace and blessings of Allāh be on him, said:

"Sometimes it comes to me like the ringing of a bell and that is the hardest on me, then he departs from me and I retain in memory from him what he says; and sometimes the Angel comes to me in the likeness of a man and speaks to me and I retain in memory what he says."18

18. The difference in the two states is one of the form the Angel assumed. In the first case it is not stated what likeness the Angel assumed--it was an angelic form beyond description--and the words came forth with the clear resonant sound of vibrating metal; in the second case the Angel assumed the likeness of a man and the words were uttered as one man talks to another. That words were spoken in both cases is clear enough from the words of the Hadith; in both cases we are told: "I retain in memory what he says." In the first case, however, the words '*an-hu* (*i.e.*, from him) have been added to show that it was the Angel who spoke the words. In both cases the Holy Prophet saw the Angel and heard the words from the Angel and then retained them in memory; the difference was only one of the likeness of the Angel, and consequently, of the tone in which the words were uttered.

Ā'ishah said, And I saw him when revelation came down upon him on a severely cold day, then it departed from him and his forehead dripped with sweat.19

(B. 1:1.)

6 Zaid ibn Thābit said, Allāh sent down revelation on His Messenger, peace and blessings of Allāh be on him, and his thigh was upon my thigh and it began to make its weight felt to me so much so that I feared that my thigh might be crushed.

(B. 8:12)

19. There are many Hadith showing that a real change came over the Holy Prophet when revelation came down upon him. Here it is stated that perspiration ran down his brow on a severely cold day; according to h. 6, Zaid felt his thigh being crushed under the Holy Prophet's thigh when revelation came on: h. 7 says that Ya'lā saw the Holy Prophet when revelation descended on him and "his face was red"; according to h. 8, when revelation descended on the Holy Prophet, "he appeared distressed and a change came over his face." All these hadith show that whenever revelation came down upon the Holy Prophet, whether he was in public or in private, there was a real change which could not be assumed. It is clear from this that though revelation came to the Holy Prophet in a state of wakefulness, yet there was a transition from the physical environment to the spiritual sphere, the effect of which was witnessed on the body. The new senses which were required to receive the revelation necessitated the coming of a kind of death over the body. The story that "froth appeared

before his mouth" is a pure invention and no trace of it is to be met with in any hadith.

7 Safwān ibn Ya'lā reported that

Ya'lā said to 'Umar, Show me the Prophet, peace and blessings of Allāh be on him, when revelation is sent down to him. So when the Prophet, peace and blessings of Allāh be on him, was in Ji'rānah<sup>20</sup> and with him a number of his companions. . . . revelation came to him. Thereupon 'Umar made a sign to Ya'lā; so Ya'lā came and over the Messenger of Allāh, peace and blessings of Allāh be on him, was a garment with which he was covered and he entered his head under the garment), when (he saw that) the face of the Messenger of Allāh, peace and blessings of Allāh be on him, was red and he was snoring;<sup>21</sup> then that condition departed from him. (B. 25:17.)

8 'Ubādah ibn al-Sāmit said, The Prophet, peace and blessings of Allāh be on him, felt, when the revelation was sent down upon

20. A place between Makkah and Tā'if.

21. The change was so perfect that it resembled a state of sleep, though as the hadith makes it clear, he was not asleep and was just at that moment talking to his companions.

him, like one in grief and a change came over his face.

And according to one report:

He hung down his head, and his companions also hung down their heads,<sup>22</sup> and when that state was over, he raised his head.

(M-Msh. 27:5.)

22. The companions hung down their heads out of respect.

## Wisdom of the Sufi's

### Principles

*'Principles of Sufism,' Nahid Angha, Jain Publishing, 1991*

- 1.) Tark (Abandonment)
- 2.) Tuheh (Repentance)
- 3.) Tugha or Taghva (Virtue and Abstinence)
  - 4.) Sabr (Patience)
  - 5.) Sedgh (Truthfulness)
  - 6.) Safa (Purity)
  - 7.) Vud (Love)
- 8.) Verd (Zekr, Repentance)
  - 9.) Vafa'a (Loyalty)
  - 10.) Fard (Isolation)
  - 11.) Faghr (Poverty)
  - 12.) Fana (Annihilation)

## Doctrines of the Sufis'

*From the Writings of Sheikh Saadi*

"The goal of the people of the inner path is not their outer garments.  
Serve the King yet remain a Sufi."

*From 'The Doctrine of the Sufis, by Al-Kalabadhi, Chapter One, 'How the Sufi's account for their being called Sufis,' Cambridge University Press and AMS Press, 1935*

"Dhu'l-Nun also said: 'I saw a woman in one of the coasts of Syria, and said to her, "Whence comest thou (God have mercy on thee)?" She replied: "From people whose flanks shrink from their beds." I said "And whither intendest thou?" She answered "Unto men whom neither merchandise nor selling diverts from the remembrance of God." I said: "Describe them." Then she began to recite:

Their every purpose is with God united  
Their high ambitions mount to Him alone:  
Their troth is to the Lord and Master plighted -  
O noble quest, for the Eternal One!

They do not quarrel over this world's pleasure -

Honours, and children, rich and costly gowns,  
 All greed and appetite! They do not treasure  
 The life of ease and joy that dwells in towns.

Facing the far and faint horizon yonder  
 They seek the Infinite, with purpose strong:  
 They ever tread where desert runnels wander,  
 And high on towering mountain-tops they throng!"

### **1.) How the Sufi's Account for Their Being Called Sufi's**

Some say: "The Sufi's were only named Sufis because of the purity (safa) of their hearts and the cleanliness of their acts (athar)." Bishr ibn al-Harith said: "The Sufi is he whose heart is sincere (safa) towards God." Another said: "The Sufi is he whose conduct towards God is sincere, and towards whom God's blessing is sincere." Certain of them have said: "They were only called Sufis because they are in the first rank (saff) before God, through the elevation of their desires towards Him, the turning of their hearts unto Him, and the staying of their secret parts before Him."

### **2.) Doctrine of Unity**

The Sufis are agreed that God is One, Alone, Single, Eternal, Everlasting, Knowing, Powerful, Living, Hearing, Seeing, Strong, Mighty, Majestic, Great, Generous, Clement, Proud, Awful, Enduring, First, God, Lord, Ruler, Master, Merciful, Compassionate, Desirous, Speaking, Creating Sustaining.

### **3.) Their Doctrine of the Attributes**

They are agreed that God has real qualities, and that He is qualified by them, these being: knowledge, strength, power, might, mercy, wisdom, majesty, omnipotence, eternity, life, desire, will and speech.

### **4.) Their Variance as to Whether God has Ceased Creating**

They are at variance as to whether or not God has ceased to create.

### **5.) Their Variance Concerning Names**

"They are at variance concerning the names of God.

### **6.) Their Doctrine of the Qur'an**

They are agreed that the Qur'an is the real word of God, and that it is neither created, nor originated in time, nor an innovation.

### **7) Their Variance Concerning the Nature of Speech**

They are at variance concerning the nature of God's speech. The majority of them hold that the speech of God is an eternal attribute of God contained in His essence in no way resembling the speech of created beings.

### **8.) Their Doctrine of Vision**

They are agreed that God will be seen with the eyes in the next world, and that the believers will see Him but not the unbelievers, because this is a grace from God.

### **9.) Their Variance as to the Prophet's Vision**

They are at variance as to whether the Prophet saw God on the night of the heavenly journey. The majority of them, declare that Muhammad did not see Him with his eyes.

### **10.) Their Doctrine of Predestination and the Creation of Acts**

They are agreed that God is the Creator of all the acts of his servants, even as He is the Creator of their essences: that all that they do, be it good or evil, is in accordance with God's decree, predestination, desire and will.

### **11.) Their Doctrine of Capacity**

They are agreed that every breath that they draw, every glance they make, and every motion they perform, is by virtue of a faculty which God originates in them.

### **12.) Their Doctrine of Compulsion**

Some of them have declared the idea of compulsion to be absurd, saying that compulsion can only occur in the case of two persons being unyielding . . . The meaning of compulsion is, that the agent should be constrained to do a certain thing, although he dislikes it and prefers something else, so that he then chooses to perform that which he



dislikes, and leaves along which he lives: but for this constraint and compulsion, he would certainly have done the thing which he has left alone, and left alone the thing which he has done.

### **13.) Their Doctrine of Advantageousness**

They are agreed that God does with His servants whatever H wishes, and decrees for them however He desires, whether that be to their advantage or not.

### **14.) Their Doctrine of Promise and Threat**

They are agreed that the absolute threat (of God) applies to unbelievers, and the absolute promise to those who perform good works.

### **15.) Their Doctrine of Intercession**

They are agreed upon confirming all that God has mentioned in His Book about intercession, and all that has come down in the stories told of the Prophet.

### **16.) Their Doctrine of Children**

They believe that the children of believers are with their parents in paradise: but concerning the children of unbelievers they are at variance. Some teach that God punishes no man with hell, save he be fully convicted of rebellion and unbelief, so that he has fallen under judgment. The majority refer their affairs to God, holding that it is open to God either to punish or to bless them.

### **17.) Their Doctrine of the Duties Imposed by God on Adults**

They are agreed that all the ordinances imposed by God on His servants in His Book, and all the duties laid down by the Prophet in the Traditions, are a necessary obligation and a binding imposition for adults of mature intelligence.

### **18.) Their Doctrine of the Gnosis of God**

They are agreed that the only guide to God is God Himself, holding that the function of the intellect is the function of an intelligent person who is in need of a guide.

### **19.) Their Variance as to the Nature of Gnosis**

They are at variance as to the nature of gnosis itself. Al-Junayd said: "Gnosis is the realisation of thy ignorance when His knowledge comes." A bystander said: "Tell us more." He continued: "He is at once the subject and object of gnosis." By these words he means that "thou art ignorant of Him in the aspect of thouness, and only attainest gnosis of Him through the aspect of Heness."

### **20.) Their Doctrine of Spirit**

Al-Junayd said: "The spirit (ruh) is a thing the knowledge of which God has reserved to Himself, not suffering any of His creatures to understand it. Therefore, it cannot be expressed in any other way than as being existent (mayjud)."

### **21.) Their Doctrine of Angels and Messengers**

The majority of the Sufis refrain from entering into the question whether the Messengers are to be preferred above the Angels, or vice versa, saying that superiority belongs to those whom God has preferred, and that it is a matter of neither essence nor act.

### **22.) Their Doctrine of the Faults Ascribed to the Prophets**

Al-Junayd, Al-Nuri and others of the great Sufis hold that whatever happened to the prophets only affected them outwardly, and that their secret hearts were absorbed with the contemplations of God.

### **23.) Their Doctrine of the Miracles of the Saints**

They are agreed in affirming the miracles of the saints, even though they may enter the category of marvels.

### **24.) Their Doctrine of Faith**

According to the majority of the Sufis, faith consists of speech, act and intention. The Prophet, according to a tradition of Ja'far ibn Muhammad on the authority of his ancestors, said: "Faith is a confession with the tongue, a verification with the heart, and an act with the members."

### **25.) Their Doctrine of the Realities of Faith**

One of the Shaykhs said: "The elements of faith are four: unification without limitation, recollection without interruption, state without description, and ecstasy without moment."

## **26.) Their Doctrine of Legal Schools**

Regarding matters over which the lawyers differ, the Sufis pursue the more cautious and conservative course, and wherever possible follow the consensus of the two contesting parties concerned.

## **27.) Their Doctrine of Earning**

They are agreed that it is permissible to acquire earnings from trades, commerce or agriculture, or any other means permitted by the religious law, provided one exercises due caution, deliberation and care to avoid things of doubtful legality.

## **28.) Of the Sufi Sciences of the States**

The sciences of the Sufis are the sciences of the spiritual states, and that these states are the heritage of acts, and are only experienced by those whose acts have been right.

## **29.) Of the Nature and Meaning of Sufism**

The elements of Sufism are ten in number. First, the isolation of unification. Second, understanding of audition. Third, good fellowship. Fourth, preference of preferring. Fifth, yielding up of personal choice. Sixth, swiftness of ecstasy. Seven, revelation of the thoughts. Eighth, abundant journeying. Ninth, yielding up of earning. Tenth, the refusal to hoard.

## **30.) Of the Revelation of Thoughts**

There are four kinds of thoughts: from God, from an angel, from self, and from the Devil.

## **31.) Of Sufism and Being at Ease with God**

Sufism is the preservation of the moments.

## **32.) Their Doctrine of Repentance**

Rabi'ah said: "I ask pardon of God for my little sincerity in saying, I ask pardon of God." Ibrahim al-Daqqaq said: "Repentance means, that thou shouldst be unto God a face without a back, even as thou hast formerly been unto Him a back without a face."

**33.) Their Doctrine of Abstinence**

Al-Junayd said: "Abstinence is when the hands are void of possessions, and the heart of acquisitiveness."

**34.) Their Doctrine of Patience**

Sahl said: "Patience is the expectation of consolation from God: it is the noblest and highest of services." Another said: "Patience means being patient patience."

**35.) Their Doctrine of Poverty**

Abu Muhammad al-Jurayri said: "Poverty means that one should not seek the non-existence until one has failed to find the existent."

**36.) Their Doctrine of Humility**

Abu 'Amr al-Dimashqi said: "The man of fear fears himself more than he fears the enemy."

**37.) Their Doctrine of Piety**

Sahl said: "Piety consists of contemplating the states on the footing of isolation."

**38.) Their Doctrine of Sincerity**

Al-Junayd said: "Sincerity is that whereby God is desired, whatever the act may be."

**39.) Their Doctrine of Gratitude**

Al-Harith al-Muhasibi said: "Gratitude is God's increase for the grateful." He means, that when a man is grateful, God augments his blessing, and so he is augmented in gratitude.

**40.) Their Doctrine of Trust**

Sari al-Saqati said: "Trust is the stripping off of power and strength." Ibn Masruq said: "Trust is resignation to the course of the decrees of fate."

**41.) Their Doctrine of Satisfaction**

Al-Junayd said: "Satisfaction is the relinquishing of free-will." Al-Harith al-Muhasibi said: "Satisfaction is quietness of heart under the course of destiny."

#### **42.) Their Doctrine of Certainty**

Al-Junayd said: "Certainty is the removal of doubt." Al-Nuri said: "Certainty is contemplation."

#### **43.) Their Doctrine of Recollection**

Real recollection consists in forgetting all but the One recollected. When thou hast forgotten what is not God, then thou hast remembered God.

#### **44.) Their Doctrine of Intimacy**

Al-Junayd said: "Intimacy is the removal of nervousness, together with the persistence of awe."

#### **45.) Their Doctrine of Nearness**

Nearness means that thou art at the same time presumptuous towards Him, and submissive before Him.

#### **46.) Their Doctrine of Union**

Union implies being inwardly separated from all but God.

#### **47.) Their Doctrine of Love**

Al-Junayd said: "Love is the inclination of the heart." Abu 'Abdillah al-Nibaji said: "Love is a pleasure if it be for a creature, and an annihilation if it be for the Creator."

#### **48.) Their Doctrine of Detachment and Separation**

The meaning of detachment is, that one should be detached outwardly from accidents, and inwardly from compensations.

#### **49.) Their Doctrine of Ecstasy**

Ecstasy is a sensation which encounters the heart, whether it be fear, or grief, or the vision of some fact of the future life, or the revelation of

some state between man and God. Al-Nuri said: "Ecstasy is a flame which springs up in the secret heart, and appears out of longing, and at that visitation (warid) the members are stirred either to joy or grief."

#### **50.) Their Doctrine of Overmastery**

Overmastery is a state experienced by the mystic, during which he is incapable of observing cause or preserving manner, and entirely unable to discriminate concerning what comes upon him.

#### **51.) Their Doctrine of Intoxication**

Intoxication is evident when a man, while not being entirely unconscious to the things about him, is nevertheless unable to discriminate between them.

#### **52.) Their Doctrine of Absence and Presence**

Absence signifies that a man is unconscious of his own passions, and is not aware of them at all, although those passions still persist in him, only he is absent from them because he is present with what belongs to God.

Presence signifies that a man regards his passions as belong to God, not himself.

#### **53.) Their Doctrine of Concentration and Separation**

The first part of concentration is the concentration of resolution, that is, that all one's resolves shall be a single resolve.

The separation which follows concentration is a state in which the mystic is separated from his carnal resolves and from the desire for pleasant and pleasurable things.

#### **54.) Their Doctrine of Revelation and Veiling**

Sahl said: "Revelation is in three states: revelation of an essence, which is unveiling; revelation of the qualities of essence, which illumination; and revelation of the condition of essence, which is the life of the world to come."

#### **55.) Their Doctrine of Passing-Away and Persistence**

Passing-away is a state in which all passions pass away, so that the mystic experiences no feelings towards anything whatsoever, and loses all sense of discrimination: he has passed away from all things, and is

wholly absorbed with that through which he has passed away.

#### **56.) Their Doctrine of the Realities of Gnosis**

One of the Shaykhs said: "Gnosis is of two kinds: the gnosis of a truth, and the gnosis of a reality. The gnosis of truth is the assertion of God's Unity over the attributes which He has put forth. As for the gnosis of reality, this is the gnosis that there is no means of reaching that gnosis, because the impermeable nature (of God) and the verification of (His) lordliness are impossible to comprehend.

#### **57.) Their Doctrine of Unification**

Unification has seven elements: the isolation of the eternal from the temporal; the exalting of the Eternal above the perception of the created; giving up equating the attributes; abolishing the principle of causation from the attribute of Lordship; raising God above the power of the temporal to affect or change Him, and exalting Him above all (mental) discrimination and consideration; and declaring Him to be free of the principle of analogy.

#### **58.) Their Doctrine of the Description of the Gnostic**

Al-Hasan ibn 'Ali ibn Yazdaniyar said: "When the Attestation appears, and the attestations pass away, the senses depart and sincerity is abolished." The abolishing of sincerity means that, when the mystic considers his own quality - for his attributes are subject to causation as like himself - he no longer considers himself as sincere, and he no longer thinks that his actions have ever been or will ever be sincere.

#### **59.) Their Doctrine of the Seeker and the Thought**

The seeker is in reality the sought, and the Sought the Seeker: for the man who seeks God only Him because God for sought him.

#### **60.) Their Doctrine of Toiling and Divine Practice**

One of the great Sufis said: "True service is the performance of what God has imposed as a duty, provided it be understood that it is an obligation, that is, that is must be accomplished with no consideration of compensation, even though thou knowest this to be a (divine) bounty.

#### **61.) Their Doctrine of Discoursing to Men**

A mansaid to Al-Nuri: "When may a man presume to discourse to his fellows?" He replied: "When he understands concerning God, then it is right that he should make God's servants understand: But when he does not understand concerning God, then his affliction is common to all the land, and is over all men."

#### **62.) Of Their Piety and Pious Endeavours**

"Abu 'Abdillah known as Shikthal known as Shikthal would not speak with me, but took refuge in deserts. Someone met him one day and attached himself to him: "I ask thee in God's name, wilt thou not tell me what it is that prevents thee from discoursing?" He replied: "O man! this existence is but a fancy in the midst of reality, and it is not right to speak of a thing which possesses no reality. And as for the Real, words fail to describe Him: so where is the use discoursing?"

#### **63.) Of God's Favours to the Sufis and His Warning Them by Means of Supernatural Voices**

Abu Sa'id al-Kharraz said: "On the evening of 'Arafah' the sense of God's nearness cut me off from the desire to petition God. Then my soul contended with me, that I should petition God; and I heard a voice saying: "after thou hast found God, dost thou petition another than God?"

#### **64.) Of God's Warning them By Means of Thoughts**

Abu Amr ibn al-'Ala came forward one day to lead the congregation in prayer. Now he was not an Imam (similar to a priest), that he should be required to come forward. Having stepped out, he said to the people: "Settle yourselves." Then he fainted, and did not recover until the following day. When questioned about this afterwards, he said: "At that moment when I said to you, 'Settle yourselves,' a thought from God came into my heart, as if God were trying to say, "Oh my servant! hast thou settled thyself with Me for but the twinkling of an eye, that thou shouldst command others to settle themselves?"

#### **65.) Of God's Warning them Through Visions and Rare Favours**

That visions are a genuine phenomenon is testified by the following narrative told by Al-Hasan al-Basri: "I entered the mosque of Basrah, and found a number of our companions seated there. I sat down with them, and heard them discussing a certain man, and scandalising him. I



forbade them to discuss him, telling them various Traditions relating to the subject of backbiting which I had heard attributed to the Prophet and Jesus son of Mary. The People then refrained, and began to talk of another matter: but presently the name of this man came up again, and they discussed him in turn, and I with them. So they departed to their dwellings, and I to mine. As I slept, a black man came to me in my dream, carrying in his hand a wicker dish on which was a piece of swine's flesh. He said to me, 'Eat.' I said, 'I will not eat, this is swine's flesh.' He said, 'Eat.' I said, 'I will not eat, this is swine's flesh, this is unlawful.' He said, 'Thou certainly shalt eat it.' Again I refused him. Then he opened my jaws, and put the meat in my mouth, and I began to chew it, while he continued to stand before me: I was afraid to cast it out, and at the same time I would not swallow it. In this state I awoke: and for thirty days and thirty nights thereafter nothing that I ate or drank gave me any pleasure, for I tasted in my mouth the savour of that flesh, and smelt its odour in my nostrils."

#### **66.) God's Favours to Them Which Spring of His Jealousy**

A number of persons came to visit Rabi'ah when she was suffering from a malady. They said to her: "What is they state?" She replied: "By God, I know of no reason for my illness, except that Paradise was displayed to me, and Yearned after it in my hears; and I think that my Lord was jealous for me, and so reproached me: and only He can make me happy."

#### **67.) God's Bounties in Laying Hardships Upon Them to Bear**

Abu 'l-Hasan al-'Alawi said: "I saw Al-Khawwas in the mosque at Dinawar, seated in the centre of it, while the snow was falling on him. I felt moved with compassion towards him, and said to him, 'What if thou shouldst move to shelter?' He replied, 'No.' Then he began to recite:

The way to Thee is clear and wide,  
For none who seeks Thee needs a guide.  
In winter's cold Thou art my spring,  
In summer's heat, my covering.

#### **68.) God's Grace to them at Death and After**

Abu 'l-Hasan, called qazzaz, said: 'We were at Al-Fajj, when a handsome young man came to us, wearing two worn woollen garments. He saluted us, and said, 'Is there a clean place here where I

may die?' We were much astonished, but replied that there was, and showed him the way to the well nearby. He went away, and performed his ablutions and prayed a while. We waited an hour for him, and when he did not return we came to him and found that he was dead . . ."

"Is there life after death?" Ibrahim ibn Shayban said. "'Knowest thou not that His friends do not die, but are moved from one abode to another?"

### 69.) Of Other Graces Accorded Them

A companion said: "One day I went out to Wasit and saw a white bird in the midst of the water, saying" 'God is glorified above the forgetfulness of men.'

### 70.) Of Audition

Audition is resting after the fatigue of the (spiritual) moment, and a recreation for those who experience (spiritual) states, as well as a means of awakening the consciences of those who busy themselves with other things.

## Sufi Ascetics

### *A portion of al-Hasan's correspondence with 'Umbar ibn 'Abd-al-'Aziz, Sufi Ascetics*

"Beware of this world (dunya) with all its wariness; for it is like a snake, smooth to the touch, but its venom is deadly. . . . The more it pleases thee, the more do thou be wary of it, for the man of this world, whenever he feels secure in any pleasure thereof, the world drives him over into some unpleasantness, and whenever he attains any part of it and squats him down in it, the world turns him upside down. And again beware of this world, for its hopes are lies, its expectations false; its easefulness is all harshness, muddled its limpidity . . . . Even had the Almighty not pronounced upon the world at all or coined for it any similitude . . . yet would the world itself have awakened the slumberer and roused the heedless; how much more then, seeing that God has Himself sent us a warning against it! . . . For this world has neither worth nor weight with God, so slight it is . . . It was offered to our Prophet, with all its keys and treasures . . . but he refused to accept it, and nothing prevented him from accepting it- for there is naught that

can lessen him in God's sight - but he disdained to love what his Creator hated, and to exalt what his Sovereign had debased. As for Muhammad, he bound a stone upon his belly when he was hungry; and as for Moses . . . it is said of him in the stories that God revealed to him, "Moses, when thou seest poverty approaching, say, 'Welcome to the badge of the righteous!' And when thou seest wealth approaching, say, 'Lo, a sin whose punishment has been put on aforetime.'" If thou shouldst wish, thou mightest name as a third the Lord of the Spirit and the Word [Jesus], for in his affair there is a marvel; he used to say, "My daily bread is hunger, my badge is fear, my raiment is wool, my mount is my foot, my lantern at night is the moon, and my fire by day is the sun, and my fruit and fragrant herbs are such things as the earth brings forth for the wild beasts and the cattle. All the night I have nothing, yet there is none richer than I!"

## Sufi Ecstatics

### *From the writings of Junayd of Baghdad*

Sufi ecstasies embraced the intoxication of the illuminative way, a stage which became the object of sincere and intense seeking.

"Now I have known, O Lord,  
What lies within my heart;  
In secret, from the world apart  
My tongue has talked with my Adored.

So in manner we  
United are, and one;  
Yet otherwise disunion  
Is our estate eternally.

Though from my gaze profound  
Deep awe hath hid Thy Face,  
In wondrous and ecstatic Grace  
I feel Thee touch my inmost ground."

### *From the writings of Junayd of Baghdad*

"The journey from this world to the next (i.e. to give up worldly things for spiritual things) is easy for the believer: the journey

from the creatures (i.e. separation from them and from dependence on them) to the Creator is hard: the journey from the self to God is very hard: and to be able to abide in God is still harder.

Sufism means that God makes you to die to yourself and makes you alive in Him. It is to purify the heart from the recurrence of creaturely temptations, to say farewell to all the natural inclinations, to subdue the qualities which belong to human nature, to keep far from the claims of the senses, to adhere to spiritual qualities, to ascend by means of Divine knowledge, to be occupied with that which is eternally the best, to give wise counsel to all people, faithfully to observe the truth, and to follow the Prophet in respect of the religious law.

Love means that the attributes of the lover are changed into those of the Beloved. Now he lives in accordance with the saying of God: "When I love him, I will be his eye by which he sees and his hearing by which he hears and his hand by which he reaches out."

## Sufi Antimonians

### *From the Ruba'iyat attributed to Abu Sa'id*

"If men wish to draw near to God, they must seek Him in the hearts of men. They should speak well of all men, whether present or absent, and if they themselves seek to be a light to guide others, then like the sun, they must show the same face to all. To bring joy to a single heart is better than to build many shrines for worship, and to enslave one soul by kindness is worth more than the setting free of a thousand slaves.

The true saint sits in the midst of his fellow-men, and rises up and eats and sleeps and buys and sells and gives and takes in the bazaars among other people, and marries and has social intercourse with other folk, and never for an instant forgets God."

## Sufi Poets

### *From the Mystical Epic 'Mantiq al-Tayr' By Farid al-Din Attar*

"The sun of my Perfection is a Glass  
Wherein from Seeing into Being pass

All who, reflecting as reflected see  
 Themselves in Me, and Me in them, not Me,  
 But all of Me that a contracted Eye  
 Is comprehensive of Infinity.  
 Not yet Themselves; no Selves, but of the All  
 Fractions, from which they split and whither fall.  
 As Water lifted from the Deep, again  
 Falls back in individual Drops of Rain -  
 Then melts into the Universal Main.  
 All you have been, and seen, and done, and thought,  
 Not you but I, have seen and been and wrought;  
 I was the Sin that from Myself rebell'd  
 I the Remorse that tow'rd Myself compelled:  
 . . . Sin and Contrition - Retribution owed  
 And cancelled - Pilgrim, Pilgrimage, and Road,  
 Was but Myself toward Myself: and your  
 Arrival but Myself at my own Door:  
 . . . Rays that have wander'd into Darkness wide  
 Return, and back into your Sun subside."

## Sufi Dervishes

*From the writings of Abd al-Qadir al-Jiolani and Abuyad  
 al-Tijani*

"I have naught but my destitution  
 To plead for me with Thee.  
 And in my poverty I put forward that destitution as my plea.  
 I have no power save to knock at Thy door,  
 And if I be turned away, at what door shall I knock?  
 Or on whom shall I call, crying his name,  
 If Thy generosity is refused to Thy destitute one?  
 Far be it from Thy generosity to drive the disobedient one to despair!  
 Generosity is more freehanded than that.  
 In lowly wretchedness I have come to Thy door,  
 Knowing that degradation there finds help.  
 In full abandon I put my trust in Thee,  
 Stretching out my hands to Thee, a pleading beggar."

*From the writings of Taharat al-Qulub*

"My God and my Lord, eyes are at rest, stars are setting, hushed are the movements of birds in their nests, of monsters in the deep. And Thou art the Just who knoweth no change, the Equity that swerveth not, the Everlasting that passes not away. The doors of kings are locked, watched by their bodyguards; but Thy door is open to him who calls on Thee. My Lord, each lover is now alone with his beloved, and Thou art for me the Beloved."

## Songs of Kabir

*SONGS OF KABÎR, Translated by Rabindranath Tagore,  
Introduction by Evelyn Underhill, New York, The  
Macmillan Company, 1915*

### KABIR'S POEMS

#### I

I. 13. *mo ko kahân dhûnro bande*

O SERVANT, where dost thou seek Me?

Lo! I am beside thee.

I am neither in temple nor in mosque: I am neither in Kaaba nor in Kailash:

Neither am I in rites and ceremonies, nor in Yoga and renunciation.

If thou art a true seeker, thou shalt at once see Me: thou shalt meet Me in a moment of time.

Kabîr says, "O Sadhu! God is the breath of all breath."

#### II

I. 16. *Santan jât na pûcho nirguniyân*

It is needless to ask of a saint the caste to which he belongs; For the priest, the warrior, the tradesman, and all the thirty-six castes, alike are seeking for God.

It is but folly to ask what the caste of a saint may be;

The barber has sought God, the washerwoman, and the carpenter--  
 Even Raidas was a seeker after God.  
 The Rishi Swapacha was a tanner by caste.  
 Hindus and Moslems alike have achieved that End, where remains no  
 mark of distinction.

### III

I. 57. *sâdho bhât, jîval hî karo âs'â*

O FRIEND! hope for Him whilst you live, know whilst you live,  
 understand whilst you live: for in life deliverance abides.  
 If your bonds be not broken whilst living, what hope of deliverance in  
 death? It is but an empty dream, that the soul shall have union with  
 Him because it has passed from the body:  
 If He is found now, He is found then,  
 If not, we do but go to dwell in the City of Death.  
 If you have union now, you shall have it hereafter.  
 Bathe in the truth, know the true Guru, have faith in the true Name!  
 Kabîr says: "It is the Spirit of the quest which helps; I am the slave of  
 this Spirit of the quest."

### IV

I. 58. *bâgo nâ jâ re nâ jâ*

Do not go to the garden of flowers!  
 O Friend! go not there;  
 In your body is the garden of flowers.  
 Take your seat on the thousand petals of the lotus, and there gaze on the  
 Infinite Beauty.

### V

I. 63. *avadhû, mâyâ tajî na jây*

TELL me, Brother, how can I renounce Maya?  
 When I gave up the tying of ribbons, still I tied my garment about me:  
 When I gave up tying my garment, still I covered my body in its folds.  
 So, when I give up passion, I see that anger remains;  
 And when I renounce anger, greed is with me still;

And when greed is vanquished, pride and vainglory remain;  
When the mind is detached and casts Maya away, still it clings to the  
letter.

Kabîr says, "Listen to me, dear Sadhu! the true path is rarely found."

## VI

I. 83. *candâ jhalkai yahi ghat mâhû*

THE moon shines in my body, but my blind eyes cannot see it:  
The moon is within me, and so is the sun.  
The unstruck drum of Eternity is sounded within me; but my deaf ears  
cannot hear it.

So long as man clamours for the *I* and the *Mine*, his works are as  
naught:  
When all love of the *I* and the *Mine* is dead, then the work of the Lord is  
done.  
For work has no other aim than the getting of knowledge:  
When that comes, then work is put away.

The flower blooms for the fruit: when the fruit comes, the flower  
wITHERS. The musk is in the deer, but it seeks it not within itself: it  
wanders in quest of grass.

## VII

I. 85. *Sâdho, Brahm alakh lakhâyâ*

WHEN He Himself reveals Himself, Brahma brings into manifestation  
That which can never be seen.  
As the seed is in the plant, as the shade is in the tree, as the void is in the  
sky, as infinite forms are in the void--  
So from beyond the Infinite, the Infinite comes; and from the Infinite the  
finite extends.

**The creature is in Brahma, and Brahma is in the creature: they are ever  
distinct, yet ever united.**

**He Himself is the tree, the seed, and the germ. VIII**

I. 101. *is ghat antar bâg bagîce*



WITHIN this earthen vessel are bowers and groves, and within it is the Creator:

Within this vessel are the seven oceans and the unnumbered stars.  
The touchstone and the jewel-appraiser are within;  
And within this vessel the Eternal soundeth, and the spring wells up.  
Kabîr says: "Listen tome, my Friend! My beloved Lord is within."

He Himself is the flower, the fruit, and the shade.  
He Himself is the sun, the light, and the lighted.  
He Himself is Brahma, creature, and Maya.  
He Himself is the manifold form, the infinite space;  
He is the breath, the word, and the meaning.  
He Himself is the limit and the limitless: and beyond both the limited and the limitless is He, the Pure Being.  
He is the Immanent Mind in Brahma and in the creature.

The Supreme Soul is seen within the soul,  
The Point is seen within the Supreme Soul,  
And within the Point, the reflection is seen again. Kabîr is blest because he has this supreme vision!

## VIII

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The touchstone and the jewel-appraiser are within;  
And within this vessel the Eternal soundeth, and the spring wells up.  
Kabîr says: "Listen tome, my Friend! My beloved Lord is within."

## IX

I. 104. *aisâ lo nahîñ taisâ lo*

O HOW may I ever express that secret word?  
O how can I say He is not like this, and He is like that? If I say that He is within me, the universe is ashamed:  
If I say that He is without me, it is falsehood.  
He makes the inner and the outer worlds to be indivisibly one;

The conscious and the unconscious, both are His footstools.  
 He is neither manifest nor hidden, He is neither revealed nor  
 unrevealed:  
 There are no words to tell that which He is.

## X

I. 121. *tohi mori lagan lagâye re phakîr wâ*

To Thee Thou hast drawn my love, O Fakir!  
 I was sleeping in my own chamber, and Thou didst awaken me; striking  
 me with Thy voice, O Fakir!  
 I was drowning in the deeps of the ocean of this world, and Thou didst  
 save me: upholding me with Thine arm, O Fakir!  
 Only one word and no second--and Thou hast made me tear off all my  
 bonds, O Fakir!  
 Kabîr says, "Thou hast united Thy heart to my heart, O Fakir!"

## XI

I. 131. *nis' din khelat rahî sakhiyân sang*

I PLAYED day and night with my comrades, and now I am greatly  
 afraid.  
 So high is my Lord's palace, my heart trembles to mount its stairs: yet I  
 must not be shy, if I would enjoy His love.  
 My heart must cleave to my Lover; I must withdraw my veil, and meet  
 Him with all my body: Mine eyes must perform the ceremony of the  
 lamps of love.  
 Kabîr says: "Listen to me, friend: he understands who loves. If you feel  
 not love's longing for your Beloved One, it is vain to adorn your body,  
 vain to put unguent on your eyelids."

## XII

II. 24. *hamsâ, kaho purâtan vât*

TELL me, O Swan, your ancient tale.  
 From what land do you come, O Swan? to what shore will you fly?  
 Where would you take your rest, O Swan, and what do you seek?

Even this morning, O Swan, awake, arise, follow me!  
 There is a land where no doubt nor sorrow have rule: where the terror  
 of Death is no more.  
 There the woods of spring are a-bloom, and the fragrant scent "He is I"  
 is borne on the wind:  
 There the bee of the heart is deeply immersed, and desires no other joy.

### XIII

#### II. 37. *angadhīyā devā*

O LORD Increate, who will serve Thee?  
 Every votary offers his worship to the God of his own creation: each  
 day he receives service--  
 None seek Him, the Perfect: Brahma, the Indivisible Lord.  
 They believe in ten Avatars; but no Avatar can be the Infinite Spirit, for  
 he suffers the results of his deeds:  
 The Supreme One must be other than this.  
 The Yogi, the Sanyasi, the Ascetics, are disputing one with another:  
 Kabir says, "O brother! he who has seen that radiance of love, he is  
 saved."

### XIV

#### II. 56. *dariyā kī lahar dariyāo hai jī*

THE river and its waves are one  
 surf: where is the difference between the river and its waves?  
 When the wave rises, it is the water; and when it falls, it is the same  
 water again. Tell me, Sir, where is the distinction?  
 Because it has been named as wave, shall it no longer be considered as  
 water?

Within the Supreme Brahma, the worlds are being told like beads:  
 Look upon that rosary with the eyes of wisdom.

### XV

#### II. 57. *jāṅh khelat vasant riturāj*

WHERE Spring, the lord of the seasons, reigneth, there the Unstruck  
 Music sounds of itself,  
 There the streams of light flow in all directions;  
 Few are the men who can cross to that shore!  
 There, where millions of Krishnas stand with hands folded,  
 Where millions of Vishnus bow their heads,  
 Where millions of Brahmās are reading the Vedas,  
 Where millions of Shivas are lost in contemplation,  
 Where millions of Indras dwell in the sky,  
 Where the demi-gods and the munis are unnumbered,  
 Where millions of Saraswatis, Goddess of Music, play on the vina--  
 There is my Lord self-revealed: and the scent of sandal and flowers  
 dwells in those deeps.

## XVI

II. 59. *jāṅh, cet acet khambh dôû*

BETWEEN the poles of the conscious and the unconscious, there has the  
 mind made a swing:  
 Thereon hang all beings and all worlds, and that swing never ceases its  
 sway.  
 Millions of beings are there: the sun and the moon in their courses are  
 there:  
 Millions of ages pass, and the swing goes on.  
 All swing! the sky and the earth and the air and the water; and the Lord  
 Himself taking form:  
 And the sight of this has made Kabîr a servant.

## XVII

II. 61. *grah candra tapan jot varat hai*

THE light of the sun, the moon, and the stars shines bright:  
 The melody of love swells forth, and the rhythm of love's detachment  
 beats the time.  
 Day and night, the chorus of music fills the heavens; and Kabîr says  
 "My Beloved One gleams like the lightning flash in the sky."

Do you know how the moments perform their adoration?  
 Waving its row of lamps, the universe sings in worship day and night,  
 There are the hidden banner and the secret canopy:

There the sound of the unseen bells is heard.

Kabir says: "There adoration never ceases; there the Lord of the Universe sitteth on His throne." The whole world does its works and commits its errors: but few are the lovers who know the Beloved.

The devout seeker is he who mingles in his heart the double currents of love and detachment, like the mingling of the streams of Ganges and Jumna;

In his heart the sacred water flows day and night; and thus the round of births and deaths is brought to an end.

Behold what wonderful rest is in the Supreme Spirit! and he enjoys it, who makes himself meet for it.

Held by the cords of love, the swing of the Ocean of Joy sways to and fro; and a mighty sound breaks forth in song.

See what a lotus blooms there without water! and Kabir says

"My heart's bee drinks its nectar." What a wonderful lotus it is, that blooms at the heart of the spinning wheel of the universe! Only a few pure souls know of its true delight.

Music is all around it, and there the heart partakes of the joy of the Infinite Sea.

Kabir says: "Dive thou into that Ocean of sweetness: thus let all errors of life and of death flee away."

Behold how the thirst of the five senses is quenched there! and the three forms of misery are no more!

Kabir says: "It is the sport of the Unattainable One: look within, and behold how the moon-beams of that Hidden One shine in you."

There falls the rhythmic beat of life and death:

Rapture wells forth, and all space is radiant with light.

There the Unstruck Music is sounded; it is the music of the love of the three worlds.

There millions of lamps of sun and of moon are burning;

There the drum beats, and the lover swings in play.

There love-songs resound, and light rains in showers; and the worshipper is entranced in the taste of the heavenly nectar.

Look upon life and death; there is no separation between them,

The right hand and the left hand are one and the same.

Kabir says: "There the wise man is speechless; for this truth may never be found in Vadas or in books."

I have had my Seat on the Self-poised One, I have drunk of the Cup of the Ineffable,

I have found the Key of the Mystery,

I have reached the Root of Union.

Travelling by no track, I have come to the Sorrowless Land: very easily has the mercy of the great Lord come upon me.

They have sung of Him as infinite and unattainable: but I in my meditations have seen Him without sight.

That is indeed the sorrowless land, and none know the path that leads there:

Only he who is on that path has surely transcended all sorrow.

Wonderful is that land of rest, to which no merit can win;

It is the wise who has seen it, it is the wise who has sung of it.

This is the Ultimate Word: but can any express its marvellous savour?

He who has savoured it once, he knows what joy it can give.

Kabir says: "Knowing it, the ignorant man becomes wise, and the wise man becomes speechless and silent,

The worshipper is utterly inebriated,

His wisdom and his detachment are made perfect;

He drinks from the cup of the inbreathings and the outbreathings of love."

There the whole sky is filled with sound, and there that music is made without fingers and without strings;

There the game of pleasure and pain does not cease.

Kabir says: "If you merge your life in the Ocean of Life, you will find your life in the Supreme Land of Bliss."

What a frenzy of ecstasy there is in every hour! and the worshipper is pressing out and drinking the essence of the hours: he lives in the life of Brahma.

I speak truth, for I have accepted truth in life; I am now attached to truth, I have swept all tinsel away.

Kabir says: "Thus is the worshipper set free from fear; thus have all errors of life and of death left him."

There the sky is filled with music:

There it rains nectar:

There the harp-strings jingle, and there the drums beat.

What a secret splendour is there, in the mansion of the sky!

There no mention is made of the rising and the setting of the sun;

In the ocean of manifestation, which is the light of love, day and night are felt to be one. Joy for ever, no sorrow,--no struggle!

There have I seen joy filled to the brim, perfection of joy;

No place for error is there.

Kabir says: "There have I witnessed the sport of One Bliss!"

I have known in my body the sport of the universe: I have escaped from the error of this world..

The inward and the outward are become as one sky, the Infinite and the finite are united: I am drunken with the sight of this All!

This Light of Thine fulfils the universe: the lamp of love that burns on the salver of knowledge.

Kabir says: "There error cannot enter, and the conflict of life and death is felt no more."

### XVIII

II. 77. *maddh âkas' âp jahân baithe*

THE middle region of the sky, wherein the spirit dwelleth, is radiant with the music of light;

There, where the pure and white music blossoms, my Lord takes His delight.

In the wondrous effulgence of each hair of His body, the brightness of millions of suns and of moons is lost.

On that shore there is a city, where the rain of nectar pours and pours, and never ceases.

Kabir says: "Come, O Dharmadas! and see my great Lord's Durbar."

### XIX

II. 20. *paramâtam guru nikat virâjat*

O MY heart! the Supreme Spirit, the great Master, is near you: wake, oh wake!

Run to the feet of your Beloved: for your Lord stands near to your head. You have slept for unnumbered ages; this morning will you not wake?

### XX

II. 22. *man tu pâr utar kâñh jaiho*

To what shore would you cross, O my heart? there is no traveller before you, there is no road:

Where is the movement, where is the rest, on that shore?

There is no water; no boat, no boatman, is there;

There is not so much as a rope to tow the boat, nor a man to draw it.

No earth, no sky, no time, no thing, is there: no shore, no ford!  
 There, there is neither body nor mind: and where is the place that shall  
 still the thirst of the soul? You shall find naught in that emptiness.  
 Be strong, and enter into your own body: for there your foothold is firm.  
 Consider it well, O my heart! go not elsewhere,  
 Kabîr says: "Put all imaginations away, and stand fast in that which you  
 are."

## XXI

II. 33. *ghar ghar dîpak barai*

LAMPS burn in every house, O blind one! and you cannot see them.  
 One day your eyes shall suddenly be opened, and you shall see: and the  
 fetters of death will fall from you.  
 There is nothing to say or to hear, there is nothing to do: it is he who is  
 living, yet dead, who shall never die again.

Because he lives in solitude, therefore the Yogi says that his home is far  
 away.  
 Your Lord is near: yet you are climbing the palm-tree to seek Him.  
 The Brâhman priest goes from house to house and initiates people into  
 faith:  
 Alas! the true fountain of life is beside you., and you have set up a stone  
 to worship.  
 Kabîr says: "I may never express how sweet my Lord is. Yoga and the  
 telling of beads, virtue and vice--these are naught to Him."

## XXII

II. 38. *Sâdho, so satgur mohi bhâwai*

O BROTHER, my heart yearns for that true Guru, who fills the cup of  
 true love, and drinks of it himself, and offers it then to me.  
 He removes the veil from the eyes, and gives the true Vision of Brahma:  
 He reveals the worlds in Him, and makes me to hear the Unstruck  
 Music:  
 He shows joy and sorrow to be one:  
 He fills all utterance with love.  
 Kabîr says: "Verily he has no fear, who has such a Guru to lead him to  
 the shelter of safety!"



## XXIII

II. 40. *tinwir sâñjh kâ gahirâ âwai*

THE shadows of evening fall thick and deep, and the darkness of love envelops the body and the mind.

Open the window to the west, and be lost in the sky of love;

Drink the sweet honey that steeps the petals of the lotus of the heart.

Receive the waves in your body: what splendour is in the region of the sea!

Hark! the sounds of conches and bells are rising.

Kabîr says: "O brother, behold! the Lord is in this vessel of my body."

## XXIV

II. 48. *jis se rahani apâr jagat men*

MORE than all else do I cherish at heart that love which makes me to live a limitless life in this world.

It is like the lotus, which lives in the water and blooms in the water: yet the water cannot touch its petals, they open beyond its reach.

It is like a wife, who enters the fire at the bidding of love. She burns and lets others grieve, yet never dishonours love.

This ocean of the world is hard to cross: its waters are very deep. Kabîr says: "Listen to me, O Sadhu! few there are who have reached its end."

## XXV

II. 45. *Hari ne apnâ âp chipâyâ*

MY Lord hides Himself, and my Lord wonderfully reveals Himself:

My Lord has encompassed me with hardness, and my Lord has cast down my limitations.

My Lord brings to me words of sorrow and words of joy, and He Himself heals their strife.

I will offer my body and mind to my Lord: I will give up my life, but never can I forget my Lord!

## XXVI

II. 75. *ônkâr siwae kô sirjai*

ALL things are created by the Om;  
 The love-form is His body.  
 He is without form, without quality, without decay:  
 Seek thou union with Him!  
 But that formless God takes a thousand forms in the eyes of His  
 creatures:  
 He is pure and indestructible,  
 His form is infinite and fathomless,  
 He dances in rapture, and waves of form arise from His dance.  
 The body and the mind cannot contain themselves, when they are  
 touched by His great joy.  
 He is immersed in all consciousness, all joys, and all sorrows;  
 He has no beginning and no end;  
 He holds all within His bliss.

## XXVII

II. 81. *satgur sôî dayâ kar dînhâ*

IT is the mercy of my true Guru that has made me to know the  
 unknown;  
 I have learned from Him how to walk without feet, to see without eyes,  
 to hear without ears, to drink without mouth, to fly without wings;  
 I have brought my love and my meditation into the land where there is  
 no sun and moon, nor day and night.  
 Without eating, I have tasted of the sweetness of nectar; and without  
 water, I have quenched my thirst.  
 Where there is the response of delight, there is the fullness of joy. Before  
 whom can that joy be uttered?  
 Kabîr says: "The Guru is great beyond words, and great is the good  
 fortune of the disciple."

## XXVIII

II. 85. *nirgun âge sargun nâcai*

BEFORE the Unconditioned, the Conditioned dances: "Thou and I are  
 one!" this trumpet proclaims.  
 The Guru comes, and bows down before the disciple:  
 This is the greatest of wonders.

## XXIX

II. 87. *Kabîr kab se bhaye vairâgî*

GORAKHNATH asks Kabîr:

"Tell me, O Kabîr, when did your vocation begin? Where did your love have its rise?"

Kabîr answers:

"When He whose forms are manifold had not begun His play: when there was no Guru, and no disciple: when the world was not spread out: when the Supreme One was alone--

Then I became an ascetic; then, O Gorakh, my love was drawn to Brahma.

Brahma did not hold the crown on his head; the god Vishnu was not anointed as king; the power of Shiva was still unborn; when I was instructed in Yoga.

I became suddenly revealed in Benares, and Râmânanda illumined me; I brought with me the thirst for the Infinite, and I have come for the meeting with Him.

In simplicity will I unite with the Simple One; my love will surge up. O Gorakh, march thou with His music!"

## XXX

II. 95. *ya taroar men ek pakherû*

ON this tree is a bird: it dances in the joy of life.

None knows where it is: and who knows what the burden of its music may be?

Where the branches throw a deep shade, there does it have its nest: and it comes in the evening and flies away in the morning, and says not a word of that which it means.

None tell me of this bird that sings within me.

It is neither coloured nor colourless: it has neither form nor outline:

It sits in the shadow of love.

It dwells within the Unattainable, the Infinite, and the Eternal; and no one marks when it comes and goes.

Kabîr says: "O brother Sadhu! deep is the mystery. Let wise men seek to know where rests that bird."

## XXXII

II. 103. *nâco re mero man, matta hoy*

DANCE, my heart! dance to-day with joy.

The strains of love fill the days and the nights with music, and the world is listening to its melodies:

Mad with joy, life and death dance to the rhythm of this music. The hills and the sea and the earth dance. The world of man dances in laughter and tears.

Why put on the robe of the monk, and live aloof from the world in lonely pride?

Behold! my heart dances in the delight of a hundred arts; and the Creator is well pleased.

**XXXIII**II. 105. *man mast huâ tab kyon bole*

WHERE is the need of words, when love has made drunken the heart?

I have wrapped the diamond in my cloak; why open it again and again?

When its load was light, the pan of the balance went up: now it is full, where is the need for weighing?

The swan has taken its flight to the lake beyond the mountains; why should it search for the pools and ditches any more?

Your Lord dwells within you: why need your outward eyes be opened?

Kabîr says: "Listen, my brother! my Lord, who ravishes my eyes, has united Himself with me."

**XXXIV**II. 110. *mohi tohi lâgî kaise chute*

HOW could the love between Thee and me sever?

As the leaf of the lotus abides on the water: so thou art my Lord, and I am Thy servant.

As the night-bird Chakor gazes all night at the moon: so Thou art my Lord and I am Thy servant.

From the beginning until the ending of time, there is love between Thee and me; and how shall such love be extinguished?

Kabîr says: "As the river enters into the ocean, so my heart touches Thee."

## XXXV

II. 113. *vâlam, âwo hamâre geh re*

MY body and my mind are grieved for the want of Thee;  
 O my Beloved! come to my house. When people say I am Thy bride, I  
 am ashamed; for I have not touched Thy heart with my heart.  
 Then what is this love of mine? I have no taste for food, I have no sleep;  
 my heart is ever restless within doors and without.  
 As water is to the thirsty, so is the lover to the bride. Who is there that  
 will carry my news to my Beloved?  
 Kabîr is restless: he is dying for sight of Him.

## XXXVI

II. 126. *jâg piyârî, ab kân sowai*

O FRIEND, awake, and sleep no more!  
 The night is over and gone, would you lose your day also?  
 Others, who have wakened, have received jewels; O foolish woman!  
 you have lost all whilst you slept.  
 Your lover is wise, and you are foolish, O woman!  
 You never prepared the bed of your husband:  
 O mad one! you passed your time in silly play.  
 Your youth was passed in vain, for you did not know your Lord;  
 Wake, wake! See! your bed is empty: He left you in the night.  
 Kabîr says: "Only she wakes, whose heart is pierced with the arrow of  
 His music."

## XXXVII

I. 36. *sûr parkâs', tanh rain kahân pâyie*

WHERE is the night, when the sun is shining? If it is night, then the sun  
 withdraws its light. Where knowledge is, can ignorance endure? {p. 85}  
 If there be ignorance, then knowledge must die.  
 If there be lust, how can love be there? Where there is love, there is no  
 lust.

Lay hold on your sword, and join in the fight. Fight, O my brother, as  
 long as life lasts.

Strike off your enemy's head, and there make an end of him quickly:  
then come, and bow your head at your King's Durbar.

He who is brave, never forsakes the battle: he who flies from it is no  
true fighter.

In the field of this body a great war goes forward, against passion,  
anger, pride, and greed:

It is in the kingdom of truth, contentment and purity, that this battle is  
raging; and the sword that rings forth most loudly is the sword of His  
Name. Kabîr says: "When a brave knight takes the field, a host of  
cowards is put to flight.

It is a hard fight and a weary one, this fight of the truth-seeker: for the  
vow of the truth-seeker is more hard than that of the warrior, or of the  
widowed wife who would follow her husband.

For the warrior fights for a few hours, and the widow's struggle with  
death is soon ended:

But the truth-seeker's battle goes on day and night, as long as life lasts it  
never ceases."

## XL

### I. 65. *avadhû bhûle ko ghar lâwe*

HE is dear to me indeed who can call back the wanderer to his home. In  
the home is the true union, in the home is enjoyment of life: why should  
I forsake my home and wander in the forest? {p.88} If Brahma helps me  
to realize truth, verily I will find both bondage and deliverance in home.  
He is dear to me indeed who has power to dive deep into Brahma;  
whose mind loses itself with ease in His contemplation.

He is dear to me who knows Brahma, and can dwell on His supreme  
truth in meditation; and who can play the melody of the Infinite by  
uniting love and renunciation in life.

Kabîr says: "The home is the abiding place; in the home is reality; the  
home helps to attain Him Who is real. So stay where you are, and all  
things shall come to you in time."

## XLI

### I. 76. *santo, sahaj samâdh bhalî*

O SADHU! the simple union is the best. Since the day when I met with  
my Lord, there has been no end to the sport of our love.

I shut not my eyes, I close not my ears, I do not mortify my body;

I see with eyes open and smile, and behold His beauty everywhere:  
 I utter His Name, and whatever I see, it reminds me of Him; whatever I  
 do., it becomes His worship.  
 The rising and the setting are one to me; all contradictions are solved.  
 Wherever I go, I move round Him,  
 All I achieve is His service:  
 When I lie down, I lie prostrate at His feet.

He is the only adorable one to me: I have none other.  
 My tongue has left off impure words, it sings His glory day and night:  
 Whether I rise or sit down, I can never forget Him; for the rhythm of His  
 music beats in my ears. {p. 90}  
 Kabir says: "My heart is frenzied, and I disclose in my soul what is  
 hidden. I am immersed in that one great bliss which transcends all  
 pleasure and pain."

## XLII

I. 79. *tîrath men to sab pâni hai*

THERE is nothing but water at the holy bathing places; and I know that  
 they are useless, for I have bathed in them.  
 The images are all lifeless, they cannot speak; I know, for I have cried  
 aloud to them.  
 The Purana and the Koran are mere words; lifting up the curtain, I have  
 seen.  
 Kabir gives utterance to the words of experience; and he knows very  
 well that all other things are untrue.

## XLIII

I. 82. *pâni vic min piyâsi*

I LAUGH when I hear that the fish in the water is thirsty:  
 You do not see that the Real is in your home, and you wander from  
 forest to forest listlessly!  
 Here is the truth! Go where you will, to Benares or to Mathura; if you  
 do not find your soul, the world is unreal to you.

## XLIV

I. 93. *gagan math gaib nisân gade*

THE Hidden Banner is planted in the temple of the sky; there the blue canopy decked with the moon and set with bright jewels is spread. There the light of the sun and the moon is shining: still your mind to silence before that splendour.

Kabîr says: "He who has drunk of this nectar, wanders like one who is mad."

## XLV

I. 97. *sâdho, ko hai kâñh se âyo*

WHO are you, and whence do you come?

Where dwells that Supreme Spirit, and how does He have His sport with all created things?

The fire is in the wood; but who awakens it suddenly? Then it turns to ashes, and where goes the force of the fire?

The true guru teaches that He has neither limit nor infinitude.

Kabîr says: "Brahma suits His language to the understanding of His hearer."

## XCI

III. 12. *samskirit bhâshâ padhi lînhâ*

I HAVE learned the Sanskrit language, so let all men call me wise:

But where is the use of this, when I {p. 137} am floating adrift, and parched with thirst, and burning with the heat of desire?

To no purpose do you bear on your head this load of pride and vanity.

Kabîr says: "Lay it down in the dust, and go forth to meet the Beloved. Address Him as your Lord."

## XCII

III. 110. *carkhâ calai surat virahin kâ*

THE woman who is parted from her lover spins at the spinning wheel. The city of the body arises in its beauty; and within it the palace of the mind has been built.

The wheel of love revolves in the sky, and the seat is made of the jewels



of knowledge:

What subtle threads the woman weaves, and makes them fine with love and reverence! Kabîr says: "I am weaving the garland of day and night. When my Lover comes and touches me with His feet, I shall offer Him my tears."

### XCIII

III. 111. *koṭīn bhānu candra tārāgan*

BENEATH the great umbrella of my King millions of suns and moons and stars are shining!

He is the Mind within my mind: He is the Eye within mine eye.

Ah, could my mind and eyes be one! Could my love but reach to my Lover! Could but the fiery heat of my heart be cooled!

Kabîr says: "When you unite love with the Lover, then you have love's perfection."

### XCIV

I. 92. *avadhû begam des' hamârâ*

O SADHU! my land is a sorrowless land.

I cry aloud to all, to the king and the beggar, the emperor and the fakir-- Whosoever seeks for shelter in the Highest, let all come and settle in my land!

Let the weary come and lay his burdens here!

So live here, my brother, that you may cross with ease to that other shore.

It is a land without earth or sky, without moon or stars;

For only the radiance of Truth shines in my Lord's Durbar.

Kabîr says: "O beloved brother! naught is essential save Truth."

### XCV

I. 109. *sâin ke sangat sâsur âi*

CAME with my Lord to my Lord's home: but I lived not with Him and I tasted Him not, and my youth passed away like a dream.

On my wedding night my women-friends sang in chorus, and I was

anointed with the unguents of pleasure and pain:  
 But when the ceremony was over, I left my Lord and came away, and  
 my kinsman tried to console me upon the road.  
 Kabîr says, "I shall go to my Lord's house with my love at my side; then  
 shall I sound the trumpet of triumph!"

### XCVI

I. 75. *samajh dekh man mît piyarwâ*

O FRIEND, dear heart of mine, think well! if you love indeed, then why  
 do you sleep?  
 If you have found Him, then give yourself utterly, and take Him to you.  
 Why do you loose Him again and again?  
 If the deep sleep of rest has come to your eyes, why waste your time  
 making the bed and arranging the pillows?  
 Kabîr says: "I tell you the ways of love! Even though the head itself  
 must be given, why should you weep over it?"

### XCVII

II. 90. *sâhab ham men, sâhab tum men*

THE Lord is in me, the Lord is in you, as life is in every seed. O servant!  
 put false pride away, and seek for Him within you.  
 A million suns are ablaze with light,  
 The sea of blue spreads in the sky,  
 The fever of life is stilled, and all stains are washed away; when I sit in  
 the midst of that world.  
 Hark to the unstruck bells and drums! Take your delight in love!  
 Rains pour down without water, and the rivers are streams of light.  
 One Love it is that pervades the whole world, few there are who know  
 it fully:  
 They are blind who hope to see it by the light of reason, that reason  
 which is the cause of separation--  
 The House of Reason is very far away!  
 How blessed is Kabîr, that amidst this great joy he sings within his own  
 vessel.  
 It is the music of the meeting of soul with soul;  
 It is the music of the forgetting of sorrows;  
 It is the music that transcends all coming in and all going forth.

## XCVIII

II. 98. *ritu phâgun niyarâni*

THE month of March draws near: ah, who will unite me to my Lover?  
How shall I find words for the beauty of my Beloved? For He is merged  
in all beauty.

His colour is in all the pictures of the world, and it bewitches the body  
and the mind.

Those who know this, know what is this unutterable play of the Spring.  
Kabîr says: "Listen to me, brother' there are not many who have found  
this out."

## XCIX

II. 111. *Nârad, pyâr so antar nâhi*

OH Narad! I know that my Lover cannot be far:  
When my Lover wakes, I wake; when He sleeps, I sleep.  
He is destroyed at the root who gives pain to my Beloved.  
Where they sing His praise, there I live;  
When He moves, I walk before Him: my heart yearns for my Beloved.  
The infinite pilgrimage lies at His feet, a million devotees are seated  
there.

Kabîr says: "The Lover Himself reveals the glory of true love."

## C

II. 122. *kôî prem kê peng jhulâo re*

HANG up the swing of love to-day! Hang the body and the mind  
between the arms of the Beloved, in the ecstasy of love's joy:  
Bring the tearful streams of the rainy clouds to your eyes, and cover  
your heart with the shadow of darkness:  
Bring your face nearer to His ear, and speak of the deepest longings of  
your heart.

Kabîr says: "Listen to me, brother! bring the vision of the Beloved in  
your heart."

# CHAPTER FOURTEEN

## BAHA'I

### Wisdom of Baha'u'llah the Prophet and the Baha'i Faith

#### The Hidden Words

*The Hidden Words, Baha'u'llah, (Baha'i Publishing Trust,  
U.S., 1985)*

#### Part I.--From the Arabic

#### HE IS THE GLORY OF GLORIES

This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.

#### 1. O SON OF SPIRIT!

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

#### 2. O SON OF SPIRIT!

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it

behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

**3. O SON OF MAN!**

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

**4. O SON OF MAN!**

I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

**5. O SON OF BEING!**

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

**6. O SON OF BEING!**

Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.

**7. O SON OF MAN!**

If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

**8. O SON OF SPIRIT!**

There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

**9. O SON OF BEING!**

My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.

**10. O SON OF UTTERANCE!**

Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.

#### **11. O SON OF BEING!**

Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.

#### **12. O SON OF BEING!**

With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.

#### **13. O SON OF SPIRIT!**

I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.

#### **14. O SON OF MAN!**

Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

#### **15. O SON OF UTTERANCE!**

Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.

#### **16. O SON OF LIGHT!**

Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

**17. O SON OF MAN!**

Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.

**18. O SON OF SPIRIT!**

Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.

**19. O SON OF THE WONDROUS VISION!**

I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?

**20. O SON OF SPIRIT!**

My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.

**21. O SON OF MAN!**

Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.

**22. O SON OF SPIRIT!**

Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.

**23. O SON OF THE SUPREME!**

To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?

**24. O SON OF MAN!**

Transgress not thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power.

**25. O SON OF SPIRIT!**

Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee for evermore.

**26. O SON OF BEING!**

How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.

**27. O SON OF MAN!**

Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness.

**28. O SON OF SPIRIT!**

Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.

**29. O SON OF BEING!**

Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.

**30. O SON OF MAN!**

Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.

**31. O SON OF BEING!**

Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.



**32. O SON OF THE SUPREME!**

I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?

**33. O SON OF SPIRIT!**

With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.

**34. O SON OF SPIRIT!**

The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?

**35. O SON OF MAN!**

Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.

**36. O SON OF MAN!**

Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.

**37. O SON OF MAN!**

Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst for evermore.

**38. O SON OF BEING!**

Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.

**39. O SON OF MAN!**

Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.

**40. O SON OF MAN!**

Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.

**41. O SON OF MAN!**

Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.

**42. O SON OF MAN!**

Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.

**43. O SON OF BEING!**

Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.

**44. O SON OF THE THRONE!**

Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may bear witness unto an exalted station for thee.

**45. O SON OF BEING!**

Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.

**46. O SON OF MAN!**

Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!

**47. O SON OF MAN!**

By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then t attain this, O servant!

**48. O SON OF MAN!**

For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.

**49. O SON OF MAN!**

The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.

**50. O SON OF MAN!**

If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?

**51. O SON OF MAN!**

My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.

**52. O SON OF MAN!**

Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.

**53. O SON OF BEING!**

If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.

**54. O SON OF BEING!**

If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.

**55. O SON OF BEING!**

Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.

**56. O SON OF MAN!**

Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?

**57. O SON OF MAN!**

Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.

**58. O SON OF MAN!**

The temple of being is My throne; cleanse it of all things, that there I may be established and there I may abide.

**59. O SON OF BEING!**

Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.

**60. O SON OF MAN!**

Put thy hand into My bosom, that I may rise above thee, radiant and resplendent.

**61. O SON OF MAN!**

Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.

**62. O SON OF MAN!**

Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty.

**63. O SON OF MAN!**

The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.

**64. O SON OF MAN!**

My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being.

**65. O SON OF MAN!**

My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which becometh Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden storehouses and in the treasures of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.

**66. O CHILDREN OF THE DIVINE AND  
INVISIBLE ESSENCE!**

Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.

**67. O SON OF BEAUTY!**

By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.

**68. O CHILDREN OF MEN!**

Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same

substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

**69. O YE SONS OF SPIRIT!**

Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.

**70. O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!**

Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.

**71. O SON OF MAN!**

Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.

**Part II.--From the Persian**

**IN THE NAME OF THE LORD OF UTTERANCE, THE MIGHTY**

**1. O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR!**

The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.

**2. O SON OF SPIRIT!**

The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.

**3. O FRIEND!**

In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

**4. O SON OF JUSTICE!**

Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.

**5. O SON OF DUST!**

Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.

**6. O SON OF EARTH!**

Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of holiness breathing from My kingdom of sanctity.

**7. O SON OF LOVE!**

Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.

**8. O SON OF GLORY!**

Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.

**9. O FLEETING SHADOW!**

Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veilles Beauty and exclaim: Hallowed be the Lord, the most excellent of all creators!

**10. O SON OF DESIRE!**

Give ear unto this: Never shall mortal eye recognize the everlasting Beauty, nor the lifeless heart delight in aught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.

**11. O SON OF DUST!**

Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.

**12. O MAN OF TWO VISIONS!**

Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.

**13. O MY CHILDREN!**

I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.

**14. O FRIENDS!**



Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.

**15. O SON OF SPIRIT!**

The time cometh, when the nightingale of holiness will no longer unfold the inner mysteries and ye will all be bereft of the celestial melody and of the voice from on high.

**16. O ESSENCE OF NEGLIGENCE!**

Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas, there is no ear to hear, nor heart to understand.

**17. O COMRADES!**

The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.

**18. O YE DWELLERS IN THE HIGHEST PARADISE!**

Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!

**19. O MY FRIENDS!**

Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made

evident unto all of you. In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:

**20. O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS!**

Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.

**21. O MOVING FORM OF DUST!**

I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.

**22. O SON OF DESIRE!**

The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.

**23. O DWELLERS IN THE CITY OF LOVE!**

Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose

in the realm of negligence, and esteem yourselves as of the true friends.  
How vain are your imaginings!

**24. O YE THAT ARE FOOLISH, YET HAVE A  
NAME TO BE WISE!**

Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.

**25. O YE SEEMING FAIR YET INWARDLY FOUL!**

Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun beam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!

**26. O MY FRIEND IN WORD!**

Ponder awhile. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home.

**27. O SON OF DUST!**

All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.

**28. O ESSENCE OF DESIRE!**

At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.

**29. O SON OF BOUNTY!**

Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, 'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.

### **30. O BOND SLAVE OF THE WORLD!**

Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.

### **31. O SON OF EARTH!**

Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.

### **32. O BEFRIENDED STRANGER!**

The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

### **33. O MY BROTHER!**

Hearken to the delightful words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.

**34. O DWELLERS OF MY PARADISE!**

With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.

**35. O MY FRIENDS!**

Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.

**36. O SON OF DUST!**

The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not out from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay. In the first line of the Tablet it is recorded and written, and within the sanctuary of the tabernacle of God is hidden:

**37. O MY SERVANT!**

Abandon not for that which perisheth an everlasting dominion, and cast not away celestial sovereignty for a worldly desire. This is the river of everlasting life that hath flowed from the well-spring of the pen of the merciful; well is it with them that drink!

**38. O SON OF SPIRIT!**

Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity.

**39. O OFFSPRING OF DUST!**

Be not content with the ease of a passing day, and deprive not thyself of everlasting rest. Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious

meads above, and from thy mortal cage wing thy flight unto the paradise of the Placeless.

**40. O MY SERVANT!**

Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more.

**41. O SON OF MY HANDMAID!**

Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world. But to conceal the one from thee and to reveal the other is a mystery which none but the pure in heart can comprehend.

**42. O MY SERVANT!**

Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.

**43. O MY FRIENDS!**

Walk ye in the ways of the good pleasure of the Friend, and know that His pleasure is in the pleasure of His creatures. That is: no man should enter the house of his friend save at his friend's pleasure, nor lay hands upon his treasures nor prefer his own will to his friend's, and in no wise seek an advantage over him. Ponder this, ye that have insight!

**44. O COMPANION OF MY THRONE!**

Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.

**45. ALAS! ALAS! O LOVERS OF WORLDLY  
DESIRE!**

Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.

**46. O BRETHREN IN THE PATH!**

Wherefore have ye neglected the mention of the Loved One, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for them that walk in your ways and follow in your footsteps!

**47. O CHILDREN OF DESIRE!**

Put away the garment of vainglory, and divest yourselves of the attire of haughtiness. In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:

**48. O BRETHREN!**

Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again.

**49. O CHILDREN OF DUST!**

Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.

**50. O QUINTESSENCE OF PASSION!**

Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.

#### **51. O SON OF MY HANDMAID!**

Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning of the utterance, "In truth ye are the poor," and the holy words, "God is the all-possessing," shall even as the true morn break forth gloriously resplendent upon the horizon of the lover's heart, and abide secure on the throne of wealth.

#### **52. O CHILDREN OF NEGLIGENCE AND PASSION!**

Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn towards His paradise. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the daystar of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent.

#### **53. O YE THAT PRIDE YOURSELVES ON MORTAL RICHES!**

Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. By the Most Great Name! The splendor of such a wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!

#### **54. O YE RICH ONES ON EARTH!**



The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.

**55. O SON OF PASSION!**

Cleanse thyself from the defilement of riches and in perfect peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.

**56. O MY SON!**

The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.

**57. O SON OF DUST!**

Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.

**58. O SON OF MY HANDMAID!**

Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.

**59. O HEEDLESS ONES!**

Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and are openly manifest in the holy Presence.

**60. O FRIENDS!**

Verily I say, whatsoever ye have concealed within your hearts is to Us open and manifest as the day; but that it is hidden is of Our grace and favor, and not of your deserving.

**61. O SON OF MAN!**

A dewdrop out of the fathomless ocean of My mercy I have shed upon the peoples of the world, yet found none turn thereunto, inasmuch as every one hath turned away from the celestial wine of unity unto the foul dregs of impurity, and, content with mortal cup, hath put away the chalice of immortal beauty. Vile is that wherewith he is contented.

**62. O SON OF DUST!**

Turn not away thine eyes from the matchless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the realm of the invisible. Cry aloud, ye that are of low aim! Wherefore have ye turned away from My holy and immortal wine unto evanescent water?

**63. O YE PEOPLES OF THE WORLD!**

Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.

**64. O OPPRESSORS ON EARTH!**

Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal.

**65. O REBELLIOUS ONES!**

My forbearance hath emboldened you and My long-suffering hath made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me heedless or that I was unaware?

**66. O EMIGRANTS!**

The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of you knoweth his own self better than he knoweth others.

**67. O CHILDREN OF FANCY!**

Know, verily, that while the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds done in the gloom of night shall be laid bare and manifest before the peoples of the world.

**68. O WEED THAT SPRINGETH OUT OF DUST!**

Wherefore have not these soiled hands of thine touched first thine own garment, and why with thine heart defiled with desire and passion dost thou seek to commune with Me and to enter My sacred realm? Far, far are ye from that which ye desire.

**69. O CHILDREN OF ADAM!**

Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity. This is the daystar of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.

**70. O SON OF WORLDLINESS!**

Pleasant is the realm of being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.

**71. O MY FRIENDS!**

Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant. Of a certainty pride and rebellion have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet knowing this, I waited and disclosed it not.

**72. O MY SERVANT!**

Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from the artificer's knowledge.

Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world.

**73. O MY FRIEND!**

Thou art the daystar of the heavens of My holiness, let not the defilement of the world eclipse thy splendor. Rend asunder the veil of heedlessness, that from behind the clouds thou mayest emerge resplendent and array all things with the apparel of life.

**74. O CHILDREN OF VAINGLORY!**

For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-colored covering of the dust and efface all these diverse colors save them that choose My own, and that is purging from every color.

**75. O CHILDREN OF NEGLIGENCE!**

Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!

**76. O SON OF MY HANDMAID!**

Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.

**77. O SON OF JUSTICE!**

In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that

dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.

#### **78. O SON OF MY HANDMAID!**

Quaff from the tongue of the merciful the stream of divine mystery, and behold from the dayspring of divine utterance the unveiled splendor of the daystar of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart.

#### **79. O SON OF DESIRE!**

How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.

#### **80. O MY SERVANTS!**

Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.

#### **81. O MY SERVANT!**

The basest of men are they that yield no fruit on earth. Such men are verily counted as among the dead, nay better are the dead in the sight of God than those idle and worthless souls.

## 82. O MY SERVANT!

The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds. The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

*The Hidden Words, Baha'u'llah, Baha'i Publishing Trust, 1994*

## The Seven Valleys and the Four Valleys

**THE SEVEN VALLEYS AND THE FOUR VALLEYS,  
*Baha'u'llah, (Baha'i Publishing Trust, U.S., 1991)***

THE SEVEN VALLEYS  
of  
BAHA'U'LLAH

In the Name of God, the Clement, the  
Merciful.

Praise be to God Who hath made being to come forth from nothingness; graven upon the tablet of man the secrets of preexistence; taught him from the mysteries of divine utterance that which he knew not; made him a Luminous Book unto those who believed and surrendered themselves; caused him to witness the creation of all things (Kullu Shay') in this black and ruinous age, and to speak forth from the apex of eternity with a wondrous voice in the Excellent

Temple+<sup>F1</sup>: to the end that every man may testify, in himself, by himself, in the station of the Manifestation of his Lord, that verily there is no God save Him, and that every man may thereby win his way to the

## +F1 The Manifestation.

summit of realities, until none shall contemplate  
 anything whatsoever but that he shall see  
 God therein.

And I praise and glorify the first sea which  
 hath branched from the ocean of the Divine  
 Essence, and the first morn which hath glowed  
 from the Horizon of Oneness, and the first  
 sun which hath risen in the Heaven of Eternity,  
 and the first fire which was lit from the  
 Lamp of Preexistence in the lantern of singleness:  
 He who was Ahmad in the kingdom of  
 the exalted ones, and Muhammad amongst the  
 concourse of the near ones, and Mahmud+F2 in  
 the realm of the sincere ones. "...by whichsoever  
 (name) ye will, invoke Him: He hath  
 most excellent names"+F3 in the hearts of those  
 who know. And upon His household and companions  
 be abundant and abiding and eternal  
 peace!

Further, we have harkened to what the nightingale  
 of knowledge sang on the boughs of the  
 tree of thy being, and learned what the dove  
 of certitude cried on the branches of the bower  
 of thy heart. Methinks I verily inhaled the pure  
 fragrances of the garment of thy love, and

+F2 Muhammad, Ahmad and Mahmud are names and  
 +F2 titles of the Prophet, derived from the verb "to praise,"  
 +F2 "to exalt."  
 +F3 Qur'an 17:110.

attained thy very meeting from perusing thy  
 letter. And since I noted thy mention of thy  
 death in God, and thy life through Him, and  
 thy love for the beloved of God and the Manifestations  
 of His Names and the Dawning-Points  
 of His Attributes--I therefore reveal  
 unto thee sacred and resplendent tokens from  
 the planes of glory, to attract thee into the  
 court of holiness and nearness and beauty, and

draw thee to a station wherein thou shalt see  
 nothing in creation save the Face of thy Beloved  
 One, the Honored, and behold all created  
 things only as in the day wherein none hath a  
 mention.

Of this hath the nightingale of oneness sung  
 in the garden of Ghawthiyyih.+F4 He saith: "And  
 there shall appear upon the tablet of thine  
 heart a writing of the subtle mysteries of `Fear  
 God and God will give you knowledge';+F5 and  
 the bird of thy soul shall recall the holy sanctuaries  
 of preexistence and soar on the wings  
 of longing in the heaven of `walk the beaten  
 paths of thy Lord',+F6 and gather the fruits of  
 communion in the gardens of `Then feed on  
 every kind of fruit.'" +F6

By My life, O friend, wert thou to taste of  
 these fruits, from the green garden of these

+F4 Sermon by Ali.

+F5 Qur'an 2:282.

+F6 Qur'an 16:71.

blossoms which grow in the lands of knowledge,  
 beside the orient lights of the Essence  
 in the mirrors of names and attributes--yearning  
 would seize the reins of patience and reserve  
 from out thy hand, and make thy soul to  
 shake with the flashing light, and draw thee  
 from the earthly homeland to the first, heavenly  
 abode in the Center of Realities, and lift thee  
 to a plane wherein thou wouldst soar in the air  
 even as thou walkest upon the earth, and move  
 over the water as thou runnest on the land.  
 Wherefore, may it rejoice Me, and thee, and  
 whosoever mounteth into the heaven of knowledge,  
 and whose heart is refreshed by this,  
 that the wind of certitude hath blown over the  
 garden of his being, from the Sheba of the  
 All-Merciful.  
 Peace be upon him who followeth the Right  
 Path!



And further: The stages that mark the wayfarer's journey from the abode of dust to the heavenly homeland are said to be seven. Some have called these Seven Valleys, and others, Seven Cities. And they say that until the wayfarer taketh leave of self, and traverseth these stages, he shall never reach to the ocean of nearness and union, nor drink of the peerless wine. The first is

### THE VALLEY OF SEARCH

The steed of this Valley is patience; without patience the wayfarer on this journey will reach nowhere and attain no goal. Nor should he ever be downhearted; if he strive for a hundred thousand years and yet fail to behold the beauty of the Friend, he should not falter. For those who seek the Ka'bih+F7 of "for Us" rejoice in the tidings: "In Our ways will We guide them."+F8 In their search, they have stoutly girded up the loins of service, and seek at every moment to journey from the plane of heedlessness into the realm of being. No bond shall hold them back, and no counsel shall deter them.

It is incumbent on these servants that they cleanse the heart--which is the wellspring of divine treasures--from every marking, and that they turn away from imitation, which is following the traces of their forefathers and sires, and shut the door of friendliness and enmity upon all the people of the earth.

In this journey the seeker reacheth a stage wherein he seeth all created things wandering

+F7 The holy Sanctuary at Mecca. Here the word means  
+F7 "goal."

+F8 Qur'an 29:69: "And whoso maketh efforts for Us, in  
+F8 Our ways will We guide them."

distracted in search of the Friend. How many

a Jacob will he see, hunting after his Joseph;  
 he will behold many a lover, hasting to seek  
 the Beloved, he will witness a world of desiring  
 ones searching after the One Desired. At every  
 moment he findeth a weighty matter, in every  
 hour he becometh aware of a mystery; for he  
 hath taken his heart away from both worlds,  
 and set out for the Ka'bih+F7 of the Beloved.

At every step, aid from the Invisible Realm  
 will attend him and the heat of his search will  
 grow.

One must judge of search by the standard  
 of the Majnun of Love.+F9 It is related that one  
 day they came upon Majnun sifting the dust,  
 and his tears flowing down. They said, "What  
 doest thou?" He said, "I seek for Layli." They  
 cried, "Alas for thee! Layli is of pure spirit,  
 and thou seekest her in the dust!" He said, "I  
 seek her everywhere; haply somewhere I shall  
 find her."

Yea, although to the wise it be shameful to

+F9 Literally, Majnun means "insane." This is the title of  
 +F9 the celebrated lover of ancient Persian and Arabian lore,  
 +F9 whose beloved was Layli, daughter of an Arabian prince.  
 +F9 Symbolizing true human love bordering on the divine, the  
 +F9 story has been made the theme of many a Persian romantic  
 +F9 poem, particularly that of Nizami, written in 1188-1189  
 +F9 A.D.

seek the Lord of Lords in the dust, yet this  
 betokeneth intense ardor in searching. "Whoso  
 seeketh out a thing with zeal shall find it."+F10  
 The true seeker hunteth naught but the object  
 of his quest, and the lover hath no desire  
 save union with his beloved. Nor shall the  
 seeker reach his goal unless he sacrifice all  
 things. That is, whatever he hath seen, and  
 heard, and understood, all must he set at  
 naught, that he may enter the realm of the  
 spirit, which is the City of God. Labor is  
 needed, if we are to seek Him; ardor is needed,  
 if we are to drink of the honey of reunion with

Him; and if we taste of this cup, we shall  
cast away the world.

On this journey the traveler abideth in every  
land and dwelleth in every region. In every face,  
he seeketh the beauty of the Friend; in every  
country he looketh for the Beloved. He joineth  
every company, and seeketh fellowship with  
every soul, that haply in some mind he may  
uncover the secret of the Friend, or in some  
face he may behold the beauty of the Loved  
One.

And if, by the help of God, he findeth on  
this journey a trace of the traceless Friend, and  
inhaleth the fragrance of the long-lost Joseph

+F10 Arabian proverb.

from the heavenly messenger,+F11 he shall  
straightway step into

#### THE VALLEY OF LOVE

and be dissolved in the fire of love. In this  
city the heaven of ecstasy is upraised and the  
world-illuming sun of yearning shineth, and  
the fire of love is ablaze; and when the fire of  
love is ablaze, it burneth to ashes the harvest  
of reason.

Now is the traveler unaware of himself, and  
of aught besides himself. He seeth neither ignorance  
nor knowledge, neither doubt nor certitude;  
he knoweth not the morn of guidance  
from the night of error. He fleeth both from  
unbelief and faith, and deadly poison is a balm  
to him. Wherefore Attar+F12 saith:

For the infidel, error--for the faithful, faith;  
For Attar's heart, an atom of Thy pain.

The steed of this Valley is pain; and if there  
be no pain this journey will never end. In this  
station the lover hath no thought save the Beloved,  
and seeketh no refuge save the Friend.

+F11 Refer to the story of Joesph in the Qur'an and the Old  
+F11 Testament.

+F12 Faridu'd-Din Attar (ca. 1150-1230 A.D.), the great  
+F12 Persian Sufi poet.

At every moment he offereth a hundred lives  
in the path of the Loved One, at every step he  
throweth a thousand heads at the feet of the  
Beloved.

O My Brother! Until thou enter the Egypt  
of love, thou shalt never come to the Joseph of  
the Beauty of the Friend; and until, like Jacob,  
thou forsake thine outward eyes, thou shalt  
never open the eye of thine inward being; and  
until thou burn with the fire of love, thou shalt  
never commune with the Lover of Longing.

A lover feareth nothing and no harm can  
come nigh him: Thou seest him chill in the fire  
and dry in the sea.

A lover is he who is chill in hell fire;  
A knower is he who is dry in the sea.+F13

Love accepteth no existence and wisheth no  
life: He seeth life in death, and in shame  
seeketh glory. To merit the madness of love,  
man must abound in sanity; to merit the bonds  
of the Friend, he must be full of spirit. Blessed  
the neck that is caught in His noose, happy  
the head that falleth on the dust in the pathway  
of His love. Wherefore, O friend, give up  
thy self that thou mayest find the Peerless One,  
pass by this mortal earth that thou mayest seek

+F13 Persian mystic poem.

a home in the nest of heaven. Be as naught, if  
thou wouldst kindle the fire of being and be  
fit for the pathway of love.

Love seizeth not upon a living soul,  
The falcon preyeth not on a dead mouse.+F14

Love setteth a world aflame at every turn,  
 and he wasteth every land where he carrieth  
 his banner. Being hath no existence in his{~  
 kingdom; the wise wield no command within  
 his realm. The leviathan of love swalloweth the  
 master of reason and destroyeth the lord of  
 knowledge. He drinketh the seven seas, but his  
 heart's thirst is still unquenched, and he saith,  
 "Is there yet any more?" +F15 He shunneth himself  
 and draweth away from all on earth.

{~

Love's a stranger to earth and heaven too;  
 In him are lunacies seventy-and-two. +F16

He hath bound a myriad victims in his fetters,  
 wounded a myriad wise men with his arrow.  
 Know that every redness in the world is from{~

+F14 Persian mystic poem. Cf. The Hidden Words, No. 7,  
 +F14 Arabic.

+F15 Qur'an 50:29.

+F16 Jalalu'd-Din Rumi (1207-1273 A.D.); The  
 +F16 Mathnavi. Jalalu'd-Din, called Mawlana ("our Master"),  
 +F16 is the greatest of all Persian Sufi poets, and founder of the  
 +F16 Mawlawi "whirling" dervish order.

{~

his anger, and every paleness in men's cheeks is  
 from his poison. He yieldeth no remedy but  
 death, he walketh not save in the valley of the  
 shadow; yet sweeter than honey is his venom  
 on the lover's lips, and fairer his destruction in  
 the seeker's eyes than a hundred thousand lives.

Wherefore must the veils of the satanic self  
 be burned away at the fire of love, that the  
 spirit may be purified and cleansed and thus  
 may know the station of the Lord of the  
 Worlds.{~

Kindle the fire of love and burn away all  
 things,  
 Then set thy foot into the land of the  
 lovers. +F17

And if, confirmed by the Creator, the lover  
 escapes from the claws of the eagle of love,  
 he will enter

{~

THE VALLEY OF KNOWLEDGE

and come out of doubt into certitude, and turn  
 from the darkness of illusion to the guiding  
 light of the fear of God. His inner eyes will  
 open and he will privily converse with his Beloved;  
 he will set ajar the gate of truth and  
 piety, and shut the doors of vain imaginings.

{~

+F17 From an ode by Baha'u'llah.

He in this station is content with the decree of  
 God, and seeth war as peace, and findeth in  
 death the secrets of everlasting life. With inward  
 and outward eyes he witnesseth the mysteries  
 of resurrection in the realms of creation  
 and the souls of men, and with a pure heart  
 apprehendeth the divine wisdom in the endless  
 Manifestations of God. In the ocean he findeth  
 a drop, in a drop he beholdeth the secrets of  
 the sea.

{~

Split the atom's heart, and lo!  
 Within it thou wilt find a sun.+F18

The wayfarer in this Valley seeth in the  
 fashionings of the True One nothing save clear  
 providence, and at every moment saith: "No  
 defect canst thou see in the creation of the God  
 of Mercy: Repeat the gaze: Seest thou a single  
 flaw?" +F18 He beholdeth justice in injustice, and  
 in justice, grace. In ignorance he findeth many  
 a knowledge hidden, and in knowledge a myriad  
 wisdoms manifest. He breaketh the cage of {~  
 the body and the passions, and consorteth with  
 the people of the immortal realm. He mounteth  
 on the ladders of inner truth and hasteneth to  
 the heaven of inner significance. He rideth in

the ark of "we shall show them our signs in

+F18 Qur'an 67:3.

the regions and in themselves,"+F19 and journeyeth over the sea of "until it become plain to them that (this Book) is the truth."+F19 And if he meeteth with injustice he shall have patience, and if he cometh upon wrath he shall manifest love.

There was once a lover who had sighed for long years in separation from his beloved, and wasted in the fire of remoteness. From the love of love, his heart was empty of patience, and his body weary of his spirit; he reckoned life without her as a mockery, and time consumed him away. How many a day he found no rest{~ in longing for her; how many a night the pain of her kept him from sleep; his body was worn to a sigh, his heart's wound had turned him to a cry of sorrow. He had given a thousand lives for one taste of the cup of her presence, but it availed him not. The doctors knew no cure for him, and companions avoided his company; yea, physicians have no medicine for one sick of love, unless the favor of the beloved one deliver him.

At last, the tree of his longing yielded the fruit of despair, and the fire of his hope fell to ashes. Then one night he could live no more,{~ and he went out of his house and made for the marketplace. On a sudden, a watchman followed

+F19 Qur'an 41:53.

after him. He broke into a run, with the watchman following; then other watchmen came together, and barred every passage to the weary one. And the wretched one cried from his heart, and ran here and there, and moaned to himself: "Surely this watchman is Izra'il, my angel of death, following so fast upon me; or he is a tyrant of men, seeking to harm me."

His feet carried him on, the one bleeding with the arrow of love, and his heart lamented. Then he came to a garden wall, and with untold pain he scaled it, for it proved very high; and forgetting his life, he threw himself down to the garden. {~

And there he beheld his beloved with a lamp in her hand, searching for a ring she had lost. When the heart-surrendered lover looked on his ravishing love, he drew a great breath and raised up his hands in prayer, crying: "O God! Give Thou glory to the watchman, and riches and long life. For the watchman was Gabriel, guiding this poor one; or he was Israfil, bringing life to this wretched one!"

Indeed, his words were true, for he had found many a secret justice in this seeming tyranny of the watchman, and seen how many a mercy lay hid behind the veil. Out of wrath, {~ the guard had led him who was athirst in love's desert to the sea of his loved one, and lit up the dark night of absence with the light of reunion. He had driven one who was afar, into the garden of nearness, had guided an ailing soul to the heart's physician. Now if the lover could have looked ahead, he would have blessed the watchman at the start, and prayed on his behalf, and he would have seen that tyranny as justice; but since the end was veiled to him, he moaned and made his plaint in the beginning. Yet those who journey in the garden land of knowledge, because they see the end in the beginning, see peace in war and friendliness in anger.

Such is the state of the wayfarers in this Valley; but the people of the Valleys above this {~ see the end and the beginning as one; nay, they see neither beginning nor end, and witness neither "first" nor "last." +F20 Nay rather, the denizens of the undying city, who dwell in the green garden land, see not even "neither first nor last"; they fly from all that is first, and repulse all that is last. For these have passed



over the worlds of names, and fled beyond the  
 worlds of attributes as swift as lightning. Thus  
 is it said: "Absolute Unity excludeth all attributes."+F21  
 And they have made their dwelling-place  
 in the shadow of the Essence.

{~

+F20 Qur'an 57:3.

+F21 Saying attributed to Ali.

Wherefore, relevant to this, Khajih Abdu'llah+F22  
 --may God the Most High sanctify his  
 beloved spirit--hath made a subtle point and  
 spoken an eloquent word as to the meaning of  
 "Guide Thou us on the straight path,"+F23 which  
 is: "Show us the right way, that is, honor us  
 with the love of Thine Essence, that we may be  
 freed from turning toward ourselves and  
 toward all else save Thee, and may become  
 wholly Thine, and know only Thee, and see  
 only Thee, and think of none save Thee."  
 Nay, these even mount above this station,  
 wherefore it is said:

{~

Love is a veil betwixt the lover and the loved  
 one;

More than this I am not permitted to tell.+F16

At this hour the morn of knowledge hath  
 arisen and the lamps of wayfaring and wandering  
 are quenched.+F24

+F22 Shaykh Abu Isma'il Abdu'llah Ansari of Hirat  
 +F22 (1006-1088 A.D.) Sufi leader, descended from the Prophet's  
 +F22 companion Abu Ayyub. Chiefly known for his  
 +F22 Munajat (Supplications) and Ruba'iyat (Quatrains).  
 +F22 "Ansar" means the "Helpers" or companions of Muhammad  
 +F22 in Medina.{~  
 +F23 Qur'an 1:5.

+F24 This refers to the mystic wandering and search for  
 +F24 truth guided by "Lights" or Sufi leaders. Baha'u'llah  
 +F24 here warns the mystics that the coming of the Divine  
 +F24 Manifestation in His Day makes further search unnecessary,  
 +F24 as it was said by Ali: "Quench the lamp when the sun

+F24 hath risen"--the sun referring to the Manifestation of God  
+F24 in the New Day.

Veiled from this was Moses  
Though all strength and light;  
Then thou who hast no wings at all,  
Attempt not flight.+F16

If thou be a man of communion and prayer,  
soar up on the wings of assistance from Holy  
Souls, that thou mayest behold the mysteries  
of the Friend and attain to the lights of the  
Beloved, "Verily, we are from God and to Him  
shall we return."+F25

After passing through the Valley of knowledge,  
which is the last plane of limitation, the  
wayfarer cometh to

{~

#### THE VALLEY OF UNITY

and drinketh from the cup of the Absolute,  
and gazeth on the Manifestations of Oneness.  
In this station he pierceth the veils of plurality,  
fleeth from the worlds of the flesh, and ascendeth  
into the heaven of singleness. With the ear  
of God he heareth, with the eye of God he  
beholdeth the mysteries of divine creation. He  
steppeth into the sanctuary of the Friend, and

+F25 Qur'an 2:151.

shareth as an intimate the pavilion of the  
Loved One. He stretcheth out the hand of  
truth from the sleeve of the Absolute; he revealeth  
the secrets of power. He seeth in himself  
neither name nor fame nor rank, but  
findeth his own praise in praising God. He  
beholdeth in his own name the name of God;  
to him, "all songs are from the King,"+F16 and  
every melody from Him. He sitteth on the  
throne of "Say, all is from God,"+F26 and taketh  
his rest on the carpet of "There is no power or  
might but in God."+F27 He looketh on all things

with the eye of oneness, and seeth the brilliant rays of the divine sun shining from the dawning-point of Essence alike on all created things, and the lights of singleness reflected over all creation.

It is clear to thine Eminence that all the variations{~ which the wayfarer in the stages of his journey beholdeth in the realms of being, proceed from his own vision. We shall give an example of this, that its meaning may become fully clear: Consider the visible sun; although it shineth with one radiance upon all things, and at the behest of the King of Manifestation bestoweth light on all creation, yet in each place it becometh manifest and sheddeth its

+F26 Qur'an 4:80.

+F27 Qur'an 18:37.

bounty according to the potentialities of that place. For instance, in a mirror it reflecteth its own disk and shape, and this is due to the sensitivity of the mirror; in a crystal it maketh fire to appear, and in other things it showeth only the effect of its shining, but not its full disk. And yet, through that effect, by the command of the Creator, it traineth each thing according to the quality of that thing, as thou observest.

In like manner, colors become visible in every object according to the nature of that object. For instance, in a yellow globe, the rays shine yellow; in a white the rays are white; and in a red, the red rays are manifest. Then these variations are from the object, not from the shining light. And if a place be shut away from the light, as by walls or a roof, it will be entirely bereft of the splendor of the light,{~ nor will the sun shine thereon.

Thus it is that certain invalid souls have confined the lands of knowledge within the wall of self and passion, and clouded them with ignorance and blindness, and have been veiled

from the light of the mystic sun and the mysteries  
of the Eternal Beloved; they have  
strayed afar from the jewelled wisdom of  
the lucid Faith of the Lord of Messengers,  
have been shut out of the sanctuary of the  
All-Beauteous One, and banished from the  
Ka'bih+F7 of splendor. Such is the worth of the  
people of this age!

And if a nightingale+F28 soar upward from  
the clasp of self and dwell in the rose bower of  
the heart, and in Arabian melodies and sweet  
Iranian songs recount the mysteries of God--  
a single word of which quickeneth to fresh,  
new life the bodies of the dead, and bestoweth  
the Holy Spirit upon the moldering bones of  
this existence--thou wilt behold a thousand  
claws of envy, a myriad beaks of rancor hunting  
after Him and with all their power intent  
upon His death.

Yea, to the beetle a sweet fragrance seemeth  
foul, and to the man sick of a rheum a pleasant  
perfume is as naught. Wherefore, it hath been  
said for the guidance of the ignorant:

{~

Cleanse thou the rheum from out thine head  
And breathe the breath of God instead.+F16

In sum, the differences in objects have now  
been made plain. Thus when the wayfarer  
gazeth only upon the place of appearance--that  
is, when he seeth only the many-colored globes  
--he beholdeth yellow and red and white; hence  
it is that conflict hath prevailed among the

+F28 This refers to Baha'u'llah's own Manifestation.

creatures, and a darksome dust from limited  
souls hath hid the world. And some do gaze  
upon the effulgence of the light; and some have  
drunk of the wine of oneness and these see  
nothing but the sun itself.

Thus, for that they move on these three  
differing planes, the understanding and the

words of the wayfarers have differed; and hence the sign of conflict doth continually appear on earth. For some there are who dwell upon the plane of oneness and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely veiled. Thus do the ignorant people of the day, who have no portion of the radiance of Divine Beauty, make certain claims, and in every age and cycle inflict on the people of the sea of oneness what they themselves deserve. "Should God punish men for their perverse doings, He would not leave on earth a moving thing! But to an appointed term doth{~ He respite them...."+F29

O My Brother! A pure heart is as a mirror; cleanse it with the burnish of love and severance from all save God, that the true sun may shine within it and the eternal morning dawn. Then wilt thou clearly see the meaning of "Neither doth My earth nor My heaven contain Me,

+F29 Qur'an 16:63.

but the heart of My faithful servant containeth Me."+F30 And thou wilt take up thy life in thine hand, and with infinite longing cast it before the new Beloved One.

Whensoever the light of Manifestation of the King of Oneness settleth upon the throne of the heart and soul, His shining becometh visible in every limb and member. At that time the mystery of the famed tradition gleameth out of the darkness: "A servant is drawn unto Me in prayer until I answer him; and when I have answered him, I become the ear wherewith he heareth...." For thus the Master of the house hath appeared within His home, and all the pillars of the dwelling are ashine with His light. And the action and effect of the light are from the Light-Giver; so it is that all move through Him and arise by His will. And this is that spring whereof the near ones

drink, as it is said: "A fount whereof the near  
unto God shall drink...."+F31

However, let none construe these utterances{~  
to be anthropomorphism, nor see in them the  
descent of the worlds of God into the grades  
of the creatures; nor should they lead thine  
Eminence to such assumptions. For God is, in

+F30 Hadith, i.e. action or utterance traditionally attributed  
+F30 to the Prophet Muhammad or to one of the holy  
+F30 Imams.  
+F31 Qur'an 83:28.

His Essence, holy above ascent and descent,  
entrance and exit; He hath through all eternity  
been free of the attributes of human creatures,  
and ever will remain so. No man hath ever  
known Him; no soul hath ever found the pathway  
to His Being. Every mystic knower hath  
wandered far astray in the valley of the knowledge  
of Him; every saint hath lost his way in  
seeking to comprehend His Essence. Sanctified  
is He above the understanding of the wise;  
exalted is He above the knowledge of the  
knowing! The way is barred and to seek it is  
impiety; His proof is His signs; His being is  
His evidence.+F4

Wherefore, the lovers of the face of the  
Beloved have said: "O Thou, the One Whose  
Essence alone showeth the way to His Essence,  
and Who is sanctified above any likeness to  
His creatures."+F30 How can utter nothingness  
gallop its steed in the field of preexistence, or  
a fleeting shadow reach to the everlasting sun?  
The Friend+F32 hath said, "But for Thee, we  
had not known Thee," and the Beloved+F32 hath{~  
said, "nor attained Thy presence."

Yea, these mentionings that have been made  
of the grades of knowledge relate to the knowledge  
of the Manifestations of that Sun of  
Reality, which casteth Its light upon the Mirrors.

+F32 The Prophet Muhammad.

And the splendor of that light is in the hearts, yet it is hidden under the veilings of sense and the conditions of this earth, even as a candle within a lantern of iron, and only when the lantern is removed doth the light of the candle shine out.

In like manner, when thou strippest the wrappings of illusion from off thine heart, the lights of oneness will be made manifest.

Then it is clear that even for the rays there is neither entrance nor exit--how much less for that Essence of Being and that longed-for Mystery. O My Brother, journey upon these planes in the spirit of search, not in blind imitation.

A true wayfarer will not be kept back by the bludgeon of words nor debarred by the warning of allusions.

How shall a curtain part the lover and the loved one?

Not Alexander's wall can separate them!+F33

{~

Secrets are many, but strangers are myriad. Volumes will not suffice to hold the mystery of the Beloved One, nor can it be exhausted in these pages, although it be no more than a word, no more than a sign. "Knowledge is a

+F33 Hafiz: Shamsu'd-Din Muhammad, of Shiraz, died +F33 ca. 1389 A.D. One of the greatest of Persian poets.

single point, but the ignorant have multiplied it." +F30

On this same basis, ponder likewise the differences among the worlds. Although the divine worlds be never ending, yet some refer to them as four: The world of time (zaman), which is the one that hath both a beginning and an end; the world of duration (dahr), which hath a beginning, but whose end is not revealed; the world of perpetuity (sarmad), whose beginning is not to be seen but which is known to

have an end; and the world of eternity (azal), neither a beginning nor an end of which is visible. Although there are many differing statements as to these points, to recount them in detail would result in weariness. Thus, some have said that the world of perpetuity hath neither beginning nor end, and have named the world of eternity as the invisible, impregnable Empyrean. Others have called these the worlds of the Heavenly Court (Lahut), of the Empyrean Heaven (Jabarut), of the Kingdom of the Angels (Malakut), and of the mortal world (Nasut).

The journeys in the pathway of love are reckoned as four: From the creatures to the True One; from the True One to the creatures; from the creatures to the creatures; from the True One to the True One.

There is many an utterance of the mystic seers and doctors of former times which I have not mentioned here, since I mislike the copious citation from sayings of the past; for quotation from the words of others proveth acquired learning, not the divine bestowal. Even so much as We have quoted here is out of deference to the wont of men and after the manner of the friends. Further, such matters are beyond the scope of this epistle. Our unwillingness to recount their sayings is not from pride, rather is it a manifestation of wisdom and a demonstration of grace.

If Khidr did wreck the vessel on the sea,  
 Yet in this wrong there are a thousand  
 rights.+F16

Otherwise, this Servant regardeth Himself as utterly lost and as nothing, even beside one of the beloved of God, how much less in the presence of His holy ones. Exalted be My Lord, the Supreme! Moreover, our aim is to recount the stages of the wayfarer's journey, not to



set forth the conflicting utterances of the  
mystics.{~

Although a brief example hath been given concerning the beginning and ending of the relative world, the world of attributes, yet a second illustration is now added, that the full meaning may be manifest. For instance, let thine Eminence consider his own self; thou art first in relation to thy son, last in relation to thy father. In thine outward appearance, thou tellest of the appearance of power in the realms of divine creation; in thine inward being thou revealest the hidden mysteries which are the divine trust deposited within thee. And thus firstness and lastness, outwardness and inwardness are, in the sense referred to, true of thyself, that in these four states conferred upon thee thou shouldst comprehend the four divine states, and that the nightingale of thine heart on all the branches of the rosetree of existence, whether visible or concealed, should cry out: "He is the first and the last, the Seen and the Hidden..." +F34

These statements are made in the sphere of that which is relative, because of the limitations of men. Otherwise, those personages who in a single step have passed over the world of the relative and the limited, and dwelt on the fair plane of the Absolute, and pitched their tent in the worlds of authority and command--have burned away these relativities with a single spark, and blotted out these words with a drop{~

+F34 Qur'an 57:3.

of dew. And they swim in the sea of the spirit, and soar in the holy air of light. Then what life have words, on such a plane, that "first" and "last" or other than these be seen or mentioned!

In this realm, the first is the last itself,  
and the last is but the first.

In thy soul of love build thou a fire

And burn all thoughts and words entire.+F16

O my friend, look upon thyself: Hadst thou not become a father nor begotten a son, neither wouldst thou have heard these sayings. Now forget them all, that thou mayest learn from the Master of Love in the schoolhouse of oneness, and return unto God, and forsake the inner land of unreality+F35 for thy true station, and dwell within the shadow of the tree of knowledge.

O thou dear one! Impoverish thyself, that thou mayest enter the high court of riches; and humble thy body, that thou mayest drink from the river of glory, and attain to the full meaning of the poems whereof thou hadst asked.

Thus it hath been made clear that these stages depend on the vision of the wayfarer. In every city he will behold a world, in every Valley

{~

+F35 This refers to the Sufi idea of the inner plane, which  
+F35 compared to Revealed Truth is but unreal.

reach a spring, in every meadow hear a song. But the falcon of the mystic heaven hath many a wondrous carol of the spirit in His breast, and the Persian bird keepeth in His soul many a sweet Arab melody; yet these are hidden, and hidden shall remain.

If I speak forth, many a mind will shatter,  
And if I write, many a pen will break.+F16,+F36

Peace be upon him who concludeth this exalted journey and followeth the True One by the lights of guidance.

And the wayfarer, after traversing the high planes of this supernal journey, entereth

#### THE VALLEY OF CONTENTMENT

In this Valley he feeleth the winds of divine contentment blowing from the plane of the

spirit. He burneth away the veils of want, and  
 with inward and outward eye, perceiveth within  
 and without all things the day of: "God will  
 compensate each one out of His abundance." +F37  
 From sorrow he turneth to bliss, from anguish  
 to joy. His grief and mourning yield to delight  
 and rapture.

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+F36 This refers to Baha'u'llah Himself, Who had not yet  
 +F36 declared His mission.  
 +F37 Qur'an 4:129.

Although to outward view, the wayfarers in  
 this Valley may dwell upon the dust, yet inwardly  
 they are throned in the heights of mystic  
 meaning; they eat of the endless bounties of  
 inner significances, and drink of the delicate  
 wines of the spirit.

The tongue faileth in describing these three  
 Valleys, and speech falleth short. The pen  
 steppeth not into this region, the ink leaveth  
 only a blot. In these planes, the nightingale of  
 the heart hath other songs and secrets, which  
 make the heart to stir and the soul to clamor,  
 but this mystery of inner meaning may be  
 whispered only from heart to heart, confided  
 only from breast to breast.

Only heart to heart can speak the bliss of  
 mystic knowers;  
 No messenger can tell it and no missive bear  
 it. +F33

I am silent from weakness on many a matter,  
 For my words could not reckon them and my  
 speech would fall short. +F38

O friend, till thou enter the garden of such  
 mysteries, thou shalt never set lip to the undying  
 wine of this Valley. And shouldst thou

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+F38 Arabian poem.

taste of it, thou wilt shield thine eyes from all things else, and drink of the wine of contentment; and thou wilt loose thyself from all things else, and bind thyself to Him, and throw thy life down in His path, and cast thy soul away. However, there is no other in this region that thou need forget: "There was God and there was naught beside Him." +F30 For on this plane the traveler witnesseth the beauty of the Friend in everything. Even in fire, he seeth the face of the Beloved. He beholdeth in illusion the secret of reality, and readeth from the attributes the riddle of the Essence. For he hath burnt away the veils with his sighing, and unwrapped the shroudings with a single glance; with piercing sight he gazeth on the new creation; with lucid heart he graspeth subtle verities. This is sufficiently attested by: "And we have made thy sight sharp in this day." +F39 After journeying through the planes of pure contentment, the traveler cometh to

#### THE VALLEY OF WONDERMENT

and is tossed in the oceans of grandeur, and at every moment his wonder groweth. Now he seeth the shape of wealth as poverty itself, and the essence of freedom as sheer impotence.

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+F39 From Qur'an 50:21.

Now is he struck dumb with the beauty of the All-Glorious; again is he wearied out with his own life. How many a mystic tree hath this whirlwind of wonderment snatched by the roots, how many a soul hath it exhausted. For in this Valley the traveler is flung into confusion, albeit, in the eye of him who hath attained, such marvels are esteemed and well beloved. At every moment he beholdeth a wondrous world, a new creation, and goeth from astonishment to astonishment, and is lost in awe at the works of the Lord of Oneness.

Indeed, O Brother, if we ponder each created thing, we shall witness a myriad perfect wisdoms and learn a myriad new and wondrous truths. One of the created phenomena is the dream. Behold how many secrets are deposited therein, how many wisdoms treasured up, how many worlds concealed. Observe, how thou art asleep in a dwelling, and its doors are barred; on a sudden thou findest thyself in a far-off city, which thou enterest without moving thy feet or wearying thy body; without using thine eyes, thou seest; without taxing thine ears, thou hearest; without a tongue, thou speakest. And perchance when ten years are gone, thou wilt witness in the outer world the very things thou hast dreamed tonight.

Now there are many wisdoms to ponder in

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the dream, which none but the people of this Valley can comprehend in their true elements.

First, what is this world, where without eye and ear and hand and tongue a man puts all of these to use? Second, how is it that in the outer world thou seest today the effect of a dream, when thou didst vision it in the world of sleep some ten years past? Consider the difference between these two worlds and the mysteries which they conceal, that thou mayest attain to divine confirmations and heavenly discoveries and enter the regions of holiness.

God, the Exalted, hath placed these signs in men, to the end that philosophers may not deny the mysteries of the life beyond nor belittle that which hath been promised them. For some hold to reason and deny whatever the reason comprehendeth not, and yet weak minds can never grasp the matters which we have related, but only the Supreme, Divine Intelligence can comprehend them:

How can feeble reason encompass the  
 Qur'an,  
 Or the spider snare a phoenix in his web?+F13

All these states are to be witnessed in the Valley of Wonderment, and the traveler at every moment seeketh for more, and is not wearied. Thus the Lord of the First and the Last in setting forth the grades of contemplation, and expressing wonderment hath said: "O Lord, increase my astonishment at Thee!" Likewise, reflect upon the perfection of man's creation, and that all these planes and states are folded up and hidden away within him.

Dost thou reckon thyself only a puny form  
When within thee the universe is folded?+F40

Then we must labor to destroy the animal condition, till the meaning of humanity shall come to light.

Thus, too, Luqman, who had drunk from the wellspring of wisdom and tasted of the waters of mercy, in proving to his son Nathan the planes of resurrection and death, advanced the dream as an evidence and an example. We relate it here, that through this evanescent Servant a memory may endure of that youth of the school of Divine Unity, that elder of the art of instruction and the Absolute. He said: "O Son, if thou art able not to sleep, then thou art able not to die. And if thou art able not

+F40 Ali.

to waken after sleep, then thou shalt be able  
not to rise after death."

O friend, the heart is the dwelling of eternal mysteries, make it not the home of fleeting fancies; waste not the treasure of thy precious life in employment with this swiftly passing world. Thou comest from the world of holiness--bind not thine heart to the earth; thou art a dweller in the court of nearness--choose not the homeland of the dust.

In sum, there is no end to the description of

these stages, but because of the wrongs inflicted  
by the peoples of the earth, this Servant is in  
no mood to continue:

The tale is still unfinished and I have no  
heart for it--  
Then pray forgive me.+F16

The pen groaneth and the ink sheddeth tears,  
and the river+F41 of the heart moveth in waves  
of blood. "Nothing can befall us but what God  
hath destined for us."+F42 Peace be upon him  
who followeth the Right Path!  
After scaling the high summits of wonderment  
the wayfarer cometh to

+F41 Literally "Jayhun," a river in Turkistan.  
+F42 Qur'an 9:51.

#### THE VALLEY OF TRUE POVERTY AND ABSOLUTE NOTHINGNESS

This station is the dying from self and the  
living in God, the being poor in self and rich in  
the Desired One. Poverty as here referred to  
signifieth being poor in the things of the  
created world, rich in the things of God's  
world. For when the true lover and devoted  
friend reacheth to the presence of the Beloved,  
the sparkling beauty of the Loved One and the  
fire of the lover's heart will kindle a blaze and  
burn away all veils and wrappings. Yea, all he  
hath, from heart to skin, will be set aflame, so  
that nothing will remain save the Friend.

When the qualities of the Ancient of Days  
stood revealed,  
Then the qualities of earthly things did  
Moses burn away.+F16

He who hath attained this station is sanctified  
from all that pertaineth to the world. Wherefore,  
if those who have come to the sea of His

presence are found to possess none of the limited things of this perishable world, whether it be outer wealth or personal opinions, it mattereth not. For whatever the creatures have is limited by their own limits, and whatever the True One hath is sanctified therefrom; this utterance must be deeply pondered that its purport may be clear. "Verily the righteous shall drink of a winecup tempered at the camphor fountain." +F43 If the interpretation of "camphor" become known, the true intention will be evident. This state is that poverty of which it is said, "Poverty is My glory." +F44 And of inward and outward poverty there is many a stage and many a meaning which I have not thought pertinent to mention here; hence I have reserved these for another time, dependent on what God may desire and fate may seal. This is the plane whereon the vestiges of all things (Kullu Shay') are destroyed in the traveler, and on the horizon of eternity the Divine Face riseth out of the darkness, and the meaning of "All on the earth shall pass away, but the face of thy Lord...." +F45 is made manifest.

O My friend, listen with heart and soul to the songs of the spirit, and treasure them as thine own eyes. For the heavenly wisdoms, like the clouds of spring, will not rain down on the earth of men's hearts forever; and though the grace of the All-Bounteous One is never stilled and never ceasing, yet to each time and era a

+F43 Qur'an 76:5.

+F44 Muhammad.

+F45 Qur'an 55:26, 27.

portion is allotted and a bounty set apart, this in a given measure. "And no one thing is there, but with Us are its storehouses; and We send it not down but in settled measure." +F46 The cloud of the Loved One's mercy raineth only on the garden of the spirit, and bestoweth this



bounty only in the season of spring. The other seasons have no share in this greatest grace, and barren lands no portion of this favor.

O Brother! Not every sea hath pearls; not every branch will flower, nor will the nightingale sing thereon. Then, ere the nightingale of the mystic paradise repair to the garden of God, and the rays of the heavenly morning return to the Sun of Truth--make thou an effort, that haply in this dustheap of the mortal world thou mayest catch a fragrance from the everlasting garden, and live forever in the shadow of the peoples of this city. And when thou hast attained this highest station and come to this mightiest plane, then shalt thou gaze on the Beloved, and forget all else.

The Beloved shineth on gate and wall  
Without a veil, O men of vision.+F12

Now hast thou abandoned the drop of life  
and come to the sea of the Life-Bestower.

+F46 Qur'an 15:21.

This is the goal thou didst ask for; if it be  
God's will, thou wilt gain it.  
In this city, even the veils of light are split  
asunder and vanish away. "His beauty hath  
no veiling save light, His face no covering save  
revelation."+F30 How strange that while the Beloved  
is visible as the sun, yet the heedless still  
hunt after tinsel and base metal. Yea, the intensity  
of His revelation hath covered Him,  
and the fullness of His shining forth hath  
hidden Him.

Even as the sun, bright hath He shined,  
But alas, He hath come to the town of the  
blind!+F16

In this Valley, the wayfarer leaveth behind  
him the stages of the "oneness of Being and

Manifestation"+F47 and reacheth a oneness that is sanctified above these two stations. Ecstasy alone can encompass this theme, not utterance nor argument; and whosoever hath dwelt at this stage of the journey, or caught a breath from this garden land, knoweth whereof We speak.

In all these journeys the traveler must stray

+F47 Pantheism, a Sufi doctrine derived from the formula:  
+F47 "Only God exists; He is in all things, and all things are in  
+F47 Him."

not the breadth of a hair from the "Law," for this is indeed the secret of the "Path" and the fruit of the Tree of "Truth"; and in all these stages he must cling to the robe of obedience to the commandments, and hold fast to the cord of shunning all forbidden things, that he may be nourished from the cup of the Law and informed of the mysteries of Truth.+F48

If any of the utterances of this Servant may not be comprehended, or may lead to perturbation, the same must be inquired of again, that no doubt may linger, and the meaning be clear as the Face of the Beloved One shining from the "Glorious Station." +F49

These journeys have no visible ending in the world of time, but the severed wayfarer--if invisible confirmation descend upon him and the Guardian of the Cause assist him--may cross these seven stages in seven steps, nay rather in seven breaths, nay rather in a single

+F48 This refers to the three stages of Sufi life: 1. Shari'at, +F48 or Religious Laws; 2. Tariqat, or the Path on which the +F48 mystic wayfarer journeys in search of the True One; this +F48 stage also includes anchoretism. 3. Haqiqat, or the Truth +F48 which, to the Sufi, is the goal of the journey through all +F48 three stages. Here Baha'u'llah teaches that, contrary to the +F48 belief of certain Sufis who in their search for the Truth +F48 consider themselves above all law, obedience to the Laws +F48 of Religion is essential.

+F49 Maqam-i-Mahmud. Qur'an 17:81.

breath, if God will and desire it. And this is of "His grace on such of His servants as He pleaseth."+F50

They who soar in the heaven of singleness and reach to the sea of the Absolute, reckon this city--which is the station of life in God--as the furthestmost state of mystic knowers, and the farthest homeland of the lovers. But to this evanescent One of the mystic ocean, this station is the first gate of the heart's citadel, that is, man's first entrance to the city of the heart; and the heart is endowed with four stages, which would be recounted should a kindred soul be found.

When the pen set to picturing this station, It broke in pieces and the page was torn.+F13

Salam!+F51

O My friend! Many a hound pursueth this gazelle of the desert of oneness; many a talon claweth at this thrush of the eternal garden. Pitiless ravens do lie in wait for this bird of the heavens of God, and the huntsman of envy stalketh this deer of the meadow of love.  
O Shaykh! Make of thine effort a glass, perchance it may shelter this flame from the

+F50 Qur'an 2:84.

+F51 "Peace." This word is used in concluding a thesis.

contrary winds; albeit this light doth long to be kindled in the lamp of the Lord, and to shine in the globe of the spirit. For the head raised up in the love of God will certainly fall by the sword, and the life that is kindled with longing will surely be sacrificed, and the heart which remembereth the Loved One will surely brim with blood. How well is it said:

Live free of love, for its very peace is  
anguish;  
Its beginning is pain, its end is death.+F38

Peace be upon him who followeth the Right  
Path!

\* \* \* \* \*

The thoughts thou hast expressed as to the  
interpretation of the common species of bird  
that is called in Persian Gunjishk (sparrow)  
were considered.+F52 Thou appearest to be well-grounded  
in mystic truth. However, on every  
plane, to every letter a meaning is allotted  
which relateth to that plane. Indeed, the wayfarer  
findeth a secret in every name, a mystery  
in every letter. In one sense, these letters refer  
to holiness.

Kaf or Gaf (K or G) referreth to Kuffi

+F52 The five letters comprising this word in Persian are:  
+F52 G, N, J, SH, K, that is, Gaf, Nun, Jim, Shin, Kaf.

("free"), that is, "Free thyself from that  
which thy passion desireth; then advance unto  
thy Lord."

Nun referreth to Nazzih ("purify"), that is,  
"Purify thyself from all else save Him, that  
thou mayest surrender thy life in His love."

Jim is Janib ("draw back"), that is, "Draw  
back from the threshold of the True One if  
thou still possesseth earthly attributes."

Shin is Ushkur ("thank")--"Thank thy Lord  
on His earth that He may bless thee in His  
heaven; albeit in the world of oneness, this heaven  
is the same as His earth."

Kaf referreth to Kuffi, that is: "Take off  
from thyself the wrappings of limitations, that  
thou mayest come to know what thou hast not  
known of the states of Sanctity."+F53

Wert thou to harken to the melodies of this  
mortal Bird,+F54 then wouldst thou seek out the

undying chalice and pass by every perishable  
cup.  
Peace be upon those who walk in the Right  
Path!

+F53 This and the foregoing quotations are from the teachings  
+F53 of Islam.

+F54 This is a reference in the traditional Persian style to  
+F54 Baha'u'llah Himself.

#### THE FOUR VALLEYS

#### THE FOUR VALLEYS

He is the Strong, the Well-Beloved!

O light of truth, Hisam-i-Din, the bounteous,  
No prince hath the world begot like unto  
Thee!+F1

I am wondering why the tie of love was so  
abruptly severed, and the firm covenant of  
friendship broken. Did ever, God forbid, My  
devotion lessen, or My deep affection fail, that  
thou hast thus forgot Me and blotted Me from  
thy thoughts?

What fault of Mine hath made thee cease thy  
favors?

Is it that We are lowly and thou of high  
degree?+F2

+F1 Mathnavi of Rumi.

+F2 Sa'di, Muslihu'd-Din of Shiraz (ca. 1184-1291),  
+F2 famed author of the Gulistan and other poetical works.

Or is that a single arrow hath driven thee  
from the battle?+F3 Have they not told thee that  
faithfulness is a duty on those who follow the  
mystic way, that it is the true guide to His  
Holy Presence? "But as for those who say,  
'Our Lord is God,' and who go straight to  
Him, the angels shall descend to them...."+F4

Likewise He saith, "Go straight on then as  
thou hast been commanded."+F5 Wherefore, this  
course is incumbent on those who dwell in the  
presence of God.

I do as bidden, and I bring the message,  
Whether it give thee counsel or offense.+F6

Albeit I have received no answer to My letters  
and it is contrary to the usage of the wise  
to express My regard anew, yet this new love  
hath broken all the old rules and ways.

Tell us not the tale of Layli or of Majnun's  
woe--  
Thy love hath made the world forget the  
loves of long ago.

+F3 Persian proverb describing a man who gives up easily.  
+F3 As used here one connotation is that the Shaykh might have  
+F3 considered his station as a mystic leader compromised by  
+F3 the fact of his being taught the new truth by Baha'u'llah.  
+F4 Qur'an 41:30.  
+F5 Qur'an 11:114; 42:14.  
+F6 Sa'di.

When once thy name was on the tongue, the  
lovers caught it  
And it set the speakers and the hearers dancing  
to and fro.+F7

And of divine wisdom and heavenly counsel,  
[Rumi says]:

Each moon, O my beloved, for three days I  
go mad;  
Today's the first of these--'Tis why thou  
seest me glad.

We hear that thou hast journeyed to Tabriz  
and Tiflis to disseminate knowledge, or  
that some other high purpose hath taken thee to  
Sanandaj.+F8,+F9

O My eminent friend! Those who progress  
in mystic wayfaring are of four kinds. I shall  
describe them in brief, that the grades and  
qualities of each kind may become plain to  
thee.

+F7 Ibid.

+F8 Senna, capital of Persian Kurdistan.

+F9 This preamble to The Four Valleys is written in the  
+F9 finest Persian epistolary style. The rules of classical letter  
+F9 writing in Persian require quotations from literary works,  
+F9 and assertions of abiding love for the one addressed, who is  
+F9 chided for having neglected the writer.

#### THE FIRST VALLEY

If the travelers seek after the goal of the  
Intended One (maqsud), this station appertaineth  
to the self--but that self which is "The  
Self of God standing within Him with laws." +F10  
On this plane, the self is not rejected but  
beloved; it is well-pleasing and not to be  
shunned. Although at the beginning, this plane  
is the realm of conflict, yet it endeth in attainment  
to the throne of splendor. As they have  
said: "O Abraham of this day, O Friend  
Abraham of the Spirit! Kill these four birds of  
prey," +F11 that after death the riddle of life may  
be unraveled.

This is the plane of the soul who is pleasing  
unto God. Refer to the verse:

O thou soul who art well assured,  
Return to thy Lord, well-pleased, and pleasing  
unto Him. +F12

which endeth:

Enter thou among My servants,  
And enter thou My paradise. +F12

+F10 Hadith.

+F11 The Mathnavi. Here Rumi tells a story of four evil

+F11 birds which, when put to death, changed into four birds of  
 +F11 goodness. The allegory refers to subduing evil qualities and  
 +F11 replacing them with good.  
 +F12 Qur'an 89:27-30.

This station hath many signs, unnumbered  
 proofs. Hence it is said: "Hereafter We will  
 show them Our signs in the regions of the  
 earth, and in themselves, until it become manifest  
 unto them that it is the truth,"+F13 and that  
 there is no God save Him.

One must, then, read the book of his own  
 self, rather than some treatise on rhetoric.  
 Wherefore He hath said, "Read thy Book:  
 There needeth none but thyself to make out  
 an account against thee this day."+F14

The story is told of a mystic knower, who  
 went on a journey with a learned grammarian  
 as his companion. They came to the shore of  
 the Sea of Grandeur. The knower straightway  
 flung himself into the waves, but the grammarian  
 stood lost in his reasonings, which  
 were as words that are written on water. The  
 knower called out to him, "Why dost thou not  
 follow?" The grammarian answered, "O  
 Brother, I dare not advance. I must needs go  
 back again." Then the knower cried, "Forget  
 what thou didst read in the books of Sibavayh  
 and Qawlavayh, of Ibn-i-Hajib and Ibn-i-Malik,+F15  
 and cross the water."

+F13 Qur'an 41:53.

+F14 Qur'an 17:15.

+F15 Famed writers on grammar and rhetoric.

The death of self is needed here, not rhetoric:  
 Be nothing, then, and walk upon the waves.+F16

Likewise is it written, "And be ye not like  
 those who forget God, and whom He hath  
 therefore caused to forget their own selves.  
 These are the wicked doers."+F17



## THE SECOND VALLEY

If the wayfarer's goal be the dwelling of the  
 Praiseworthy One (Mahmud),+F18 this is the  
 station of primal reason which is known as  
 the Prophet and the Most Great Pillar.+F19 Here  
 reason signifieth the divine, universal mind,  
 whose sovereignty enlighteneth all created  
 things--nor doth it refer to every feeble brain;  
 for it is as the wise Sana'i hath written:

How can feeble reason encompass the  
   Qur'an,  
 Or the spider snare a phoenix in his web?  
 Wouldst thou that the mind should not entrap  
   thee?  
 Teach it the science of the love of God!

+F16 The Mathnavi.

+F17 Qur'an 59:19.

+F18 An attribute of God and one of the titles of

+F18 Muhammad.

+F19 Maqam-i-Mahmud--Praiseworthy Station--is the  
 +F19 rank of Prophets endowed with constancy.

On this plane, the traveler meeteth with many  
 a trial and reverse. Now is he lifted up to  
 heaven, now is he cast into the depths. As it  
 hath been said: "Now Thou drawest me to  
 the summit of glory, again Thou castest me  
 into the lowest abyss." The mystery treasured  
 in this plane is divulged in the following holy  
 verse from the Surih of THE CAVE:+F20  
 "And thou mightest have seen the sun when  
 it arose, pass on the right of their cave, and  
 when it set, leave them on the left, while they  
 were in its spacious chamber. This is one of  
 the signs of God. Guided indeed is he whom  
 God guideth; but for him whom He misleadeth,  
 thou shalt by no means find a patron."

If a man could know what lieth hid in this  
 one verse, it would suffice him. Wherefore, in  
 praise of such as these, He hath said: "Men

whom neither merchandise nor traffic beguile  
 from the remembrance of God...."+F21  
 This station conferreth the true standard of  
 knowledge, and freeth man from tests. In this  
 realm, to search after knowledge is irrelevant,  
 for He hath said concerning the guidance of  
 travelers on this plane, "Fear God, and God

+F20 Qur'an 18:16. This is a reference to the station of  
 +F20 complete faith. The companions of the Cave are identified  
 +F20 with early Christian martyrs.  
 +F21 Qur'an 24:37.

will instruct thee."+F22 And again: "Knowledge  
 is a light which God casteth into the heart of  
 whomsoever He willeth."+F23  
 Wherefore, a man should make ready his  
 heart that it be worthy of the descent of  
 heavenly grace, and that the bounteous Cup-Bearer  
 may give him to drink of the wine of  
 bestowal from the merciful vessel. "For the  
 like of this let the travailers travail!"+F24  
 And now do I say, "Verily we are from  
 God, and to Him shall we return."+F25

### THE THIRD VALLEY

If the loving seekers wish to live within the  
 precincts of the Attracting One (Majdhub),+F26  
 no soul may dwell on this Kingly Throne save  
 the beauty of love. This realm is not to be  
 pictured in words.

Love shunneth this world and that world  
 too,  
 In him are lunacies seventy-and-two.  
 The minstrel of love harpeth this lay:  
 Servitude enslaveth, kingship doth betray.+F27

+F22 Qur'an 2:282.  
 +F23 Hadith.  
 +F24 Qur'an 37:59.  
 +F25 Qur'an 2:151.

+F26 That attribute of God which draws all creatures to  
 +F26 Him.  
 +F27 The Mathnavi.

This plane requireth pure affection and the bright stream of fellowship. In telling of these companions of the Cave He saith: "They speak not till He hath spoken; and they do His bidding." +F28

On this plane, neither the reign of reason is sufficient nor the authority of self. Hence, one of the Prophets of God hath asked: "O my Lord, how shall we reach unto Thee?" And the answer came, "Leave thyself behind, and then approach Me."

These are a people who deem the lowest place to be one with the throne of glory, and to them beauty's bower differeth not from the field of a battle fought in the cause of the Beloved.

The denizens of this plane speak no words--but they gallop their chargers. They see but the inner reality of the Beloved. To them all words of sense are meaningless, and senseless words are full of meaning. They cannot tell one limb from another, one part from another. To them the mirage is the real river; to them going away is returning. Wherefore hath it been said:

The story of Thy beauty reached the hermit's dell;

+F28 Qur'an 21:27.

Crazed, he sought the Tavern where the wine they buy and sell.  
 The love of Thee hath leveled down the fort of patience,  
 The pain of Thee hath firmly barred the gate of hope as well. +F29

In this realm, instruction is assuredly of no avail.

The lover's teacher is the Loved One's  
 beauty,  
 His face their lesson and their only book.  
 Learning of wonderment, of longing love  
 their duty,  
 Not on learned chapters and dull themes they  
 look.  
 The chain that binds them is His musky hair,  
 The Cyclic Scheme,+F30 to them, is but to Him  
 a stair.+F31

Here followeth a supplication to God, the  
 Exalted, the Glorified:

+F29 Sa'di.

+F30 The Cyclic Theory of Abu-'Ali Sina (Avicenna--980-1037)  
 +F30 as expressed by him in the quatrain:  
 +F30 Every semblance, every shape that perisheth today  
 +F30 In the treasure-house of Time is safely stored away.  
 +F30 When the world revolveth to its former place,  
 +F30 Out of the Invisible He draweth forth its face.  
 +F30 See also Some Answered Questions, p. 326.  
 +F31 The Mathnavi.

O Lord! O Thou Whose bounty granteth  
 wishes!  
 I stand before Thee, all save Thee forgetting.  
 Grant that the mote of knowledge in my  
 spirit  
 Escape desire and the lowly clay;  
 Grant that Thine ancient gift, this drop of  
 wisdom,  
 Merge with Thy mighty sea.+F32

Thus do I say: There is no power or might  
 save in God, the Protector, the Self-Subsistent.+F33

#### THE FOURTH VALLEY

If the mystic knowers be of those who have  
 reached to the beauty of the Beloved One  
 (Mahbub), this station is the apex of consciousness  
 and the secret of divine guidance.

This is the center of the mystery: "He doth  
 what He willeth, ordaineth what He pleaseth."+F34  
 Were all the denizens of earth and heaven  
 to unravel this shining allusion, this darksome  
 riddle, until the Day when the Trumpet soundeth,

+F32 Ibid.

+F33 From Qur'an 18:37.

+F34 Qur'an 2:254; 5:1, etc.

yet would they fail to comprehend even  
 a letter thereof, for this is the station of God's  
 immutable decree, His foreordained mystery.

Hence, when searchers inquired of this, He  
 made reply, "This is a bottomless sea which  
 none shall ever fathom."+F35 And they asked  
 again, and He answered, "It is the blackest of  
 nights through which none can find his way."

Whoso knoweth this secret will assuredly  
 hide it, and were he to reveal but its faintest  
 trace they would nail him to the cross. Yet, by  
 the Living God, were there any true seeker, I  
 would divulge it to him; for they have said:  
 "Love is a light that never dwelleth in a heart  
 possessed by fear."

Verily, the wayfarer who journeyeth unto  
 God, unto the Crimson Pillar in the snow-white  
 path, will never reach unto his heavenly  
 goal unless he abandoneth all that men possess:  
 "And if he feareth not God, God will make  
 him to fear all things; whereas all things fear  
 him who feareth God."+F36

Speak in the Persian tongue, though the  
 Arab please thee more;  
 A lover hath many a tongue at his command.+F37

+F35 Statement attributed to Ali.

+F36 This quotation is in Arabic.

+F37 The Mathnavi.

How sweet is this couplet which revealeth  
 such a truth:

See, our hearts come open like shells, when  
 He raineth grace like pearls,  
 And our lives are ready targets, when  
 agony's arrows He hurls.

And were it not contrary to the Law of the  
 Book, I would verily bequeath a part of My  
 possessions to the one who would put Me to  
 death, and I would name him My heir; yea, I  
 would bestow upon him a portion, would render  
 him thanks, would seek to refresh Mine eyes  
 with the touch of his hand. But what can I  
 do? I have no possessions, no power, and this  
 is what God hath ordained.+F38  
 Methinks at this moment, I catch the fragrance  
 of His garment+F39 blowing from the  
 Egypt of Baha;+F40 verily He seemeth near at  
 hand, though men may think Him far away.+F41  
 My soul doth smell the perfume shed by the

+F38 This was revealed before the Declaration of  
 +F38 Baha'u'llah. The lines following refer to the imminence of  
 +F38 His Manifestation.

+F39 Literally, the garment of Ha, which is the letter "H"  
 +F39 and here represents Baha.

+F40 This reference is to the story of Joseph in the Qur'an  
 +F40 and the Bible.

+F41 This refers to those who did not expect the imminent  
 +F41 advent of Him Whom God Shall Manifest.

Beloved One; My sense is filled with the fragrance  
 of My dear Companion.

The duty of long years of love obey  
 And tell the tale of happy days gone by,  
 That land and sky may laugh aloud today,  
 And it may gladden mind and heart and  
 eye.+F42

This is the realm of full awareness, of utter  
 self-effacement. Even love is no pathway to  
 this region, and longing hath no dwelling here;

wherefore is it said, "Love is a veil betwixt  
the lover and the beloved." Here love becometh  
an obstruction and a barrier, and all else save  
Him is but a curtain. The wise Sana'i hath  
written:

Never the covetous heart shall come to the  
stealer of hearts,  
Never the shrouded soul unite with beauty's  
rose.

For this is the realm of Absolute Command  
and is free of all the attributes of earth.  
The exalted dwellers in this mansion do wield  
divine authority in the court of rapture, with  
utter gladness, and they do bear a kingly

+F42 The Mathnavi.

sceptre. On the high seats of justice, they issue  
their commands, and they send down gifts according  
to each man's deserving. Those who  
drink of this cup abide in the high bowers of  
splendor above the Throne of the Ancient of  
Days, and they sit in the Empyrean of Might  
within the Lofty Pavilion: "Naught shall they  
know of sun or piercing cold." +F43

Herein the high heavens are in no conflict  
with the lowly earth, nor do they seek to excel  
it, for this is the land of mercy, not the realm  
of distinction. Albeit at every moment these  
souls appear in a new office, yet their condition  
is ever the same. Wherefore of this realm it is  
written, "No work withholdeth Him from another." +F44

And of another state it is said:

"Every day doth some new work employ  
Him." +F45 This is the food whose savor changeth  
not, whose color altereth not. If thou eatest  
thereof, thou shalt verily chant this verse: "I  
turn my face to Him Who hath created the  
Heavens and the earth ... I am not one of  
those who add gods to God." +F46 "And thus did  
we show Abraham the Kingdom of the Heavens

and of the Earth, that He might be established

+F43 Qur'an 76:13.

+F44 This quotation is from one of the commentators on

+F44 Qur'an 55:29. Cf. the dictionary *Lisanu'l-'Arab*.

+F45 Qur'an 55:29.

+F46 Qur'an 6:79.

in knowledge."+F47 Wherefore, put thy  
hand into thy bosom, then stretch it forth with  
power, and behold, thou shalt find it a light unto  
all the world. +F48

How crystal this cool water that the Cup-Bearer  
bringeth! How bright this pure wine in  
the hands of the Beloved! How delicate this  
draught from the Heavenly Cup! May it do  
them good, whoso drink thereof, and taste of  
its sweetness and attain to its knowledge.

It is not fitting that I tell thee more,  
For the stream's bed cannot hold the sea.+F49

For the mystery of this utterance is hid  
within the storehouse of the Great Infallibility+F50  
and laid up in the treasuries of power. It  
is sanctified above the jewels of explanation;  
it is beyond what the most subtle of tongues  
can tell.

Astonishment here is highly prized, and utter  
poverty essential. Wherefore hath it been  
said, "Poverty is My pride."+F51 And again: "God  
hath a people beneath the dome of glory, whom

+F47 Qur'an 6:75.

+F48 Cf. Qur'an 7:105 etc., and Hadith.

+F49 The *Mathnavi*.

+F50 *Ismat-i-Kubra*, the invariable attribute of the Divine

+F50 Manifestation.

+F51 Muhammad.

He hideth in the clothing of radiant poverty."+F52  
These are they who see with His eyes,  
hear with His ears, as it is written in the well-known



tradition.

Concerning this realm, there is many a tradition  
and many a verse, of broad or special  
relevancy, but two of these will suffice to serve  
as a light for men of mind and heart.

The first is His statement: "O My Servant!  
Obey Me and I shall make thee like unto Myself.  
I say `Be,' and it is, and thou shalt say `Be,' and  
it shall be."

And the second: "O Son of Adam! Seek  
fellowship with none until thou hast found Me,  
and whenever thou shalt long for Me, thou shalt  
find Me close to thee."

Whatever high proofs and wondrous allusions  
are recounted herein, concern but a single  
Letter, a single Point. "Such hath been the way  
of God ... and no change canst thou find in  
the way of God." +F53

I began this epistle some time ago, in thy  
remembrance, and since thy letter had not  
reached me then, I began with some words of  
reproach. Now, thy new missive hath dispelled  
that feeling and causeth Me to write thee. To

+F52 Hadith.

+F53 Qur'an 33:62; 48:23.

Speak of My love for thine Eminence is needless.

"God is a sufficient witness!" +F54 For his  
Eminence Shaykh Muhammad--May God the  
Exalted bless him!--I shall confine Myself to  
the two following verses which I request be  
delivered to him:

I seek thy nearness, dearer than sweet  
Heaven;  
I see thy visage, fairer than Paradise  
bowers. +F55

When I entrusted this message of love to  
My pen, it refused the burden, and it swooned  
away. Then coming to itself, it spoke and said,

"Glory be to Thee! To Thee do I turn in penitence,  
and I am the first of them that believe." +F56  
Praise be to God, the Lord of the  
worlds!

Let us tell, some other day  
This parting hurt and woe;  
Let us write, some other way,  
Love's secrets--better so.

+F54 Qur'an 4:164.  
+F55 Sa'di.  
+F56 Qur'an 7:140.

Leave blood and noise and all of these,  
And say no more of Shams-i-Tabriz. +F57

Peace be upon thee, and upon those who  
circle around thee and attain thy meeting.  
What I had written ere this hath been eaten  
by the flies, so sweet was the ink. As Sa'di  
saith: "I shall forbear from writing any longer,  
for my sweet words have drawn the flies about  
me."

And now the hand can write no more, and  
pleadeth that this is enough. Wherefore do I  
say, "Far be the glory of thy Lord, the Lord  
of all greatness, from what they affirm of  
Him." +F58

+F57 Shams-i-Tabriz, the Sufi who exerted a powerful  
+F57 influence on Jalalu'd-Din Rumi, diverting his attention  
+F57 from science to Mysticism. A great part of Rumi's works  
+F57 are dedicated to him. These lines are from the Mathnavi.  
+F58 Qur'an 37:180.

# CHAPTER FIFTEEN

## Final Word

*Words of the Sufi Prophet and Mystic, Kabir*

### XXXVIII

I. 50. *bhram kâ tâlâ lagâ mahal re*

THE lock of error shuts the gate, open it with the key of love: Thus, by opening the door, thou shalt wake the Beloved.

Kabîr says: "O brother! do not pass by such good fortune as this."

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*Kena or Televakara Upanishad, Translated by Max Muller, Sacred Books of the East, Volume 25, 1884*

## The Katha Upanishad

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## The Crest Jewel of Wisdom

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## Shri Guru Granth Sahib

*The Granth is the central text of Sikhism, a religion that emerged in the Punjab region of India in the 15th Century.*

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## The Five Great Vows (Maha-Vratas)

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## Twelve Reflections (Bhavnas)

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*Taken from 'The Concise Book of Mitzvoth, The Chofetz Chayim, Feldheim Publishers, Jerusalem/New York, 1990*

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## The Zohar (Kabbalah) and Jewish Mysticism

**SPRA DTzNIOVThA, (SIPHRA DTZENIOUTH); OR, THE BOOK OF CONCEALED MYSTERY., KABBALA DENUDATA: THE KABBALAH UNVEILED, Containing the following Books of the Zohar, The Book of Concealed Mystery, The Greater Holy Assembly, The Lesser Holy Assembly, S. L. MACGREGOR MATHERS, TRANSLATED INTO ENGLISH FROM THE LATIN VERSION OF KNORR VON ROSENROTH, AND COLLATED WITH THE ORIGINAL CHALDEE AND HEBREW TEXT, New York: Theosophical Pub. Co., [1912]**

## The Emerald Tablet of Hermes

*Emerald Tablet of Hermes, History of the Tablet, History of the Tablet (largely summarised from Needham 1980, & Holmyard 1957) The Tablet probably first appeared in the West in editions of the psuedo-Aristotlean Secretum Secretorum which was actually a translation of the Kitab Sirr al-Asar, a book of advice to kings which was translated into latin by Johannes Hispalensis c. 1140 and by Philip of Tripoli c.1243. Other translations of the*

*Tablet may have been made during the same period by Plato of Tivoli and Hugh of Santalla, perhaps from different sources. The date of the Kitab Sirr al-Asar is uncertain, though c.800 has been suggested and it is not clear when the tablet became part of this work.*

## Pahlavī Texts

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The Five Precepts

The Four Noble Truths

The Noble Eightfold Path

Understanding Merit and Demerit The

Ten Fetters

Gradual Development of the Eightfold

Path in the Progress of the Disciple

Absence of the Five Hindrances

The Absorptions

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